

HEC Recognized (in Y Category)

ISSN 1813-9892

# JOURNAL OF GENDER & SOCIAL ISSUES

Spring 2022, Vol. 21, Number 1

Journal of Gender & Social Issues

ISSN 1813-9892

Spring 2022, Vol. 21, Number 1



*Fatima Jinnah Women University*

The Mall, Rawalpindi-Pakistan.

# Front TITLE Inner

## **Patron-in-Chief**

**Dr Saima Hamid**

Vice Chancellor

Fatima Jinnah Women University, Rawalpindi

## **Editor**

**Prof. Dr. Shaheena Ayub Bhatti**

Fatima Jinnah Women University, Rawalpindi

## **Assistant Editor**

**Ms. Sehrish Saleem**

Fatima Jinnah Women University, Rawalpindi

## **Editorial & Advisory Board**

**Dr. Linda Pritchard**

Prof. of History

Dept. of Women's & Gender Studies

Eastern Michigan University, USA

**Dr. Maya Khemlani David**

Adjunct Professor

Jaipuria Institute of Management, Lucknow

**Prof. Mary Evans**

LSE Centennial Professor

Department of Gender Studies,

London School of Economics, London, UK

**Gerise Herndon, PhD**

Professor of English

Nebraska Wesleyan University, Lincoln, Nebraska

**Dawn Reno Langley, PhD**

Former Dean, General Ed. and Developmental  
Studies, PCC, Roxboro, NC

43 Edgebrook Circle Durham, NC 27703

**Dr. Heather Hindman**

Associate Professor

Department of Asian Studies, University of Texas,

Austin

**Dr. Colette Morrow**

Associate Professor

Department of English

Purdue University Northwest, Hammond, IN 60302

**Dr. Elizabeth Jones Hemenway**

Director

Women Studies & Gender Studies Program,

Loyola University, Chicago, USA

**Dr. John Robert Hendricks**

Associate Professor, Emeritus

Educational Policy Studies & Practice

University of Arizona, Tucson

**Andrea Powell Wolfe, PhD**

Assistant Professor of English, Ball State University  
Muncie, Indiana, USA

**Dr. Maria Staton**

Assistant Professor, Department of English

Ball State University Muncie, IN, USA

**Dr. Ayaz Afsar**

Professor, Dean, Faculty of LL

International Islamic University, Islamabad

**Dr. Anooch W. Khan**

Professor & Chair, Department of Gender Studies,  
University of Peshawar,

Pakistan

**Dr. Nasreen Aslam Shah**

Meritorious Professor/Director/Chairperson

Department of Social Work & Centre of Excellence  
for Women's Studies, University of Karachi, Karachi

**Dr. Sufiana Khatoon Malik**

Professor of Education

National University of Modern Languages,  
Islamabad

**Dr. Riffat Haque**

Assistant Professor, Peace & Conflict Studies  
Department,

Faculty of Contemporary Studies

National Defense University, Islamabad

**Dr. Amber Ferdoos**

Assistant Professor, Department of Sociology,

International Islamic University, Islamabad, Pakistan

**Dr. Muhammad Ismail Abbasi**

Assistant Professor, Department of English Govt

Post Graduate College Satellite Town, rawalpindi

**Dr. Ghulam Murtaza**

Associate Professor, Department of English

GC University, Faisalabad

**Dr Uzma Masroor**

Associate Professor, Psychology Department

Air University, Islamabad

**Aisha Azhar (PhD)**

Assistant Professor, School of Governance & Society  
University of Management & Technology, Lahore

ISSN 1813-9892

HEC Recognized (in Y Category)

JOURNAL OF  
**GENDER &**  
**SOCIAL ISSUES**

Spring 2022, Vol. 21, Number 1

Subscription Rates

Students Rs. 400.00 per copy

Others Rs. 500.00 per copy

Annual Subscription (National)

Individual Rs. 800.00

Institutional Rs. 1000.00

Annual Subscription (International)

Individual US \$ 40.00

Institutional US \$ 50.00

Printed in June 2022

## Contents

S.	Title	Page
1	Gender Portrayal on Cover Pages of Pakistani English Children's Literature: A Visual Semiotic Analysis  Baneen Asghar Dr. Musarrat Azher Sameetah Fatima	01
2	<i>Sphinx in the City</i> : Re-territorializing Women on the Uneven Divides of Urban Space  Sadaf Mahmood	17
3	Fragmentation and Gender Representation: A Feminist Stylistic Analysis of Faruqi's <i>The Mirror of Beauty</i>  Asma Iqbal Kayani Dr Behzad Anwar	29
4	Voicelessness of Pakistani Women: A Postcolonial Analysis of Bina Shah's <i>The Wedding of Sundri</i>  Mahwish Mushtaq	45
5	Implications of Liberal Feminism for Pakistani Society  Faseeha Saif Dr. Ahmad Raza	53
6	Women's Inheritance Rights in the West Pakistan Muslim Personal Law, Shariat Act 1962: An Analysis of Practices  Javeria Khan Dr Asma Khalid Dr Adeela Rehman	63
7	Critique of Text and Review of Beig's "Literary Translations in Urdu Language"  Ubaidullah Khan Dr. Shaista Zaib Shamim Ara Shams	75
8	Does Killing Restore Honor? Perspectives of Male University Students of Punjab  Munaza Hasan Nasir	85
9	Socio-Economic and Educational Challenges Faced by the Transgender Community in Pakistan  Qaisar Khan	99



## Notes To Contributors

The Journal of Gender and Social Issues (JGSI) is a research journal published on a biannual basis by Fatima Jinnah Women University, Rawalpindi. The JGSI provides a forum for the dissemination of findings related to Gender and Social issues from related academic disciplines. The journal aims to enhance the understanding of social, environmental and cultural factors affecting individuals as well as society. The journal welcomes articles from all disciplines allied to social and gender issues with due importance being given to original and empirical research. At the same time the journal also gives space to comprehensive and up-to-date review articles and book reviews. The JGSI follows the blind peer-reviewing policy.

**Submission of Manuscripts:** All original manuscripts are to be submitted to the Editor via email, along with a cover page giving the title of the study, the author's name and institutional affiliation, if any. The first page of the text should omit the author's name and affiliation. However, it should include the title of the research. It is mandatory to acknowledge the contribution of all authors, organizations and institutions involved in the research, though the journal limits the number of authors to three. Co-researchers must be duly recognized and acknowledged, with the journal waiving responsibility for any conflicts dealing with authorship.

Each manuscript should be accompanied by a statement that it has not been published or submitted simultaneously for publication elsewhere. Authors are responsible for obtaining permission to reproduce copyrighted material from other sources. The author/s will be responsible for ensuring that the article contains no plagiarism and contains no material that has been reproduced verbatim from any other source. All accepted articles will become the property of the publisher.

All manuscripts should be typed in font size 12, Times New Roman, justified, double spaced with margins of one inch on all sides. The manuscript should be numbered consecutively throughout the paper. Authors should also supply a shortened version of the title suitable for the running head, not exceeding 50 character spaces. Each article should be summarized in an abstract of not more than 150 words.

Manuscripts including tables, figures, illustrations and references, should be prepared in accordance with the Manual of the American Psychological Association (6th Edition).

**Graphics:** Maps, tables, and figures should be embedded in the text, and not as separate sheets or files. A short caption should appear above each table with a clear legend and any footnotes suitably identified below. All units must be included. Figures should also be completely labeled.

Authors are also encouraged to submit photographs that are relevant to their articles. Photographs (high quality) must be captioned and labeled within the text. The size should not exceed 16 x 12.5 cm (5" x 8"). Electronic images must be submitted in high resolution digital format (at least 300 dpi). If not produced by the author/s, the photograph source must be mentioned.

All correspondence and submission of manuscripts must be addressed to: The Editor, Journal of Gender and Social Issues, Fatima Jinnah University, The Mall, Rawalpindi at [journal@fjwu.edu.pk](mailto:journal@fjwu.edu.pk)

## **Gender Portrayal on Cover Pages of Pakistani English Children’s Literature: A Visual Semiotic Analysis**

### **Abstract**

*This article aims at investigating the portrayal of gender in Pakistani English children’s literature. The gender stereotypes are deeply rooted in Pakistani culture which greatly affect children’s psychology and are impetus to shape stereotypical world view that males are dominant and superior to females. The cover pages of five children’s books published in last 10 years have been conveniently selected and analyzed. The framework of Kress and Leuween (2006) regarding the visual grammar which includes representational meaning, interactive meaning and compositional meaning analysis, has been applied to the decoded hidden meanings behind the images. A shift regarding gender portrayal has been analyzed as the female characters are depicted in heroic roles or as leaders and males as weaker than females which may be considered odd in Pakistani society. This shift may positively eradicate gender stereotypes among our future generations who may, until then, be normalized to witness gender equality.*

**Keywords:** *Visual grammar, Gender discrimination, representational meaning, compositional meaning, interactive meaning*

### **INTRODUCTION**

Discourse analysis emerged in the early 1970’s and, since that time, its study has focused primarily on language and its forms consequently ignoring semiotic resources such as images, space and architecture. Multimodality is defined by Kress & Van Leuween (2011) as “the phenomenon in texts...whereby a variety of ‘semiotic modes’ (means of expression) are integrated into a unified whole”. Through more than one modes of communication i.e of language, symbols, spatial design, image etc, the multimodal artifact is analyzed (Martin & Rose, 2008). However, recently there has been a shift in such discourse giving importance to these modes of communication of meaning making. Use of images in visual communication is one such mode that has received the greater attention than other modes and has been studied from different perspectives as content analysis (Bell, 2001), from cultural dimensions

---

#### **Baneen Asghar**

M.Phil Scholar, Department of English, University of Sargodha  
E-mail: ummulbaneen119@gmail.com

#### **Dr. Musarrat Azher**

Lecturer, Department of English, University of Sargodha  
E-mail: musarratazher@gmail.com

#### **Sameetah Fatima**

M.Phil Scholar, Department of English, University of Sargodha



(Stoic, 2015), political dominance (Lilleker et al., 2019) psychoanalysis (Diem-Ville, 2001) and gender power (Berberick, 2010).

