

HONOR KILLING IN SOPHOCLEAN TRILOGY: A HERMENEUTIC PERSPECTIVE

Zareena Qasim

Assistant Professor, Department of English, University of Sargodha
Zareena.qasim@uos.edu.pk

Bushra Bashir

MPhil scholar, Department of English, University of Sargodha
bushrabashir343@gmail.com

Asifa Qasim

Assistant Professor, Department of English Language and Translation
College of Arabic and Social Studies, Qassim University, Saudi Arabia
a.awan@qu.edu.sa

ABSTRACT

This study explores the phenomenon of honor killing in Sophocles' trilogy Oedipus Rex, Oedipus at Colonus, and Antigone. The study has been conducted by applying the Hermeneutics as theory of interpretations in order to understand the phenomenon of honor killing within the particular society of ancient Greece. Moreover, Foucault's concept of power comes from everywhere has been employed for the purpose of understanding the way the power was exercised by the powerful groups. The study explores the way male members of the society exercised power over the weaker segments of the society especially on women, and how both the women Jocasta and Antigone became victim of honor-based violence and honor killing because of the power of the social patriarchal norms. The study has established that Jocasta had to commit suicide because she knew that society would not allow her to be a part of it. Antigone suffered honor killing because she had the audacity to stand with the truth, against the proclamations of the king that is not acceptable in the society as she apparently violated of the rules. This study is significant in the field of academics as well as research. The study will be helpful in the future for the researchers and the learners to explore Greek literature from multiple dimensions and to challenge a general perception that honor crimes are prevalent only in Asian countries.

Keywords: Honor Killing, Hermeneutics, Power, Gender Power Structures, Oedipus Rex, Antigone, Honor-Based Violence

INTRODUCTION

The concept of honor helps to understand the connection of individual with society. It is about a set of behaviors, norms, and values that rate an individual's place within a given community. Therefore, honor is presented with the concept of existing power in a society (Kirti et al., 2011). The major aspects of honor include internal and external dimensions. The *internal honor* is concerned with the self-image of the individual and the *external honor* is concerned with the social image of the individuals as members of a society (Gul, 2020).

Nisbett and Cohen (1996) have elaborated the fact that culture of honor is not linked with any specific religion and society rather it is found in all the societies. Culture of honor is typical set of assumptions, beliefs, and attitudes of the individuals about their personal self-reputation (Nisbett & Cohen, 1996). Honor societies play an important role in positioning the social reputation of individuals as the basic element of the society. Hence, the individuals, after being encouraged by the cultural logic, start looking at their worth and respect as socially constructed and socially conferred (Uskul & Cross, 2020).

Honor killing is a concept that is defined from different perspectives for instance; it has been related to the patriarchal system, norms and values of a particular region, and cultural codes of any social structure. Women are thought to be culturally, socially, politically, legally, economically, and sexually inferior and the property of their patriarchs that justify the act of honor killing (Cooney, 2014;

Abu-Odeh, 2010). It has been observed that the motives behind honor killing are mostly social and cultural in nature. There is a pressure on the socially dishonored families from the societies as these families are not allowed to take part in any social and communal activity and they are mocked at by the people. Therefore, they become unable to find proper match for their children's marriages and in a sense they are ostracized from the society (Chesler, 2010).

Greek society was a traditional patriarchal society where most of the power was with men of the society and women had specific roles to play within the four walls of the house. Sophocles is one of the three great tragedians of ancient Greece and was senior to Euripides and junior to Aeschylus. Female characters are shown suffering in all his plays because of the socio-cultural traditions as well as at the hands of the male members of their families. This study explores his most renowned tragedies *Oedipus Rex* and *Antigone* for the victimization of women and elements of honor killing.

In *Oedipus Rex*, Jocasta has suffered throughout her life for being a woman. She lives a terrible life and her end is also horrific as she has to commit suicide and become the victim of socio-cultural norms and patriarchal mindset. In *Antigone*, Antigone suffers because of the so-called honor of the family. She was punished for the crime she was not involved in. She also becomes the victim of patriarchal hatred and ego because she decides not to conform to the cruel decision of the king of not giving burial to an innocent. Polynices also faces this honor killing because of marrying a girl outside of the family and secondly, because of going against the will of the king of that time Creon by fighting against the state. The study explores the ways, the female characters and also the male characters have become the victim of politics of honor and the ideology of patriarchy.