Gender and its interaction with identity, power, work and politics has gained a lot of interest in recent studies. The result of these studies shows that gender affects our self-image consciously or unconsciously. This is reflected in our “architecture, socialization, economics, psychological credentials, body identification, clothes, etc (Felderer, 1997). In this regard, gender makes people’s identity and in society assigns certain expectations regarding social and verbal behavior to its male and female members (Christie, 2000). Ruggiero & Weston (1985) analyzed that in professional settings, women are rarely shown as influencer while mostly they are depicted as involved in lower scale jobs as clerical, service type etc. Men are located in workplace with full potential growth and dominance (Mirza & Iftikhar, 2016). Picture books also have a particular influence on gender identities because they are viewed at a time when children are in the process of developing their individual identities (Allen et al., 1993).

Socialization into expected gender roles is one of the most important lessons that young children learn. Weitzman et al., (1972) drew the attention towards the importance of analyzing the gender representation and gender stereotypes in children literature. They learn their specific gender roles from the teachings of their parents and teachers as well as from mass media which includes television, magazines, newspapers and books and these endorse learned patterns of behaviour, cognitive exposure about the real world (Huston, 1998).

Pictures in the books play significant role in defining the gender roles. They provide the children with cues about life that which social norms and goals are available and appropriate for them and their prescribed sex (Paterson & Latch, 1990). Children learn and remember more from what they hear and see. Human mind is inclined to retain visual information for more time than oral or textual content (Paivio, 1971). If the literature of children displays stereotyped gender roles, presents restricted role models for children and shapes their behavior in stereotyped directions then it will surely endorse, among them, a stereotyped world view regarding gender. Hamilton et al., (2008) found an underrepresentation of female characters in both the award-winning and top-selling children's books.

To specifically analyze the previous trends regarding gender portrayal in Pakistani English children’s literature, certain research studies have been taken into account. Mirza (1999) observed that only 12.7% of the occupational and professional characters were allocated to females in the textbooks from Punjab province of Pakistan. He analyzed that the characters assigned to the female characters were mostly passive, which do not demand individual’s creative or intellectual potential like cooking, sewing, house chores etc. Whereas the roles assigned to male characters were active and creatively and intellectually demanding like indulging in business, fighting wars, selling, driving, boating, flying, earning money etc. Ullah & Skelton (2012) investigated the gender portrayal in 24 children’s textbooks from class 1 to 8 and concluded that these textbooks are ideologically invested and tend to contribute in perpetuation of gender inequality.

In Pakistan, literature in English language has started gaining popularity in all dimensions. To explore literature in English language and how it affects the ideologies, challenges the prevailing mind sets and brings western ideologies to Pakistani readers, has been a wide area of interest for the researchers. Pakistani English children's literature has not yet explored much and is still a mystery to be resolved. Pakistani children's English literature is not much enriched as compare to its development in other dimensions.

**Significance of the study:**

The significance of this study lies in its exploration of hidden gender ideologies in Pakistani English children's literature and its impact in shaping their world views. The practice of gender equality has been embedded under the dense culture and ideologies of gender stereotypes and patriarchy, so there comes a need to revise the sources which promote or support such biased ideologies. Since children's literature plays a vital role in developing the world views and ideologies of young generations, thus its review may help to determine where our future lies and what changes are needed to shatter the biased ideologies. The attribution of social power to females has been observed which can be a result of shift in cultural practices led by arising feminist movements. This dimension in Pakistani children's literature has not been widely explored yet, so this study would be a meaningful contribution in existing literature.

**Theoretical Framework:**

Kress and Leeuwen's in their book *Reading Images; The Grammar of Visual Design* (2006), devised a comprehensive visual grammar framework. It follows Halliday's theory of metafunction, according to which the language follows three metafunctions, namely ideational, interpersonal and textual (Halliday & Matthiessen, 2004). The visual grammar framework implies that the semiotic systems as images, music, and sound also realize three metafunctions. This framework underlies that the elements of images can be decomposed when we analyze its meaning and decode its grammatical elements. To explore the underlying research questions, representation of both gender has been investigated with reference to theoretical framework of visual grammar which includes three dimensions and further sub-dimensions which construct gender identities, their power relations and gender roles in context of Pakistani literature. The decoding of gender construction through this framework would lead to obtain research objectives and required conclusion.

**Representational Meaning**

This metafunction follows Halliday's ideational metafunction. It refers to the way experiences are encoded visually which can be either through narrative or conceptual structures. Narrative structure presents process of change, unfolding of events or action or transition in spatial arrangements. They always include a depicted line element, called vector, which forms oblique line and indicates directionality (Stoian, 2015). Several kinds of narrative processes can be involved as action, reaction, speech, mental and conversion depending upon the types of vectors and participants included. Action processes contain a vector formed by a depicted element or an arrow, departing from a participant i.e Actor. If there are reaction processes, the vector is formed by the direction of glance of one or more participants' i.e Reactors. In the case of speech processes, the dialogue balloons appear to

connect the sayers to their utterances. In case of mental processes the thought balloons appear to connect the thinkers to their thoughts.

Secondary participants are also involved in narrative structure, known as circumstances, which are connected to the main participants by other ways than vectors. The circumstances in visuals can be of several types: 'Locative' if the main participants is connected to setting, 'Means' which connects the participants to the tools involving in actions, and 'Accompaniment' which connects the two participants not linked by vectors (Kress & Leeuwen, 2006). Conceptual structures represent the participants in terms of their class, structure or meaning. They can be of several types: Classificational processes associate the participants to one another, as one is subordinate to the other who is superordinate. Analytical processes connect the participants in terms of part-whole or whole/carrier structures. The symbolic processes depict what a participant is, it can be attributive (when two participant, a carrier and a symbolic attribute, are involved) or symbolic (when there is only one carrier) (Kress & Leeuwen, 2006).

### **Interactive Meaning**

This metafunction is represented through the interactive strategies among the participants and is equated to Halliday's interpersonal metafunction. This metafunction involves three dimensions, namely image act, social distance and point of view. The image act is concerned with the gaze direction of the involved participants, which can be directed at the viewer (demand) or not (offer). If there is direct gaze at viewer, an imaginary relationship with the viewer is assumed as he is addressed directly. The image act also considers the facial expressions and gesture (Kress & Leeuwen, 2006).

The second dimension under interactive metafunction, social distance, is influenced by different sizes of frame which can be close-up, medium or long. They can lead to different relations among represented participants and viewers. The frame sizes can not only be applied to human beings but also to objects, buildings and landscapes (Kress & Leeuwen, 2006). Point of view or perspective is the last dimension of this metafunction which is based upon the type of image. Image can be of two types: subjective which presents everything from a particular perspective usually dictated by image producer, or objective which depicts all there is to know about the subject (Kress and Leeuwen, 2006). Participants can be depicted from various angles and each angle indicate a different relation as horizontal angle (if frontal) indicate involvement or detachment (if oblique) while the verticle angle (if high) assign power to interactive participants, assign more power to represented participants (if low) or eye level depicts equal relations.

The concept of modality is related to the reliability of the message as "visuals can represent people, places and things as though they actually exist in this way or as though they do not (as imaginary)" (Kress and Leeuwen, 2006, pg #177). Modality is constructed through the interplay of markers such as color, saturation, differentiation, contextualization, depth, representation, illumination and brightness (Kress and Leeuwen, 2006).

**Compositional Meaning**

The last step of visual semiotics is the compositional metafunction (equated to the Halliday's textual metafunction) which is related to "the way in which representational and communicative acts cohere into the kind of meaningful whole we call "text" (Kress & Leeuwen, 1996, pg #30) At this level, the meaning is relied at three interrelated levels as information value, salience and framing.

The first system in compositional metafunction is information value. The information in visuals can be given or new, ideal or real, important or less important. Basically, the information value is associated with the three visual areas, left and right, center and margin and top and bottom. The left side is associated with the given information, which is assumed to be familiar and accepted as a point of departure by the audience. On contrary, the right side is specified for new information, or something unknown which requires audience's special attention (Kress & Leeuwen, 2006). At the top, essential or ideal information is placed whereas at the bottom, the product is itself depicted by real or more specific and practical information. The image which is aligned at center-margin, the center comprises the nucleus or core of information while the margins are subservient to the centre.

The second system under compositional metafunction is salience, which is ascribed to differentiate to analyze which of the elements are more significant and attractive than others. Salience of an image can be achieved through size, color, tone, focus, perspective, overlap and specific cultural factors (Kress & Leeuwen, 2006). Another system of compositional metafunction is framing. Framing is regarded as a tool to connect representational metafunction to the interactive one. The elements presented in visuals can be connected or disconnected by framing lines, discontinuity of shape and empty space between elements (Kress and Leeuwen, 2006).

**Research Questions:**

Q1: Does Pakistani English children's literature represent the traditional role of gender on the cover pages of short stories and comic books?

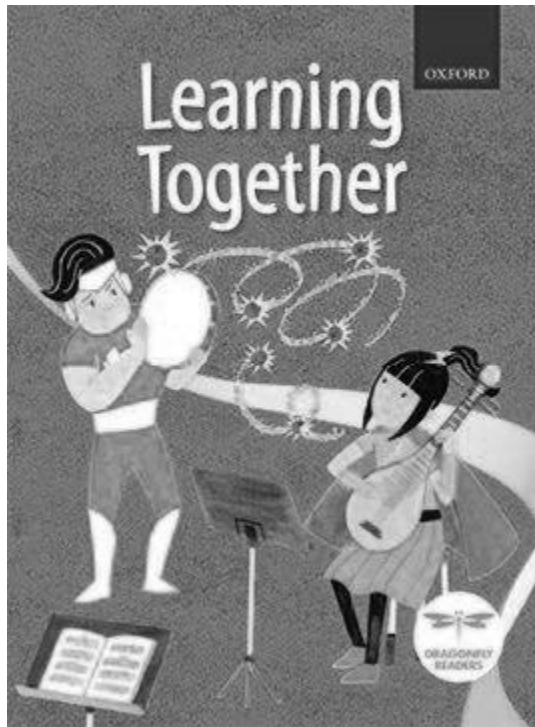
Q2: How do the book covers hinder the gender stereotypes existing in Pakistani English children's literature?