The study focuses on the following research questions

1. How is the phenomenon of honor killing presented in the Sophoclean trilogy?
2. What is gender power structure in the trilogy?
3. How do Jocasta and Antigone become the victims of honor killing?

This study is significant in the field of academics and also in the field of research. In academics, the Greek literature is taught in almost all the universities of the world as a major subject or as part of a subject. Therefore, it is important that it should be explored from different perspectives of research in the modern world. The study has attempted to find out the prevalence of honor killing in the trilogy of Sophocles to explore the ways in which the women were suffering from so-called honor killing.

REVIEW OF LITERATURE

Honor killing has been associated with the cultural and social structure of the society. There is no justification of this act of violence but still different aspects like ideology, religion, language, and arts are used for justifying this structural violence (Bhatti et al., 2011). The main motifs of honor killing that are mainly focused for the acceptance of this form of violence are the perception of women as property and secondly the symbols of family honors (Patel, & Gadit 2008).

There are different ways of practicing this deadly act of honor killing that varies from culture to culture. In the name of chastity, self-sacrifice of the women was considered as an important virtue of the women and they were supposed to do it for the fidelity, obedience as the guardians of the family honor and harmony. This shows that they were completely under the control of their men according to their traditional values. Honor killing is prevalent in different forms like abduction, beatings, mutilations, stoning, exile, and physical distortion (Khaskheli et al., 2018).

In the tribal areas of Pakistan, honor killing is not considered as violence rather it is taken as a cultural practice and action that is taken against those who cross the limits of traditional codes of honor. Women, being daughter, wife, mother and sister, in every relationship suffer throughout their lives. Imran and Gull (2017) have explored the works of Bapsi Sidhwa and Jamil Ahmed for the ways women are being subjugated by the masculine and patriarchal power of the male members of their families. In the *Pakistani Bride*, Zaitoon has to face honor killing by her father who cannot paddle back from his words and is ready to sacrifice his daughter. In *The Wandering Falcon*, different incidents show women objectification and subjugation in the name of tribal conservative norms (Imran & Gul, 2017).

Bauman's (2004) comparative study argues that a husband's reputation in the society depends upon his wife's character. A good and virtuous woman like Penelope raises the status of her husband in the society while unfaithful and deceptive women like Helen and Clytemnestra, bring dishonor to the husband and damage his reputation in the society. Most of the times, the husbands are the cause of women's less virtuous behaviors as they do not recognize and abide by their virtues that are considered

to be basic need of the women as wives. In Clytemnestra's case, Agamemnon has attacked her motherhood by killing her first child Iphigeneia that has wounded her in such a way that she could not keep her virtuous behavior from getting damaged and ended up killing her husband. Apollo has stipulated Orestes to avenge his father's murder and kills his mother who has brought dishonor to his father. It has been concluded that virtue and honor belong to both men and women and their behaviors towards each other can damage and elevate them, similarly both are responsible for bringing honor to the society and women are not only responsible for it (Bauman, 2004).

Mazhar (2003) has reflected the victimization of women in the name of religion. Most of the girls in Sindh, including the daughters of many political and religious bodies and some of Pir Bharchundi Sharif were married to Quran (the holy book) just for preventing the share of land going to them. In order to maintain their power, control, and greed, they abuse the Quran and at the same time, women and their dreams about their lives are also ruined in the name of religion and so called traditions. Being the head of the family, men misuse their power and legitimize their abuses (Mazhar, 2003).

The Pakistani Bride has been studied in order to explore the status of women in the society and the problems that they have to face if they raise their voice against the patriarchy. It has been explored that the women are physically, mentally, emotionally, and socially subjugated to suppress their individuality to be in harmony with the so called societal and cultural values. Zaitoon has struggled hard to challenge the typical structure of patriarchy and strived to control the domestic violence against women (Mazhar U. et al. 2015).

Tufail and Sheikh (2020) have conducted a study on Rabindranath Tagore's short stories in order to explore the role of the women in Indian society through the lens of Subaltern Theory by Spivak (1988). It has been proved that all the protagonists are living a miserable life in a society where the fundamental rights of the women are exploited because of their weak and low status in the society. Their miserable lives are depicted through their silence in the society. Women whether they are single, married and even divorced they do not have any right in any matter of their lives. They are living always suppressed, marginalized, and delineated as the subaltern figures in the society. Kadambini has lived a life of total misery and has to kill herself in order to prove herself as faultless. Similarly, Subha and Uma have lived their lives as subalterns by leaving their own basic rights of education and all, like Uma has lost her exercise-book as well as she has left her creativities in life. Tagore has successfully highlighted the plight of the suppressed Indian women who are continuously in struggle to be physically, emotionally, and intellectually equal to the men in a patriarchal society.

Munir, H., & Sheikh, A. A. (2020) have investigated double colonization of women that they have to face because of their being women in the colonial subjects. They are suffering from male prejudice and because of that they have to face multiple issues of segregation, displacement, identity crisis, and sexual objectification. Moreover, this prejudice of the men has led the black women towards resistance against their marginalization and suppression on the basis of color and gender.

Therefore, it has been proved that throughout the whole world the women are the sufferers because of their gender. They are objectified and subjugated by their men and they are deprived of their basic human rights of life for example, the rights of living, education, vote, and marriage etc.

THEORETICAL FRAMEWORK

The study follows hermeneutics and Foucault's concept of power in order to explore the power gender structure and the practice of honor killings and the victimization of women in the selected plays.

Hermeneutics

Hermeneutics is defined as type of knowledge that deals with the interpretation of any written or spoken text. Paul Ricoeur, the most prominent figure of hermeneutics, is of the view that it is the theory that deals with the persistent and logical implementation of the textual interpretation (Ricoeur, 1976) by concerning mostly with the overall problems of the discourse (Ricoeur, 1974). He has distinguished between the understanding which is recognising all the signs through which the psychic life expresses itself, and interpretation which is concerned with those fixed meaning signs in writing (Ricoeur, 1987). In order to understand human experiences in the world, hermeneutics particularly focuses on the linguistic, social, cultural, and historical context. It helps the researchers to understand the complex phenomenon and topics by relating it with the context of that specific time society (McCaffrey, et al., 2012; Moules, et al, 2015). While considering the issues of gender inequality, and power relations along

with the other historical and contextual factors hermeneutics helps to examine and explore different dynamic and complex relationships in the society (McCaffrey & Moules, 2016).

There are further five categories of hermeneutics including Romantic or Conservative, Radical, Critical, Phenomenological, and Philosophical Hermeneutics. This study is conducted on three major types of hermeneutics including phenomenological, philosophical, and critical in order to find out the circumstances and occurrences of honor killing in Greek trilogy of Sophocles.

1. Phenomenological Hermeneutics

Phenomenological hermeneutics is an approach where the researcher becomes able to get a deep understanding about the phenomenon and can unmask all the hidden realities of life by relying on his personal biasness and pre-understanding about those matters of life.

2. Philosophical Hermeneutics

It is an open domain of enquiry where language, culture, tradition, history, and the subjective nature of an individual is taken as an open ground where the understanding and the interpretation can happen. Within the philosophical hermeneutics an important concept is of *hermeneutic circle* that focuses on the idea that all understanding and interpretation is context dependent. The philosophical hermeneutic principle helps the researchers to bring all the historical, cultural, traditional context and knowledge within the hermeneutic circle (Jardine, 2006; Moules, 2002).

3. Critical Hermeneutics

It helps the researchers to get awareness about the influence of different cultures, traditions, ideologies, and other institutionalized structures on the interpretations of different meanings and linguistic choices. It also assists in exploring the different organized reproductive exploitations of different people of different classes by analyzing the inherent power relations in the traditions. It allows interpreting the text as a whole by back and forth technique of movement in the text (Jacobs, 2014).

Foucault has very clear notion about power and he is of the view that power comes from everywhere and it operates everywhere. It cannot be said that this is the power of the society, of sovereign, and of the state. Foucault states that, it refers to the "multiplicity of force relations immanent in the sphere in which they operate" (Foucault, 1991). Power is not an ideological and institutional control of power from one group of people over the other. Power is the part of different relations rather than just existing outside of them. It is not related to the hierarchical order of power from top to bottom and the binaries of the rulers and the ruled are not looked at as opposite from each other. Therefore, it is always linked with the resistance, as he said where there is power, there is resistance. (Foucault, 1980).