**RESEARCH METHODOLOGY**

This research is qualitative in nature. The sample taken for this research comprises of five Pakistani book covers sourced from internet. They all belong to children literature i.e three textbook stories covers and two comic book covers. The targeted audience of the selected sample varies from 6-12 years old children which successfully accomplishes the underlying research objectives to determine the gender ideologies promoted in children. The cover pages of five children books published in last 10 years have been conveniently selected. At first 12 book covers from Pakistani children's literature were selected by internet surfing but seven of them were excluded from the sample as they represent only one gender or gender with huge age difference which can diverge the research from main objectives. The images have been analyzed by adopting Kress & Leeuwen's framework of visual grammar.

**RESULT & ANALYSIS:**

Figure 1: Learning Together (2018)

**Representational Meaning:**

This narrative representation depicts an academic world of unity and learning where the represented participants are teaching and learning from each other irrespective of gender. There are two represented participants in this picture. Both participants are depicted as transactional reactors, directly looking towards each other, thus playing role of phenomenon for each other. The transactional action processes also occur in this image as the male participant is beating tambourine while the female participant is playing guitar, both playing the role of actor and goal. This reinforces the world of unity, togetherness, education and gender equality. This narrative implies that both are incomplete without support of each other and need unity to make progress through learning.

**Interactive Meaning:**

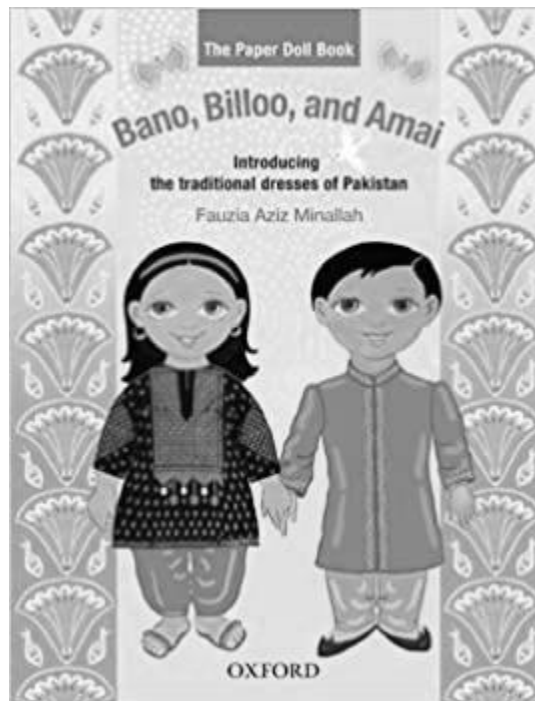
The gaze of both participants is directed away from the viewers, thus depicting this cover as an offer picture. It depicts that the participants are indifferent to the viewers and are objected to viewer's inspection because the represented gender roles are different from the traditionally assumed gender roles and offer a lesson of unity to audience. The horizontal angle is oblique so detaching the participants from the outside world. The vertical angle depicts the equality of power among the participants. This cover is drawn from the long shot which reinforces the interpersonal relationship between the participants and the viewers.

**Compositional Meaning:**

This book cover follows the Ideal-real structure. The text at the top of the cover is an ideal subject while the represented participants at the bottom are near to reality. The male participant is more salient in the cover due to large size of his image.

The female on the right side implies that viewers are already familiar with her and depicted as given information. While the male, represented as new information, is grabbing special attention and unfamiliar to the viewer as he is in supporting role which is uncommon in Pakistani culture. The framing lines have been created through the sound waves producing from the musical instruments which connect the participants to each other. It implies that the stereotypes which have specified gender roles are shattered and both gender are capable of learning and adopting any role together.

Figure 2: Bano, Billoo, and Amai: Introducing traditional dresses of Pakistan (2014)

**Representative Meaning:**

The participants represent the reflection of Pakistani traditional dress code. Both of the participants are depicted as non-transactional reactants as their phenomenon are absent and the participants are looking beyond the image as addressing the viewers to contemplate and follow ideology of gender equality. This image represents the unity in Pakistani culture as participants are holding hands of each other. This narrative implies the gender equality in Pakistani culture.

### Interactive Meaning:

There is a direct gaze by both represented participants which reinforce a relation with the viewers as they are directly addressing them. So, this forms a Direct picture. This picture is taken in a long frame which emphasize an impersonal relationship among the represented participants as well as with the viewers as the targeted audience is Pakistani children and represented characters also belong to Pakistani culture. The horizontal angle is frontal, depicting the close intimate relationship of participants as both represent Pakistani culture while the vertical angle depicts the equality of participants and promotes gender equality.

### Compositional Meaning:

The structure of Given- New has been adopted for information value. The male participant is represented at the right side supposing as given information that viewers are already familiar with him while the female at the left side is pictured as new information, needs to have special attention. The female participant is more salient due to the high saturation and dark color of her dress against light color background which gives prominence to female. There are no framing lines rather the represented participants are connected by joining hands which depicts the closeness of their relationship.

Figure 3: The Protectors of Shireen Jinnah Colony (2016)



**Representative Meaning:**

This narrative discourse represents the world of gender equality, women leadership and the world where the woman is breaking stereotypes. There are two participants in this image. The representational meaning comprises of two non-transactional reactants as the male makes vector towards the viewers while the female makes vector with something beyond the image. The reactors are the participants and no phenomenon has been depicted. The male is depicted in traditional role while the female defies the traditional role and becomes a super-woman by modifying cultural elements as using scarf (duppatta) as wings. Thus this narrative attempts to bring a shift in gender representation.

**Interactive Meaning:**

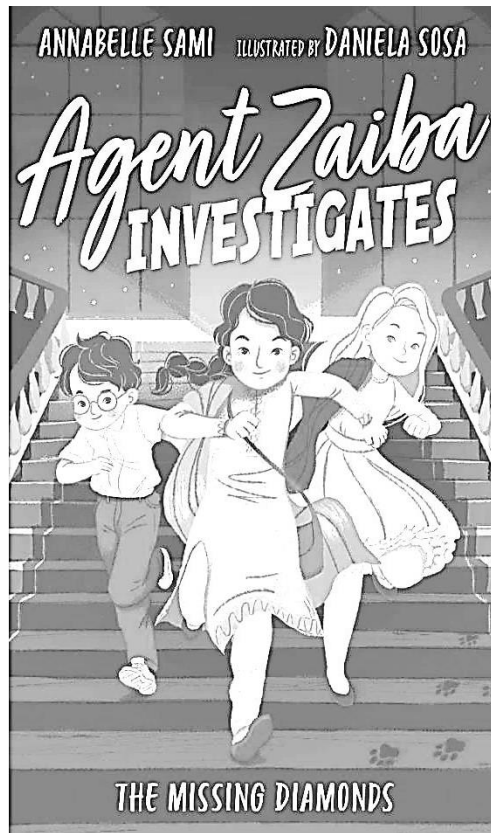
There is a direct gaze by the male participant thus establishing a direct relationship with the viewer. So, it forms a Demand Picture. While the female represents the Offer picture by looking away from the viewers at something suspicious not visible to the audience. This is a long shot which indicates the close intimate relationship among the represented participants as well as the viewers. The vertical angle shows the dominance of female character as depicted as much powerful to fly which implies that this female character is breaking gender stereotypes that female are weak, subservient and home-bound. The horizontal angle is frontal which depicts the connection with the viewers and suggests that the characters belong to viewer's own world.

**Compositional Meaning:**

This book cover has adopted the Ideal-Real structure. The information given at the top of the cover is ideal while the represented participants at the bottom are near to reality. The male depicted at the right side is someone the viewers already know about while the female pictured at the right side is someone new for the viewers and needs special attention. This character of super-woman, having furious expression, seems alien as females are expected to be polite and kind always in Pakistani society, thus this character requires special contemplation while it is normal conception about male as rigid and strict. The female figure in this book cover is more salience due to the dress color contrast with the background and the larger image. The female is depicted in the traditional cultural outlook as the long scarf (duppatta) represented as wings of female in this image which implies that women are empowered by adopting the cultural values. It suggests the lesson to females to adopt cultural norms (as wearing duppatta) to empower themselves rather not to suppress.



Figure 4: Agent Zaiba investigates: The Missing Diamonds (2020)



### **Representational Meaning:**

This narrative discourse represents the world of adventure, women leadership and authority. There are three represented participants in this cover image. The participants represented here are non-transactional reactants because there are no defined phenomenon present for any participant in this image. The leadership and dominance of female character in the presence of other male character seem strange in Pakistani culture and defy patriarchal ideology that is how these characters are breaking gender stereotypes which assume male as always in power and expect females to be always in supporting roles.

### **Interactive Meaning:**

There is a direct gaze by all the participants towards the viewers, which forms it a Demand picture. The characters are portrayed as they are directly addressing the audience, and inviting them to join their adventurous world. This is a long shot which reinforces an impersonal relationship between the participants and the viewers. The horizontal angle for the central figure is frontal which suggests the inclusion of the viewers in the represented world. While the horizontal angle for the marginalized figures is oblique which suggests their exclusion from the outside world but attachment with the central figure. It implies the dominance of female not only over the supporting characters but also over the viewers for

whom this female character would be alien in Pakistani context. The vertical angle suggests that the image is illustrated at eye level which represents the equal relationship among the participants.