Foucault's discourse tends to highlight the unconscious thinking that makes the way of thinking limited. In his work, *Archaeology of Knowledge*, he attempts to give hermeneutic and epistemological methods of description and classifications of the discursive formations. Discourses and the societies are interdependent and certain discourses are considered to constitute the areas and rules of knowledge. Statements that are governed by the epistemological rules are at the base of discourses and discursive formations.

ANALYSIS

Oedipus Rex

Jocasta and Antigone both have to face the cultural and traditional values of the society where women were not supposed to do anything according their own choice. Jocasta was the queen of Thebes but she did not have any political authority. She was not in the position of giving any orders according to her own choice.

Oedipus was suffering from the feeling of shame and guilt of committing the crime of killing the king. He had tried his best to prevent himself from this kind of devastation, shame, and guilt by running away from Corinth but still he had to face it. He is much concerned about his public honor that he does not want to lose at any cost. He does not want to face the world because he has this fear of being hated.

Oedipus: I killed him. I killed them all...

Where is a man more miserable than I?

More hated by the gods? Citizen and alien alike

Must never shelter me or speak to me-

I must be shunned by all (p. 14)

Jocasta is trying to appease him by saying that all these prophecies are fallacies and these are not from God's side. Nobody can give knowledge about the unknown so he needs to remain calm because not a single prophesy had come true about her child and about king's death at the hands of his son.

Jocasta: From now on, where oracles are concerned.
I would not waste a second thought on any (p. 26).

Oedipus insists to call the shepherd to know the truth, so she immediately sends a message to call that shepherd saying:

Jocasta: I will send for him.
I would not wish to cross you in anything (p. 26).

The way she declares that she does not want to cross him and go against his will, clearly shows her desire to prove her loyalty to Oedipus. At the same time, her use of the word 'wish' indicates her willingness to be subordinated and to be in service of him all the time. She has accepted the hegemonic attitude of her husband towards her regardless of the fact that he does not pay any attention to her advice.

She visits the altars of gods, bearing branches as suppliants and prays to the god Apollo to give comfort to her husband as she thinks, she is unable to convince him, and *"he will listen to any voice that speaks disaster. And my advice goes for nothing"* (p.28).

When the messenger from Corinth announces the news of Polybos' death, she tries her best to divert Oedipus' mind from guilty feelings. She has strong belief in gods' powers still, throwing all her belief in the background, she declares that all the prophecies were proven wrong and there is no reason to believe in them anymore. She tries to lessen the intensity of tension that her husband is undergoing and challenges the power of oracle. She proposes to, *"Forget it all. This talk is a waste of time"* (p. 32). When she gets the clue of his birth, she continuously insists that Oedipus should not pay attention to this matter because she has this thing in her mind that ultimately, everything is going to harm her and their relationship.

Jocasta: For god's love, let us have no more questioning!
Is your life nothing to you?
My own is pain enough for me to bear....
You are fatally wrong! May you never know who you are!

While interpreting these dialogues between Oedipus and Jocasta within the Greek society, one can easily understand the gender power structures. Jocasta is pleading to keep the secret as it is and not to reveal it because it is going to be devastating. Typically she is playing the role of a true wife who is concerned about her husband's honor in the society. She does not want her husband to prove guilty in front of the masses.

He is stubborn and wants to unpack all the layers of the truth, totally ignoring the advice of his wife. He very proudly says that nothing wrong can touch her because she is a woman and cannot be involved in such matters as these are the matters that only men can handle efficiently. The way she says, *"my own is pain enough for me to bear"*, captures the whole picture of her character. In Greek times, women were not allowed to live alone. After the death of their husbands, they were supposed to get married again for their survival in the society because even the single mature women were not supposed to be having any role in the society. It can be easily interpreted that she is afraid of her destiny and her life after the truth is revealed as she would not have any space in the society to survive the shame. In the past, she had lost her son first and then her husband. She was married to Oedipus (the liberator of Thebes from Sphinx) which was a mismatch for her, a person equal to her son's age, without her will. After having a clue of truth, she insists to stop inquiry as she could foresee the consequences.

Oedipus: The queen like a woman, is perhaps ashamed
To think of my low origin. But I (p.33)

She religiously tries to keep every truth regarding the honor of her family hidden, as her duty. Instead of considering and acknowledging her efforts, Oedipus accuses her of being conscious of her own royal status in the society, *"Let us have this woman to brag her royal name"* (p. 32). However, in reality, he himself tries to save his public image because he had promised the people of Thebes that he would make them free from pollution at any cost. Therefore, he tries his best to reach at the depth to uncover all the layers of the truth: *"I will help you. In every way I can; I should be heartless, were I not*

moved to find you suppliant here" (p. 2). He is very proud and also sure that nothing wrong can come to him because Gods are always with him and he is very lucky so he should not be worried about anything: "*Am a child of luck; I cannot be dishonored*" (p. 33).

Before the public revelation of the whole truth, Jocasta commits suicide. She has gone through severe mental and physical agony before her death. She accepts the pain of death to get rid of the extreme pain of shame and guilt that is going on inside her. The 'bed' which was once the sign of respect, honor and integrity, it has now become a sign of disrespect, dishonor, shame, and guilt because Oedipus was born on this bed and the worst of the crimes had also been committed in the same bed. She is unable to get over the trauma that she has a husband from her husband and then she has given birth to the children from her own child. She does not want to remember that terrible part of her life but at the same time, she is unable to cope with the guilt.

Oedipus rushes into the room: *cursing the wife who was not the wife, the mother...*(p.39), with his sword in order to kill her without realizing for once that he himself is also the equal partner in that crime. There is no justification of hideous act of attempting to kill her except his patriarchal position that demanded to accuse only the women for every shameful event and to burst upon them in any case. Had she not committed suicide, she would have been definitely murdered by him. He wants to maintain the family honor by killing her because after listening to the shepherd, the first thing that he has done is to rush into the palace with sword. So in this way, she must have been subjected to honor killing but she herself tries to maintain the so-called royal prestige and honor by committing suicide.

Second messenger: "No more, shall you look on the misery about me...

Too long you have known

The faces of those, whom I should never have seen..." (p. 39).

He laments that his eyes have seen Jocasta for so long because he has seen her more than anyone else in his life and now he cannot bear this thing. The way he utters that his eyes have looked at the people, whom they should not have seen, shows his hatred and disgust for Jocasta. It seems that he has found cursing Jocasta the only way to show his shame and guilt and to get out of his terrible situation. He also laments and curses other women like Kithairon hills, shepherd who became the cause of first his life and then deplorable decline. Irony is that Laios has ordered the shepherd to bury his child in the countryside but Oedipus has not for a single moment blamed his father for this. He does not blame himself for the ill fate when he killed a man who as old as his father and married a woman as old as his mother while he was informed by the oracle that he would kill his father and marry his mother. In the background, there was a doubt in his mind about Polybos and Marop being his real parents that took him to oracle. He should have avoided killing any body and should have abstained himself marrying any woman his whole life to avoid his ill fate. Jocasta had been very much sure that her son was already dead. In this way, Oedipus could be held more responsible for the tragedy than Jocasta. He continues living and justifies it by telling the audience that by keeping himself alive, he has chosen a bigger punishment as each single moment will be a torment for him. In contrast to him, Jocasta has silently ended her life without accusing and cursing anyone for bringing such a terrible life and fate upon her because being a woman, she is demanded to accept her destiny and is not allowed to question or challenge anything.

Oedipus: Come, lead me you need not fear touch me

Of all men, I alone can bear this guilt (p. 43).

Oedipus has the pride of his power even at the time of his life when he himself requests the gods to get him away from the eyes of the people. He is not able to bear the pain of the mingling all the relationships, still he is trying to show that he has the power to face his own fate. Gods, having the ultimate power in Greek mythology, have now changed their mind towards Oedipus. They have not given him the punishment that was decided from the beginning for a parricide.

Creon: God's will had not been wholly revealed to me

Oedipus: But since God hates me...

Creon: No, he will grant your wish (p. 46).

Here lies the difference; the gods are having a hypocritical attitude towards both the genders. From the beginning, it has been decided that the pollution of Thebes can only be wiped out if the murderer of Laios leaves this place but at the end, they have decided to give him punishment that he himself thinks better for himself. His pride that "*Death will not come to me through sickness or in any*

natural way: I have been preserved for some unthinkable fate” (p. 44), he will be given special treatment by everyone, by the gods and by the society has become true.

Oedipus: “As for my sons...

They are men; they will find some way to live

But my poor daughters... (p. 44).

What homes, what festivals can you attend

Can you ever marry? There are no bridegrooms for you” (p. 45).