### Compositional Meaning:

This story book cover has followed the Center- Margin structure as far as information value is concerned. There are two females and one male participant represented in this image. One of the female is placed at center, dominating over the other two. The male and the other female is placed at the margins, depicted behind as following the leading character. The leadership qualities are stereotypically associated only with the males in Pakistani society, that's how this picture plays a role in changing traditional narratives. The female character, centered in the picture, is more salience than male due to her larger image and dark color of her clothes. Considering framing lines, these are absent in this picture which emphasize the intimate and close relationship between the represented participants.

Figure 5: SOS Crew (2016)



### Representational Meaning:

This narrative has set an academic world where the students are involved in some co-curricular activities. The participants represented in this image are non- transactional reactants because the phenomenon are absent for both participants. This illustrated image

depicts the world of gender equality where the male and female both are involved in co-curricular activities without any discrimination. The character of male as magician is depicted only through appearance while the role of female is depicted as doing certain action as playing flute. Traditionally, the perception of involvement of females in music industry is not generally accepted in Pakistani society whereas the males can be accepted in any dominant role. Thus, this picture is promoting the narrative of gender equality by discarding female's subservient roles.

### **Interactive Meaning:**

The gaze of the portrayed characters is not directly in the direction of the viewers, which forms this image an offer picture. It emphasizes that the established characters are not related to the viewers and objects of scrutiny and contemplation for them. The conception of gender equality needs contemplation in the context of Pakistani culture. The picture is illustrated in medium long shot which reinforces that there is a social relationship between the represented participants and the viewers as it is implied that represented characters are people of their own world. The horizontal angle for both of the participants is oblique, which emphasizes exclusion of the viewers from the illustrated world. As far as the vertical angle is concerned, the picture is illustrated from the eye level, which depicts the equal relationship among the participants thus adopting the ideology of gender equality.

### **Compositional Meaning:**

This comic book cover follows the Given-New structure in relation to information value. The male participant is illustrated on the right side, supposed to be already known by the viewers (as in the traditionally common role), while the female participant who is illustrated at the left side demands the viewer's special attention because she is depicted as the new information (depicted in uncommon role as musician). The male figure is more salience in this image due to his darker colour of clothes and bigger size. As far as the framing lines are concerned, they are absent which emphasize the close intimate relationship between the represented participants.

In relation to the first research question, it is clear from the analysis that the Pakistani English children's literature is not promoting the traditional roles which are attached with the gender as males are associated with dominance, power and leadership and females as weak, subservient and dependent on males. In figure 3 and 4, the female characters are depicted as leaders, adventurers and brave whereas the male characters are also defying the traditional role by either following the female or being weaker than females. The adjectives, as powerful, brave, adventurous etc, in old and traditional writings are allocated to the male figures only but with the changing trends in west and the east as well regarding to gender treatment, and the emergence of feministic movements, a change in literature in reference to portrayal of gender can also be noticed. None of the picture which was taken into account in this research, referred females as weak, suppressed or subservient and males as more powerful or more dominant than females. They are portrayed either in equal relation to men or females as more powerful than males.

It is to be noted that in all the pictures the narrative processes have been employed and both the participants are portrayed as doing some actions, none of them is portrayed as static figure. Their gaze plays the role of vector which depicts them as proactive and arouse the viewers to explore them. If we analyze the interactive meaning overall, most of the selected images form direct picture as addressing the viewer's directly, which depicts that both of the gender have equal power to impact, influence, lead others or viewers. None of the image uses low angle to depict any gender as weak or powerless and all the images illustrated the characters from eye level to promote the gender equality which answers the first research question and implies that the recent Pakistani children's literature is not representing gender in traditional roles and is promoting the gender equality. In the images where the males are not leading the females rather following them and the females are depicted as flying, playing bassoon or playing guitar, their horizontal angle is oblique which emphasizes that the viewers are detached from their world because in Pakistani culture it is not yet normalized for females to act in these manners and the application of these strategies urges the viewers to break gender stereotypes.

The findings related to compositional meaning suggest that, in relation to information value, two of the images follow the ideal real structure. The text shown at the top of the covers is "The protectors" and "Learning together". These two textual dimensions of the book covers create an ideal world, while the participants represent at bottom are near to reality. The participants include both male and female, which emphasize that they both have the power and ability to control the real world and turning it into the ideal state. Two of the selected book covers follow the given- new structure as far as the information value is concerned. In both of these images, the females have been represented at the right side as the object of attraction and contemplation for the viewers. The females doing such actions are not expected traditionally, thus they are representing new information, new gender roles and thus becoming subject of contemplation for the viewers. In more images, the female participants are more salience, which means they are more in power to grab the attention. It can be noted in figure 4, that the male is running as towards the viewers while the female is depicted as she is flying and her long scarf, playing the role of wings, this picture emphasizes the super power and leadership skills, a woman can owe. So, in relation to the second research question, it is clear that by adopting gender construction strategies the Pakistani English children's literature is hindering the gender stereotypes which are traditionally existing in Pakistani culture.

## **CONCLUSION**

It is concluded from this research that the Pakistani English children's literature is promoting the gender equality, as all of the selected images depict both males and females in the proactive roles, none is shown as subservient, weak or fully dependent on the other. All the characters are either in equal power or are supporting each other which implies that gender is not represented in traditional roles in Pakistani English children's literature specifically on the cover pages of short stories and comic books. It is reinforced generally that both male and female have to work to make this world or state a better place. The images, analyzed in this research imply that the children's literature is inhibiting the gender stereotypes which are prevailing traditionally in Pakistani culture and society. The female characters are depicted in

heroic roles or as leaders and males as following females which may be considered as odd in Pakistani society but it can be normalized by promoting it. These strategies are incorporated in book covers to hinder the gender stereotypes so they can positively affect the role in establishing the world view of children that there is no gender discrimination, both have equal power, strength and capabilities. This research implies that our coming Pakistani generations will hopefully be free from the curse of gender discrimination.

## REFERENCES

- Allen, A. M., Allen, D. N., & Sigler, G. (1993). Changes in sex-role stereotyping in caldecott medal award picture books 1938—1988. *Journal of Research in Childhood Education*, 7(2), 67-73.
- Azhar, I. (2016). SOS Crew: AzCorp Entertainment Pvt Ltd.
- Azhar, I. (2016). The Protectors of Shireen Jinnah Colony: Azcorp Entertainment Pvt Ltd.
- Bell, P. (2001). Content analysis of visual images. *Handbook of visual analysis*, 13.
- Berberick, S. N. (2010). The objectification of women in mass media: Female self-image in misogynist culture. *The New York Sociologist*, 5(2).
- Christie, C. (2000). *Gender and language: Towards a feminist pragmatics*. Capstone.
- Diem-Wille, G. (2001). A therapeutic perspective: The use of drawings in child psychoanalysis and social science. *Handbook of visual analysis*, 119-133.
- Felderer, B. (1997). Do's and don'ts. Gender representations in a political debate. In: Kotthoff, H. and R. Wodak (eds.) *Communicating gender in context*. Amsterdam: Benjamins, 371-400.
- Halliday, M.A.K., & Matthiessen, C. (2004). *An Introduction to Functional Grammar*(3rded), London: Hodder Arnold.
- Hamilton, M. C., Anderson, D., Broaddus, M., & Young, K. (2006). Gender stereotyping and under-representation of female characters in 200 popular children's picture books: A twenty-first century update. *Sex Roles*, 55(11-12), 757-765.
- Huston, A. C., Wartella, E., & Donnerstein, E. (1998). *Measuring the Effects of Sexual Content in the Media: A Report to the Kaiser Family Foundation*.
- Kress, G. R., & Van Leeuwen, T. (2011). "Discourse semiotics." *Discourse Studies: A Multidisciplinary Introduction*. London: Sage Publications.
- Kress, G. R., & Van Leeuwen, T. (1996). *Reading images: The grammar of visual design*. Psychology Press.

- Lilleker, D., Veneti, A., & Jackson, D. (2019). Images matter: the power of the visual in Political Communication. Retrieved from <https://theconversation.com/images-matter-the-power-of-the-visual-in-political-communication-122281>
- Martin, J.R. & Rose, D. (2008). *Genre relations: Mapping culture*. London.
- Minallah, F.A. (2014). *Bano, Billoo and Amai*: Oxford University Press, Pakistan.
- Mirza, Z. K., & Iftekhhar, I. (2016, December). Role of electronic media in preserving gender roles through advertisements. In *Proceedings of 2nd International Multi-Disciplinary Conference* (Vol. 19, p. 20).
- Mirza, M., & Malik, R. (1999). *Gender analysis of primary school textbooks in Punjab*. Lahore: Department of Women's Studies, University of the Punjab.
- Paivio, A. (1971). *Imagery and verbal processes*. New York, NY: Holt, Rinehart & Winston.
- Paivio, A. 1986. *Mental representation: A dual-coding approach*.
- Ruggiero, J. A., & Weston, L. C. (1985). Work options for women in women's magazines: The medium and the message. *Sex Roles*, 12(5-6), 535-547.
- Sami, A. (2020). *Agent Zaiba Investigates: The missing Diamond*: Hardie Grant Egmont.
- Stoian, C. E. (2015). Analysing Images. *Buletinul Stiintific al Universitatii Politehnica din Timisoara, Seria Limbi Moderne*, (14), 23-31.
- Ullah, H. (2013). *Reproduction of class and gender hierarchies through education in Khyber Pakhtunkhwa* (Doctoral dissertation, Ph. D Thesis-Main Library University of Peshawar, Pakistan).
- Ullah, H., & Skelton, C. (2012). Gender representation in the public sector schools textbooks of Pakistan. *Educational Studies*, 39(2), 183-194.
- Vittachi, N. (2018). *Learning Together: Dragonfly Readers*: Oxford University Press Pakistan.
- Weitzman, L. J., Eifler, D., Hokada, E., & Ross, C. (1972). Sex-role socialization in picture books for preschool children. *American journal of Sociology*, 77(6), 1125-1150.



## ***Sphinx in the City: Re-territorializing Women on the Uneven Divides of Urban Space***

### **Abstract**

*This paper argues that urban women grapple with spatial disequilibrium to claim their right over the city and experience its repercussions through dispossession and displacement. To develop this argument I have selected Mohsin Hamid's How to get Filthy Rich in Rising Asia (2013) to explore the relationship of gender with space under the aegis of cultural and economic marginalization of women. In the light of feminist scholarship, I have investigated how women strive to settle in urban space by challenging the resurrections of invisible oppression of gender inequalities. The paper also investigates how urban women develop critical spatial consciousness and resist the structures of exclusion and segregation. The paper concludes that the uneven socio-economic intrusions are making the developing Asian urban-space serendipitously violent and hostile for women, thus remaining disconnected in deconstructing the invisible inequalities of spatial exclusion and displacement.*

**Key words:** *Women, Cityspace, Disequilibrium, Patriarchy, Displacement, Resistance.*

### **INTRODUCTION**

The narratives of Mohsin Hamid unveil the intricate lives of individuals who struggle against the hegemony of power relations. These struggles often capitulate the unevenness of societal hierarchies (*Moth Smoke*, 2000) and trace individual articulation of global aliens (*The Reluctant Fundamentalist*, 2007; *Exit West*, 2017). The Booker-nominated, Mohsin Hamid in *How to Get Filthy Rich in Rising Asia* (2013) castigates the seesaw of urban space in developing countries under the pressures of globalization. Through unnamed characterization and plot setting, Hamid encompasses spatial experiences of the urban other in developing Asia whereby the governance is more concerned with the construction and development of built environment in making its cities world class. Hamid supplies transparencies of inextricable endeavors of the urban other who adopts fair and unfair strategies for spatial retention. This study provides critical insights to the diversity of experience of urban women, as rich and poor, as possessed and dispossessed. These experiences are intertwined but often neglected in everyday patterns of urban lifestyle which animates diversity in urban disequilibrium (Dowell, 1983). Current research aims to describe the uneven spatial structures that produce ideological patterns for women to shape their socio-spatial lifestyle. They experience dual marginalization within patriarchal and economic structures in the public sphere and highlight how urban women struggle against spatial disequilibrium to claim their right over the city. It further redirects that claiming rights over the city would result in their dispossession and displacement. To investigate these this study attempts to answer the following research questions:

---

#### **Sadaf Mehmood**

Lecturer, Department of English, Quaid-e-Azam University, Islamabad

**E-mail:** sadaf.mehmood74@gmail.com



- a) How do women in urban space formulate spatial relationships in the dialectics of the public and private sphere?
- b) How does the gendered divide cast exclusion and displacement over transgression?
- c) How does the pretty girl develop critical spatial consciousness and resist the structures of exclusion and segregation?

## LITERATURE REVIEW

The experiences of women with space are intertwined but often neglected in everyday patterns of urban lifestyle. This section investigates the relationship of women and urban space with theoretical insights from the scholarship of feminist geographers. Notable feminists like McDowell, Doreen Massey, Liz Bondi, Maureen Flanagan and Maryann Valiulis theorize the cityscape as gendered space that domesticates women in the private realm through socio-economic manifestations of patriarchal ideologies. This theoretical framework helps me to examine everyday lives of women in urban disequilibrium. Feminist explorations of urban space characterize women's urban experiences as multifaceted. Yasminah Beebeejaun (2017) elaborates the city as "gendered through multiple actions and experiences of its inhabitants" which differs across places, contexts and political regimes" (Beebeejaun, 2017, p. 323). Beebeejaun suggests that in order to claim the right to the city for women, the policy makers and urban planners need to devise strategies for making the urban space accessible.

Petra Doan (2010) perceives that gender association with the urban space is not innate, but is an essentialized identity which spatializes the gender binary. Tovi Fenster (2005) interrogates "how patriarchal power relations are the most affecting elements in abusing women's right to the city in different ways to those of men." (2005, p. 219) The gender oriented spatial experience restricts the practices of women's right to the city both in public and private spaces. She argues that the realization of exclusion from urban space and absence of claiming spatial specificity is usually observed by mothers who experience difficulty in traversing with their young offspring. Maureen Flanagan and Maryann Valiulis (2011) examine the making of gendered space in the frame of patriarchy which embodies "social relations of power in any given society in which the values and behaviors of men are presumed normative and thus embedded in urban institutions and structures to privilege male control and insure female subordination" (Valiulis, 2011, p. xiii). This patriarchal propriety excludes women from the public realm and confines the private as secure and safe.

Feminist geographers define urban gendered space by dividing it into the public and private spheres. While analyzing the heterogeneity of spatial experiences of class and race, within the confinements of "trans-historical and trans-cultural", Myriam Perregeaux asserts that the experiences of men and women become homogeneous due to the allocation of the public to men and private to women (2005, p.181). The men residing in the public sphere for financial sustenance of the family and women remain in private sphere to take care of domestic chores. This separation characterizes "men as producers" and "women as reproducers". In this frame the roles women play in the private sphere is that of obsequious wives and devoted mothers whereas the role men play is characterized as that of "breadwinners" (Grosz, 1994; McDowell, 1982; Perregeaux, 2005; Massey, 1994). However the ideal of separate spheres has

had, and continues to have, enormously powerful effects. The dissection of domestic labor and the outside orb through which men are called producers and women reproducers prescribe the orientation of urban space as patriarchal and capitalist space (Brown 1987, Rose 1984). Men's labor is paid and thus visible whereas women's domestic drudgery remains unpaid and therefore invisible. This reinforces exclusion and dispossession of women from public space, "the centrality of the patriarchal form of household organization [is] a necessary and causal condition responsible for contemporary urban structure and its problems" (Markusen, 1980, p. 28).

The social conditioning in urban milieu alienates women from interacting in the public sphere which epitomizes their limitation in the urban space. Bondi defines urban space and dichotomy of separate spheres as inherent to the infrastructure of space. The nexus of heterogeneous ideological dichotomies are knitted together in the construction of urban space. Bondi renders "dismantling of dichotomies" through challenging the innate interconnectedness that perpetuates hegemonic structures in urban space. She inscribes "these dichotomies are inextricably and inherently interwoven so that they stand or fall together" (Bondi, 1998, p. 162). Women in cityscape have gained access to male-oriented professions by resolving their private ebb with alternative substitutes (McDowell, 1997; Hayden, 1981; Rose, 1989). This access proffers deconstruction of socially established hierarchies and translates gendered construct as a challenging norm through which women can make and remake their identities by subsuming with the urban atmosphere which is filled with accessible opportunities and possibilities to revert the oppressive into the emancipatory. Cityspace endeavors freedom for women. They determine their confinements while tailoring the patriarchal frontiers; nevertheless, "patriarchy is malleable; it changes over time to fit the circumstances" (Valiulis, 2011, p. xix). This study demonstrates urban women's struggle to seek spatial possessions through all means. The female characters acclimatize according to the spatial restrictions of economic and patriarchal deviations that define their potential to fight against exclusion or subdue and cast displacement and dispossession.

## **RESULTS & DISCUSSION**

Mohsin Hamid's self-help book is not sole guidance for the protagonist's journey to success. Through the character portrayal of a pretty girl the book proclaims contribution of both sexes in their own orbits for spatial settlement. Hamid defines the relationship of women to space in *Rising Asia* as more vulnerable. He portrays complex female characters with diverse challenges of resilience and resistance. McDowell's (1984) reading of *women's place* in urban space through historical insights demonstrates the intricate interconnectedness of patriarchy with capitalism in subordinating women (p. 79). The woman in urban infrastructure is not merely subjected to the patriarchal allegations of docility and codifications of specified behavior; she is also encumbered with the complexities of capitalism's scaling.

Hamid promulgates the diversity in the ethics of preserving male dominance from rural affinities to the urban realms. The dependency of the mother and sister of the protagonist over the decisions of the father reveals the absence of their decision power to shape their relationships spatially. It is always the male of the family who decides the spatial

manifestation of the women. In the novel the father decides to liberate his wife and children from obsequious docility and gnawing hard work in rural sphere as McDowell (1984) sums up the patterns of everyday life in rural space: “danger and drudgery: male solidarity and female oppression”, the men are the “breadwinners, women the domestic laborers, though hardly the “angels of the house”” (p. 199). Hamid describes the rural life of the urban other that usually demonstrates women’s marginalized social positioning since they not only have to manage their budget in specified amounts but also experience the oppression of subjugation. Hamid depicts that the liberty of the mother of the protagonist from the matriarchal oppression is only announced when the father becomes intolerant of socio-economic constraints to settle in the urban milieu. Insecurities and fears of the women are reflective through their dependence upon the decisions of their father.

The protagonist’s sister, whose marriage is arranged with her father’s cousin; a decade older than her, is the most intelligent of her siblings and expects the continuity of her education in the city. However, her intelligence is not acknowledged sufficiently for her to proceed with her education; instead her presence is utilized to help her father in wrangling with “rampant inflation” through her labor as “cleaning girl” (Hamid, 2013, p. 28). McDowell (1982) postulates women’s restriction to “homelier things” even outside the domestic affinity which perpetuates the ideology to consider women “physically frail” (1982, p. 59). Women are qualified in domestic chores and their urban settlement corresponds to their scholastic *domestication* of their labor. The sister is preoccupied with the notion of servitude and does not show her inclination towards education or any resistance against her waged labor. She is the first in her siblings to give up her studies and serve her father as a submissive daughter with the promise of resuming her studies when her brother grows “old enough to work” (2013, p. 28). However, she could not get back to school and after enabling her brothers to settle their everyday lives in the cityspace she gets married. Her marriage displaces her from the urban milieu to her village where the protagonist, on his periodic visits, observes that she is growing old and therefore her contribution to family sustenance does not provide her any right to territorialize urban space.