He is really fearful about the future of his daughters because he knows that Greek society is a patriarchal society where his daughters will have to face the torture and the pain. No one will be ready to marry them because of the sin that they have not committed but have become the victim of it. People will accuse them and torture them because of their father’s fate and sin. Society will ridicule and will not allow them to live a simple life having their own home and family life but his sons will easily adjust themselves in the society they will not have to face the sarcasm and mockery.

2. Antigone

In Antigone, two women have been represented who are contrary to each other. Ismene resembles her mother Jocasta who cannot think of going against the state and the male members and their decisions while Antigone is opposite to Ismene. She is not a true representative of Greek women as she has the courage of standing with the right and going against the wrong even when the wrong is from the authority of state and the king. She is more concerned about the everlasting peace for herself and her brother than the sufferings which can capture her afterwards. She considers herself answerable to the supreme powers of Gods rather than to the earthly powers like King Creon.

Antigone: I will bury him. I will have a noble death

I will lie with him...

Call it a crime of reverence, but I must be good to those who are below.

I will be there longer than with you. (p. 4)

Both the sisters are opposite to each other. Ismene represents a delicate and beautiful girl, a true feminine creature. She is timid, fragile, obedient, and conforming to the patriarchal ideological state laws. She cannot imagine to be rebellious in nature and to stand against the state: *I was born too feeble to contend against the state* (p.4). Conversely, Antigone’s priority is the heaven and the everlasting world that can only be gained after being loyal to the relatives and to the human soul rather than confirming to the patriarchal ideologies. Antigone represents an anti-feminine character because she is disobedient, obstinate, and impulsively resists against the power ideologies of patriarchy. Their standards and the ways of perceiving and looking at the life are different that become the cause of conflict between them.

Ismene tries to stop Antigone from performing the rebellious act against the king because she is fearful and not ready to lose her sister like they have lost their parents and the brothers. She thought that their whole family has become the victim of those so-called honor traditions of the society and each one has suffered from honor killing and now they cannot go through the same horrific experience by raising their voice and by burying their brother against the proclamations of the king. She had internalized this fact that women cannot fight with the men and cannot stand against the traditions of the time.

Ismene: Now think about the two of us. We are alone,

How horrible it will be to die outside the law,

If we violate a dictator’s decree

No. We have to keep this fact in mind;

We are women born and we do not fight with men.

We are subject to them because they’re stronger

And we are being ruled by mightier than ourselves,

We have to hear these things-and worse (p. 3).

She tries to convince Antigone that she cannot become the part of her planning about burying Polynices because she thought it to be a kind of stupidity and insanity to go against the authorities. She has accepted that to be a woman means to have a subsidiary position to men. She has accepted this fact that they both are born as women by nature that means they are subordinate to men. They are the subjects that can be used by their patriarchs according to their will and appropriation. They have to be ready to accept their orders and to obediently bow in front of their will. She tries to warn Antigone that she

should not go against the laws of the state. She could not afford to lose her sister and to be left alone in this hostile world.

She thought that being women, they are now destined to listen all the harsh words and the taunts of the people about their illegitimate birth and to accept the bitter and cold behaviors. They are facing all these things and they cannot afford to violate and transcend state proclamations and rules as it can destroy their lives. So this is how she is much concerned about the rules and in a way, bound to the traditional values of the society. She is weak and she does not have enough courage to go against the state and the orders of the king. She even thinks it to be an impossible act that a wise person cannot do while being in his or her senses. Antigone, on the other hand, is determined to give an honorable burial and she has made her mind that she would not step back even if she is killed in the name of honor after challenging the orders of the kings.

Antigone: Nothing can happen to me

That's half as bad as dying a coward's death (p. 5).

She has become fearless because the most important thing for her at that time is to prove her loyalty towards her brother than thinking about her own end after all. Her love for her brother has made her so much fearless and powerful that she is ready to face even the worst of the punishments. This shows the true spirit of the women that they can even sacrifice their lives for their loved ones. She thinks it better to be a martyr in the battlefield than dying the death of cowardice. She has become more rebellious in nature and said that, "*all these men... are rejoicing over that, if you hadn't locked their tongues with fear. But a tyrant says and does what he pleases. That's his great joy.*" (p. 21). She has defied him and provoked him for controlling the people on the basis of his power. Nobody is having enough courage to stand in front of him except Antigone.