Hamid manifests the intricate social standing of the sister whose waged labor as cleaning girl shares similarities with her father’s profession as cook and so it does not pronounce the domains of hierarchical separation of domestic work from the world outside. The similar nature of work should have deconstructed the hegemony of power relations, but she could not dismantle the patriarchal frame by stabilizing her economic positioning. Perregaux suggests this dismantling through “realization” of its ideological construction of proliferation of power relations. She exemplifies it through a woman whose vulnerability promulgates her socio-economic dependency and if she crosses this safety belt, she displaces and dispossesses herself from the secure and safe spatial confinements of urban space. Analogous allegations are experienced by men who are assumed as effeminate figures when they choose to stay home. The sister who is dispossessed from her education is manipulated through her labor, nonetheless, she lacks the *realization* of manipulation and therefore continues to affiliate her dependency with the male of her family and she is displaced through her arranged marriage.

Hamid discerns the Asian city as a space of difference where women are cocooned in the private sphere and their labor is availed by men for spatial territorialization. The quest of female subjectivity in *Rising Asia* embodies the perpetuation of patriarchal ideology through capital hierarchy. Displacement and dispossession of women is dependent upon their extent of productive docility and servitude when the protagonist asks his sister about the fear of leaving urban space and states: "I would be scared to move back to village all by myself" to which she replies "that's why you're still a boy and I'm a woman" (Hamid, 2013, p. 25). His sister submissively follows the dictations of her father. Elizabeth Wilson (1992) suggests city space as more liberating for women as compared to the rural affinity though the opportunities are "often tantalizingly unfulfilled, offset by counter-influences of exploitation, exclusion and a harsh sexual morality; nevertheless, urbanization provided one plank in the gradual emancipation of women" (Wilson, 2001, p. 67).

In the novel, the protagonist is inquisitive to trace signs of his sister's proclivity towards the city but he only perceives her resilience that eventually displaces her from urban affinity. In contrast to the resilience of the sister, Hamid presents the resistance of the pretty girl for claiming her right over the city. Pretty girl and her mother live and invest the hardship of their labor to serve a "notorious drunk and gambler" father who demands their servitude through earning for "what he has lost the night before or will lose the night to come" (Hamid, 2013, p. 41). Her mother suffers from severe arthritis due to which she can only work as a sweepress, "the only work she could find when circumstance thrust her relatively late in life into the paid labor force" (Hamid, 2013, p. 49). Such vulnerability of her mother and uncertainty of her future directs the pretty girl to struggle for her spatial adjustment.

The novel's sub plot unfolds the adoration of the protagonist for pretty girl as she is "the object of much desire, anguish and masturbatory activity" (Hamid, 2013, p. 38). Both characters struggle for their spatial settlements by utilizing dexterous properties. They collide with the course of the novel and share the diverse experiences of hardships for resisting spatial alienation. Under male dominance, the city in its public and private domains consciously or unconsciously attributes the former as space of order and control and the latter as the orbit of emotion and disorder. Elizabeth Wilson (1992) cogitates the presence of women in the public sphere is a problem of order "*because* their presence symbolized the promise of sexual adventure" (1992, p. 6). She is the "sphinx in the city" - the symbol of disorder that must be controlled by men. Wilson argues that women experience the city as less disturbing for women themselves because their venture in public space indicates less dependency on the opposite, since "instead of setting nature against the city, they find nature *in* the city. For them, that invisible city, the 'second city' the underworld or secret labyrinth.... [is] of riches" (Wilson, 1992, p. 8). She contends that the dismantling of the oscillating determinism of public and private, women's spatial explorations and manifestation are lucrative for their independence.

Pretty girl appears to be the character who threatens the order through her presence in the public space. She traverses for success and independence by breaking the restricted fence of order and disorder, emotional and rational. Pretty girl asserts her agency through her only possession that is her physical beauty. By choosing to bargain with the patriarchal norms she

enables herself to shape her spatial relationships. Hamid rebukes the hierarchical unevenness of socio-spatial structures that leads her to a sordid pronouncement through which she deconstructs hegemonic spatial ideologies and assert her right over the urban infrastructure. She begins as an assistant in a beauty salon where “she carries towels, handles chemicals, brings tea, sweeps hair” and massages “women of all ages who are either wealthy or wish to appear wealthy” (Hamid, 2013, p. 41). While living in a society where every individual is struggling for *haves* and *haves-not*, pretty girl also finds her vulnerable social positionality through her economic disparities. The fears and insecurities of the urban other in the novel depict Hamid’s denouncement of the societal paradigms that are gravely influenced by the stratifications of capitalism. To deconstruct the dual oppression, pretty girl aims to fortify her weak existence through economic stability to claim her right over the city.

Deprived of significant educational and professional background, pretty girl silently handles the towels in the beauty salon. To shape her life in the city, she flees from her home to “bridge a significant cultural and class divide” through acquiring necessary education from watching movies so that she might be able “to enter even the lower realms of the world of fashion” (Hamid, 2013, p. 51). But watching movies for the vocabulary of the fashion world is not the only requirement for making her space in urban ambiance. She has to invest in her only property; her beauty and body that she could bargain for in return of her desired strata. In return she receives “gifts and cash” along with the charisma of becoming a *model*, she saves these gifted amounts surreptitiously to reflect her “independence” (Hamid, 2013, p. 50).

The struggles of pretty girl for spatial adjustments do not cover the main plot of events. While representing her as the other, Hamid articulates her struggles through the protagonist’s occasional encounters with her. As the plot develops the protagonist sees “the pretty girl on a billboard” modeling jeans, thus unfolding her continuous struggle for urban settlement when she has “finally succeeded in securing a place of her own”. After leaving her parents behind, she rents “a room in an apartment she shares with a singer and an actress, both women in circumstances not dissimilar to hers” (Hamid, 2013, p. 61-2). Acquiring a decent lifestyle and “runway work” the pretty girl still yearns “to establish what is known in her business as a name” (Hamid, 2013, p. 62). The earning *name* in urban space becomes very challenging for the pretty girl who is not a qualified professional; yet she is not a “model of the first rank”, she is known to “photographers and designers” (Hamid, 2013, p. 84) who can provide her with available opportunities for her spatial sustenance, however: “She earns enough to afford an apartment of her own, a modest but reliable car, and a live-in maid who can cook, which is to say she earns as much as a retail banker her age, and perhaps twice as much as you do, even before the gifts she receives from her multiple high-churn-rate admirers are taken into account” (Hamid, 2013, p. 62).

After each interval the appearance of pretty girl supplies her diverse urban experiences that proliferate the scaling of uncertainty and insecurity of urban ambiance for Asian women. When her career “has plateaued, or perhaps peaked is a better word” she spends several years in “megapolis” but observes a decline in her modeling assignments for which she seeks alternate options to secure her position in the cityspace. To establish herself as a minor

actress, pretty girl receives short role-plays in dramas and comedies to sustain herself in urban specificity. Her inept professional acquisition recurs on every stage of resettlement to obstruct her chances of spatial stability for which she has to manifest her affordability of urban lifestyle by utilizing available sources. The protagonist visits her in the “city’s most exclusive” hotel where she manages to stay after securing fifty percent discount (Hamid, 2013, p. 106). Being familiarized as dispossessed years earlier, the protagonist and pretty girl share their poignant urban experiences when they meet in the hotel. Through their interaction, Hamid concedes the years of dispossession and inquisitive fantasies of creating their space in the city. Hamid metaphorically describes the distance between the rich and poor thereby complicating the invisible antagonism by creating utopian illusions regarding the lifestyle of the urban elite.

By defining pretty girl’s assumption of spoons as silver, Hamid symbolically construes the insignificance of this constructed and maintained detachment, which pretty girl perceives after viewing spatial manifestations as hollow and futile. Hamid categorizes her acquired insight of ideological infrastructure of urban space through her emblematic elucidation of snow when the protagonist asks her the “amazing things regular people don’t get to see” (Hamid, 2013, p. 107). She responds by describing snow as an unusual thing, “like magic. Like powdered hailstones.... When it’s falling, it’s like feathers” (Hamid, 2013, p. 108). Hamid depicts snow as an epitome of urban fantasy for the dispossessed who perceive its ideological hierarchies after incessantly struggling for settlement: “soft. But it gets wet. If you walk around in it, it hurts” (ibid). While evaluating “women’s issues” in urban theory McDowell (1983) argues that the “nature of the changing interrelationships between production and reproduction, as part of inseparable process that varies across space and over time, should be the key focus for a feminist urban studies” (1983, p. 59).

This suggested analytical modal investigates the interconnected and interdependent relationships of public and private sphere where both genders spend their everyday lives to symbiotically negotiate their socio-spatial positioning. Pretty girl who mediates between the two standardized social orbits cannot find any spatial fixation like the protagonist who becomes a successful entrepreneur without indulging in the struggle of shifting his profession. In the case of *How to Get Rising in Rising Asia*, Hamid represents the aftermath of challenging the hegemonic constructions of spatial infrastructure when pretty girl aims to cross her confined spatial sphere and aims to dismantle the dichotomies of public and private sectors. She boldly announces her displacement when the protagonist proposes: “I’m not sure I’m the type men marry” (2013, pp. 86-87).

The urban space of Rising Asia is an inherently gendered base wherein the woman is bound to the private sphere and men become affluent in the spatial infrastructure by becoming the *producers* and controlling the means of production. McDowell (1984) states that to preserve the image of male solidarity, exclusion of women from “the local political and social life” becomes inevitable (1984, p. 199). In this frame the urban infrastructure also exerts male dominance that does not provide women space to formulate their spatial relationships. The protagonist acquires the professional skills that help in making and developing the socio-spatial institutional construction of cityscape whereas the pretty girl could only break her

homely sphere by officiating in her private sphere. The professional skills she acquires are not to contribute or shape the institutional structure of public space; instead she could only infix herself in this space collocating the domesticity of private orbit. Her initial attempts at becoming a fashion model correspond to the norms of her allocated sphere out of which she shifts to the profession of chef. Seeing the shrinking opportunities to remain outside her specific cocoon she finds interior fashion designer as a feasible option for spatial settlement. Albeit, the protagonist does encounter hurdles and obstacles in his spatial struggles as an urban other but the nature of experiences of pretty girl defines her as more insecure and vulnerable. For her stability the urban space could only accommodate her panacea inside the private urban sphere. She does not have opportunities to pick and choose and has to shape herself according to the norms of the public sphere where her presence and dismantling of the *dichotomy* does not infuriate the public realm.