Oedipus' fear about the future of his daughters becomes true when Creon refuses to accept Antigone as his daughter in law because she has gone against his will. He has subjugated her by saying her to be a vile creature and an impulsive woman. He has declared that he cannot accept a dishonored girl as the wife of his son. He is filled with abhorrence and shown his hatred that he cannot allow his son to have an insolent woman as his wife. It shows that he cannot bear to look at the horrific and offensive sight of a woman like her. He said that their separation is predestined and the death itself will put an end to this mismatched marriage.

Creon: There's other ground for him to blow,
I loathe a bad woman. She's not for my son
What a pain you are, you and your marriage
Death will put a stop to his marriage (p. 25)

Haemon is deeply in love with Antigone, so he does not like his father's decision regarding her death. Creon has tried his best to prove Antigone as a traitor so that Haemon should not be trapped by the treacherous and alluring nature of such women like Antigone.

Creon: "Don't let pleasure cloud your mind,
You'll have a frigid squeeze between the sheets
If you shack up with a hostile woman, I'd rather have
A bleeding wound than a criminal in the family.
So spit her out...
There must be no surrender to a woman.
No! If we fall, better a man should take us down.
Never say that a woman bested us (p. 29).

Creon is a stubborn patriarch and he is very clear that he cannot be polite for any woman and he shows his hatred for women. At the same time, he considers it disrespectful to be benefitted and defeated by a woman in his life. It seems to go against his so-called patriarchal honor to get help from a woman in anyway. He cannot bear to be emotionally, physically, and psychologically broken down by the women. Therefore, he is warning his son to be aware of the traps and the seductive nature of Antigone. He has created his own boundaries about the integration of men and women where highest prestige is given to men.

He does not like women to participate, in any decision. He has declared that he will not be ruled by any woman in his life. "*As long as I live, I will not be ruled by a woman*" (p.22) which shows that he cannot agree to anything that can benefit a woman in anyway. He has accused them both that they have deceived him and acted like backstabbers, "*hiding in my house like a snake... and I never realized*

I was raising a pair of deadly, crazed revolutionaries!" (p. 23). Women are of no value to him and he tries his best to belittle them and disgrace them in every situation and at any time. *"What a pair of children! One of you lost her mind moments ago; the other was born without hers"* (p. 24). He makes them feel that they have no sense to live in the world and to handle the situations. Both of them are out of their senses. It seems that he has forgotten his promise that he has given to Oedipus to always take care of his children and to be the guardian of his daughters. He has ordered the servants to take them inside the home because he believes that they will cause more troubles for him by roaming freely in the town. He focuses on the traditional gender roles that make sure the presence of the women inside the four walls of the house.

Creon: take them inside. They are women,
And they must not be free to roam about (p. 26).

Haemon is determined that Antigone is justified because she has done something honorable and, according to the laws of Gods, it is the basic right of every individual to be buried honorably. He knows that Creon just wants to save his public honor and image because he has said that, *"Having caught her in the act, alone of the whole city disobeying me, I will not publicly bely myself, but kill her, I will make my words good in Thebes"* (p. 29). Therefore, her act is taken as a violation against the honor of the king and his proclamations and she is declared as a traitor for performing an act of treason. He is only conscious about his own status in the society and the government. His honor as a king is more important and dear than the life of any human being. He is ready to ignore his only son's feelings and emotions for Antigone for the purpose of maintaining his so-called honor and respect.

He becomes furious to know that his own son is fighting against him just for a woman whom he hates; *"It turns out this boy is fighting for the woman's cause."* (p. 32) *"You submit to a woman!"* (p. 33). He considers it really shameful that his son is losing himself just for a woman and he is morally declining by accusing and revolting against his father. He is thinking that his son is really a weak person to be deceived by the treacherous love of a woman and he has become a slave of his own emotions. *"You're a woman's toy, a slave."* (p. 33).

He considers it against his honor to take his words back that have become the destiny of Antigone, about her death. He has not even accepted Tiresias' advice to rethink on his decision and refused to shift his position, and apart from that he has accused Tiresias for having some selfish purposes. In the end, he has lost everything and according to Tiresias' prophecy, his wife Eurydice and son have committed suicide.

Messenger: We saw her hanging by the neck...
He was there, too, tumbled around her, hugging her waist,
Grieving for his marriage lost, gone under-
His father's doing, kissed his bride.
He gasped and panted a spurt of scarlet.
His body lay with hers;
They'd brought their marriage off at last in the hose of death (p. 53).