Through the character depiction of the wife Hamid establishes an alternative connection to describe the indifferent urban experience for women living inside their confined sphere and women attempting to detach themselves from the constructed urban frame. The wife of the protagonist belongs to urban space. She does not struggle to break the specified lines between the two orbits unlike pretty girl, who claims the city after marriage when she announces a delay in pregnancy to pursue her studies. After completing her desired degree she leans towards a decade older husband and finds him dispassionate and reticent. Her unconventional conditions while living in the confined cocoon displaces her from her own place; her own home. Hamid presents that she acquires the degree of law; a degree that potentially connects her to the world outside her private realms. She attempts for relocation but could not retain her position. The post-pregnancy intricacies, seeking attention of husband, nurturing her son along with the management of domestic chores his wife discovers her disconnection from the world outside that she resumes through her formulation of a group of religious activists.

McDowell (1982) demonstrates the division of the two sphere is ideological in its nature. The women are cocooned in their private spheres where traditionally they are detached not merely from the public urban space but also unable to contact each other within their own sphere. They are more engaged in domestic chores and usually “these spatial differences inevitably limit the potential for women to unite and organize as women” (McDowell, 1982, p. 69). Their absence in the active platform of urban space limits their extensive connections with women and therefore they require men to access the world outside their domestic realms. The wife approaches other women activists by breaking her own private sphere. The protagonist provides his home as a platform where they can arrange their regular meetings and lectures. The connection with other activists demonstrates her efforts of achieving solace for her spatial occupation, “in their company, she conducts herself with a gravity that exceeds her years, enjoying an influential position despite the fact that many of them are her seniors” (2013, p. 149). Hamid demonstrates the dissolution of her marriage as an attempt to possess the urban space wherein she can exercise a similar authoritative role albeit remaining in the same orbit. Her new husband is the same age; and his beard reflects their mutual symbiosis in shaping their everyday lives without leaving their specified urban sphere. The gnawing struggles of women and their lurking fears of displacement extend the chances of their fragility in urban ambience.

Hamid portrays the adamant resistance of pretty girl to thwart ideological manifestations of city space by persistently chasing the wavering webs of urban infrastructure. Her recent transition from the entertainment industry to furniture designing and assistance of educated women eventually provides her spatial stability, through which she explores the cities abroad. Pretty girl accedes to possess the urban sphere without any fears of displacement but soon she is dispossessed from her comforts of *haves*. Hamid's *Rising Asia* is filled with the urban others like pretty girl and the protagonist who are shaping and reshaping their existence in urban space through fair and unfair means. Hamid reveals the displacement and dispossession of urban other in *Rising Asia*, caused by the urban dispossessed; who in turn seek their share of accumulation by dispossessing the downtrodden. These same downtrodden people acquire stability in urban infrastructure after incessant engagement in tracing empty spaces where they can infix their tiny existence. Pretty girl loses her secure and protected upper strata when her furniture boutique is robbed by three armed men. The robbery in her place of dreams, adventure and solidity extorts her vigor for spatial resistance: "It is on this evening that the pretty girl's forty-year affair with her adopted metropolis comes to an end" (Hamid, 2013, p. 196).

This forlorn dispossession abandons her endeavors of spatial resistance that consequently displaces her from her adorable urban space. She comes back to the region of her birth where she owns a small townhouse and it is this small townhouse that rescues the protagonist and the pretty girl who share the last days of their lives with all the vulnerabilities of old age. Hamid concludes his self-help book by suggesting strategies to insulate the fragility of their advancing years from the fears of pollution, dirt, violence and the terrorism of *Rising Asia*. The protagonist and the pretty girl avoid going outside with the preference of staying inside their home. The fragility of their age and "the shock of being mortal" evacuate their spatial proclivity and they spend the lives of the dispossessed from wealth and health by sustaining their survival by sharing their solitude (Hamid, 2013, p. 212). The urban space they obsessed about throughout their lives now appears to them as "perilous", fearful and unknown: "The city beyond is an increasingly mythological space. It intrudes in the form of power and gas outages, traffic noises, and airborne particulates that cause you to wake wheezing in your bed" (Hamid, 2013, p. 223).

## CONCLUSION

This article examines the novel *How to Get Filthy Rich in Rising Asia* by Mohsin Hamid as a narrative that provides a lens to observe the lifestyle of urban women in developing Asian cityscapes. I have examined different social roles of urban women within public and private domains of the urban realm and explored spatial disequilibrium which has continuously engaged women to shape their everyday existence within the urban ambiance. With the adaptation of unnamed characterization and devoid of prescribing any national or regional boundaries in developing Asia, I contend that the novel configures the ordinary lifestyle of urban women who struggle endlessly for her spatial retention by all means without any social and moral consciousness. In this article, I argue that in the backdrop of spatial and technological development projects that are shaping the developing cities of Asia into world class cities, Hamid demonstrates the confiscated urban milieu for women in public domains. It has been argued that urban women with specific reference to pretty woman and the wife,



are struggling to territorialize the urban space but for this territorialization her physiological and psychological self undergoes oppression and manipulation. This article also contends that this ideological manifestation of spatial unevenness has captivated women to struggle for spatial stability. Discrimination of *haves* and *have-nots* instigates pretty girl to manipulate and exploit the available sources and resources to settle in urban premises. This article investigates that in the process of settlement urban women negotiate with their image of *proper women* who cannot return to their private sphere with honour and dignity. The presence of such women in the public domain remains ineffective in shaping or reshaping the spatial infrastructure of visibility. The article also argues that the uneven socio-economic intrusions are making the developing Asian urban-space serendipitously violent and hostile for women and concludes that they remain disconnected in deconstructing invisible inequalities of exclusion and displacement from urban ambiance.

## REFERENCES

- Beebejaun, Y. (2017). Gender, urban space, and the right to everyday life. *Journal of Urban Affairs*, 39:3, 323-334.
- Bondi, L. a. (2000). The best of times for some and the worst of times for others? *Gender and class divisions in urban Britain today Geoforum*, 329-343.
- Bondi, L. (1999). Gender, class and gentrification: enriching the debate. *Environment and Planning D: Society and Space* , 261-282.
- Bondi, L. (1998). Gender, Class and Urban Space: Public and Private Space in Contemporary Landscapes. *Urban Geography* , 160-185.
- Brown, C. (1987). The new patriarchy. In R. F. C Bose (Ed.), *In Hidden Aspects of Women's Work* (pp. 137-160). New York: Praeger.
- Davies, A. (1981). *Women, race and class*. New York: Random House.
- Doan, P. (2010). The tyranny of gendered spaces—Reflections from beyond the gender dichotomy. *Gender, Place and Culture* , 635-654.
- Dowell, L. M. (1983). Towards an Understanding of the Gender division of Urban Space. *Environment and Planning* , 59-72.
- Fenster, T. (2005). Gender and the city: The different formations of belonging. *Journal of Gender Studies* , 217–231.
- Grosz, E. (1995). *Space, Time and Preservation: Essays on the Politics of Bodies*. New York: Routledge.
- Grosz, E. (1994). *Volatile bodies: Toward a corporeal feminism*. Bloomington: Indiana University Press.

- Hamid, M. (2017). *Exit West*. New York: Riverhead Books.
- Hamid, M. (2013). *How to Get Filthy Rich in Rising Asia*. New York: Penguin Books.
- Hamid, M. (2007). *The Reluctant Fundamentalist*. New York: Harcourt, Inc.
- Harvey, D. (1975). *Social Justice and the City*. Oxford: Blackwell.
- Harvey, D. (2010). *The Enigma of Capital: and the Crisis of Capitalism*. London: Profile Books.
- Harvey, D. (2003). *The New Imperialism*. New York: Oxford University Press.
- Hayden, D. (1981). *The Grand Domestic Revolution*. Cambridge: MIT Press.
- Jacqueline, T. (1985). *Women Attached: Daily Lives of Women with Young Children*. London: Croom-Helm.
- Kosekla, H. (1997). Bold walk and breakings: women's spatial confidence versus fear of Violence. *Gender, Place and Culture* , 301-319.
- Markusen, A. R. (1980). City spatial structure, women's household work, and national urban policy. *Women and the American City* , 22-44.
- Massey, D. (1994). *Space, Place and Gender*. Cambridge: Polity.
- Massey, L. M. (1984). A Woman's Place. In D. M. Allen (Ed.), *Geography Matters! A Reader* (pp. 124-147). Cambridge: Cambridge University Press.
- McDowell, L. (1997). *Capital Culture*. Blackwell: Oxford.
- McDowell, L. (1991). Life without father and Ford: the new gender order of post- Fordism *Transactions. Institute of British Geographers* , 400-419.
- Mehta, A., & Bondi, L. (1999). Embodied discourse: on gender and fear of violence. *Gender, Place and Culture* , 67-84.
- Perregaux, M. (2005). The city as gendered space : a reading of three literary texts in the light of feminist geography. *SPELL: Swiss papers in English language and literature* , 179-194.
- Rose, D. (1989). A feminist perspective of employment restructuring and gentrification: the case of Montreal. In P. J. Ward (Ed.), *The Power of Geography* (pp. 118-138). UK: Unwin Hyman.