Haemon has ended his life besides Antigone because he cannot imagine having a life without her. They both lie together and become the victim of Creon's so-called honor and stubbornness. In his state of anger and agitation, he has turned against and brutally slaughtered himself with the blade in front of his father and Creon remains helpless to see his son. His pride and stubbornness and hatred for Antigone have taken the life of his son.

Antigone: Oh, my brother, you were married once,
But what a disaster it was;
Your death snuffed out my life (p. 38).

Polynices becomes the victim of king's hatred because he has transcended the limits by fighting against the king. Secondly, he married an Argive princess out of their family that has become the cause of his casualty and then his death has become cause of Antigone's undoing. She laments over her fate that her life has ended without marrying Haemon. She laments that their parents' ill-fate affected her and made her a miserable creature. This was actually the fear of Oedipus that his fate and the sin that he and Jocasta committed will, somewhere affect their children's fate and in their lives.

Creon is not clear in his words rather he is guilty of having double standards. He says; *"You, Haemon, learn from your father. Both sides spoke well."* (p. 31). He is of the view that it is wrong to give an honorable burial to both the good man Eteocles and bad man Polynices who has gone against

the state. At the same time he is not giving honor to Antigone who has done a good thing according to the laws and still punished for performing a holy act of giving burial to an innocent.

It is very important to note that everyone in the society is talking about the miserable situation of Oedipus and at the same time the innocent death of Haemon is frequently discussed by the masses. However, nobody cares to talk about the terrible deaths of both the female characters, Jocasta and Antigone. Oedipus is still having people loyal and faithful to him after committing that shameful act but women have not been sympathized even for once. This is how the power is exercised in the society as masculinity is given privilege and femininity is overlooked.

DISCUSSION AND CONCLUSION

The main purpose of this study is to analyze the phenomenon of honor killing in Sophoclean Trilogy. This study is conducted by using Hermeneutics for understanding the socio-cultural, traditional, and historical reasons in ancient Greece for carrying out this act of honor killing of the female members of the family. It has been mentioned in Amnesty International (1999) that this act of honor killing is justified as an excuse of honor and as a blanket for covering the sins of the people. Secondly, Foucault's concept of power is used in order to understand the gender power structures and the way the power is used for creating difference between them.

The study has proven to be insightful because this is the area of research that has not been widely explored yet. So the researchers have worked on the perspective of honor killing and the marginalization of Jocasta and Antigone in the society as women. The study shows that women were always under the continuous state of fear of being terminated and losing everything in their life.

Jocasta and Ismene are identical in their role. According to the traditional gender roles, they both are the true women in traditional sense because they are polite, docile, obedient, nurturing, conformist of the patriarchal gender roles. Antigone, on the other hand, is considered to be impolite, disobedient, and rebellious and the one who violates the patriarchal gender roles. Siemen has tried to stop her from giving burial to Polynices by going against the state that can harm them both. Because being women, they are not supposed to violate the rules rather they should be at the subordinate position. She has, however, breached the proclamations and met her ultimate disastrous end. Everyone who has tried to transcend the boundaries, created by the powerful patriarchs, has met a tragic ending. Polynices, Antigone and Haemon have gone against the will of the king and became the victims of honor killing.

Finally, it can be concluded by declaring that in Greek society, women and other weaker segment of the society had been suffering and facing humiliation by the powerful group. Patriarchy has affected both the male and female genders that do not have any power. It has resulted in honor killing of both the genders in different forms on different pretexts. Jocasta and Antigone suffer from honor killing since Jocasta commits suicide and Antigone is sent to a rocky cave in a deserted land to be killed. Polynices and Antigone faced honor killing because they both have gone against the monarch and the state which is considered as the violation of the rules and is punishable. Jocasta has to opt for death because she knows that the society and even Oedipus will not allow her to live. Society will not have enough space for her to live after sleeping with her child but Oedipus is successful in creating space to live and have time to repent on his sins. Haemon has also become the victim of honor killing because of his everlasting love for Antigone and his disobedience of his father. In this way, Greek society has different attitude towards both the genders and the females are the extreme sufferers in the society because of the Greek traditional and cultural values that have no space for women with stigmatized identities and the ones who challenge the power, may it be patriarchal or political.

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