- Rose, D. (1984). Rethinking gentrification: beyond the uneven development of Marxist urban theory. *Environ*, 47-74.
- Spivak, G. C. (1981). French Feminism in an International Frame. *Feminist Readings: French Texts/American Contexts*, 154-184.
- Valiulis, M. A. (2011). Introduction: Gender and the City: The Awful Being of Invisibility. *Frontiers: A Journal of Women Studies*, 32 (1), i-xx.
- Whitzman, C. (2002). Feminist activism for safer social space in High Park, Toronto: how women got lost in the woods. *Canadian Journal of Urban Research*, 299-321.
- Wilson, E. (2001). *The Contradiction of Culture: Cities, Culture, Women*. London: SAGE Publications.
- Wilson, E. (1992). *The Sphinx in the City: Urban Life, the Control of Disorder, and Women*. Los Angeles: University of California Press.
- Wilson, M. (2011). Art Commentary: Sex and the City: Another Urban Imaginary. *Frontiers: A Journal of Women Studies*, 5-8.
- .

## **Fragmentation and Gender Representation: A Feminist Stylistic Analysis of Faruqi's *The Mirror of Beauty***

### **Abstract**

*This study of a one-novel corpus is an attempt to find out how women and men characters are described differently or similarly in relation to two body parts i.e. 'eyes' and 'face'. The selected text is The Mirror of Beauty, a novel written by Shamsur Rahman Faruqi and published in 2014. The study follows a mixed method approach where qualitative analysis is based on Mills' (1995) feminist stylistic approach and quantitative analysis is carried on with the help of Wmatrix, a corpus linguistics tool. The study shows that women's body parts are fragmented to highlight their sexuality and physical attractiveness while men's anatomical parts are used to highlight their physical strength, skills and personality traits. The study also maintains that body parts other than those that are generally sexualized, can also be used to project sexuality and the traits related to it.*

**Keywords:** *Feminist Stylistics, Fragmentation, Eyes, Face*

### **INTRODUCTION**

The word fragmentation refers to the process of breaking something into fragments. Different areas of study like literature, gender studies, biology, film criticism, etc use this term in their own different perspectives. The perspective followed in this paper is that of Mills (1995) who defines it as "the process whereby characters in texts are described in terms of their body-parts instead of as people" (Mills, 1995, p. 207). A body, be it a female or a male, is said to be fragmented when it is described in terms of its body parts. Objectification is a process through which these parts are compared with other objects of nature.

Mills' approach (1995) regarding fragmentation is informed by the notions which are presented by Butler (1993) in her book *Bodies that Matter: On the Discursive Limits of "Sex"* where she claims that bodies are not merely a construct but are "primary and irrefutable experiences", and "bodies only appear, only endure, only live within the productive constraints of certain highly gendered regulatory schemas" (p. xi). Jeffries (2007) and Mills (1995) consider linguistic construction as a gateway to understanding the cultural and social portrayals of the female (body) in texts.

---

**Asma Iqbal Kayani**

Department of English, University of Gujrat, Pakistan

Email: asma.eng@must.edu.pk

**Dr. Behzad Anwar**

Department of English, University of Gujrat, Pakistan

### 1.1 Research Questions

1. How are the women and men characters presented linguistically through a description of their “eyes” in Faruqi’s *The Mirror of Beauty*?
2. How are the women and men characters presented linguistically through a description of their “face” in Faruqi’s *The Mirror of Beauty*?

### Significance of the Study

The study is significant for three reasons: a) it is expected to contribute to the less researched area of fragmentation with reference to an Indian novel, b) it attempts to adopt a new methodology by integrating Mills’ (1995) qualitative approach with the quantitative method, and c) this study poses a challenge to the general belief that fragmentation normally fixates on sexualized parts of females like breasts, hips and legs etc. The present study aims to find out whether and how body parts other than the generally believed sexualized parts can be used to present a particular character through fragmentation and with what effect.

### THEORETICAL FRAMEWORK

The present study is guided by Feminist Stylistics, a theory given by Sara Mills in her book *Feminist Stylistics* (1995). Feminist Stylistics makes a use of two approaches i.e. feminism and stylistics. The basic tenet of feminist discussion has been that women are discriminated and as a result they are oppressed. The realization of the fact that women do not form a homogeneous group has paved a new way for feminists. During the recent years, feminists have been interested to see how different forms of discrimination work to oppress both women and men. Feminists are mainly concerned with the representation of females but Feminist Stylistics is concerned with the representation of gender in general. It is concerned with “how women and men are constructed at a representational and at an actual level” (Mills, 1995, p. 3). Feminist Stylistics has emerged as a field of study from Stylistics which as a branch of applied linguistics implies both literary criticism and linguistics. (Saadia et al., 2015). Carter and Simpson (1989) claim that linguistic stylistics studies style and language to add to the linguistic theory while literary stylistics focuses on “avowedly literary and author-centred texts” (Carter and Simpson, 1989: 7) in order to critically appreciate and interpret the language used. Being an integration of feminism and stylistics, Feminist Stylistics draws techniques from literary as well as linguistic backgrounds. Feminist Stylistics is “a form of politically motivated stylistics whose aim is to develop awareness on the way gender is handled in texts” (Mills, 1995, p. 207) and helps to investigate the language of texts to answer questions asked particularly within a feminist perspective (Mills, 1995).

The tool kit provided by Mills’ *Feminist Stylistics* allows analyzing a text from the gender perspective at three levels.

- A. The word level focuses on an analysis of generic pronouns, nouns, naming, semantic derogation, metaphors, endearments, euphemism and taboos.
- B. The phrase/sentence level encourages looking into the use of phrases, metaphors, jokes, transitivity choices.
- C. At the level of discourse, Mills (1995) proposes ways to analyze the construction of characters, roles assigned to each gender and fragmentation of fe/male bodies. The present study utilizes the discursive framework of ‘fragmentation’ which is concerned

with “how women and men are constructed at a representational and at an actual level” (Mills, 1995, p. 3).

## LITERATURE REVIEW

The relationship between language and gender has been an important area of interest for researchers. The focus of most of these researchers (Coates, 1996; Flynn, 1988; Lakoff, 1975; Rubin & Greene, 1992; Tannen, 1990; Taylor, 1978; West, 1984) has been on women's speech and writing. But the later researchers have been more interested in exploring how women are represented in different forms of texts. For example, Siddiqui (2014) finds out how women are presented negatively in jokes. Research conducted by Frawley (2008) shows that women are presented negatively in children's books while Wykes and Gunter (2005) observe that in the early 20th century, ordinary women were made to think that they were imperfect through a presentation of the ideal image of a woman in advertisements.

Mills' Feminist Stylistics (1995) proved a great contribution in this field as many researchers started to use it as a tool for investigation. Ruth Page (2010) finds Feminist Stylistics a useful tool for exploring gender politics working in online texts. Ufot (2012) finds Feminist Stylistics a systemic method for the analysis of selected novels to uncover issues of sexism. While analyzing Angela Carter's *The Bloody Chamber* (1981), Arikan (2016) notes how Carter (1981) topples the age-old gender ideologies and stereotypes. Likewise, the relationship between cosmetic names and gender stereotypes is analyzed by Radzi (2017) where she finds that the advertisers represent women negatively through cosmetic names.

A number of studies have been conducted which have tried to explore how the female body has been projected via its anatomical parts. For example, Innes-Parker (1995) while studying western religious texts has found that these texts use a number of metaphors and imagery to present the body of anchoress. Likewise, June (2010) tries to find out how fragmentation has defined women's position in the United States and how American women authors resist their historical state of fragmentation. Brown (2012) goes a step further by including different works of visual artists while analyzing eight novels. She investigates how the diversity of the novelists and artists “negotiate shifting definitions of U.S. citizenship through their intensely performative texts”, and “particularly how writers and visual artists talk to each other and back to society through their respective aesthetic forms” (p. 7).

The representation of the female body through anatomical parts has been a focus of many feminist stylistic studies. For example, Jeffries' (2007) study has found that Women's Magazines present ‘an ideology of the body which emphasizes the stable, youthful and clean (unleaky) body over the real lived experience of women’ (p. 194). Likewise, a corpus stylistic analysis of Montoro's (2012) Cappuccino Fiction, concludes that the novels “pay less attention to anatomical matters than the texts in the reference corpus”, and that “the references to anatomy are under-used with regard to other fictional genres” (pp. 95-7). In another study, Al-Nakeeb (2018) looks at the use of fragmentation in a Yemeni novel and concludes that the male characters are constructed to highlight their social and physical power while the female characters are presented with regard to their beauty and sexuality.

## RESEARCH METHODOLOGY

This is a quantitative cum qualitative study. For qualitative analysis the study utilizes the technique of close reading and Mills' (1995) framework of fragmentation; and for quantitative analysis Wmatrix is utilized.

### Data for the study

The data for the study is taken from Faruqi's (2014) novel *The Mirror of Beauty*. The novel was converted into pdf format through OCR and was stored electronically as a txt file to be uploaded to Wmatrix in order to collect data.

### Analytical Tool

The web tool, Wmatrix, was developed by Rayson (2009) at Lancaster University. This tool helps in locating key concepts through a semantic tag set which includes 21 major discourse fields (Table 1). The present study utilizes sub category B1 to collect relevant examples..

Table 1: Wmatrix Major Discourse Fields

<b>A</b> general and abstract terms	<b>B</b> the body and the individual	<b>C</b> arts and crafts	<b>E</b> emotion
<b>F</b> food and farming	<b>G</b> government and public	<b>H</b> architecture, housing and the home	<b>I</b> money and commerce in industry
<b>K</b> entertainment, sports and games	<b>L</b> life and living things	<b>M</b> movement, location, travel and transport	<b>N</b> numbers and measurement
<b>O</b> substances, materials, objects and equipment	<b>P</b> education	<b>Q</b> language and communication	<b>S</b> social actions, states and processes
<b>T</b> Time	<b>W</b> world and environment	<b>X</b> psychological actions, states and processes	<b>Y</b> science and technology
<b>Z</b> names and grammar			

### Procedure

The list of words related to the human body was checked manually to exclude irrelevant words and the occurrences of only relevant words were counted manually. After the classification of selected words on the basis of the sex of the characters, the two most frequently used words were selected for concordance analysis to see the use and meanings of these words in context. Table 2 presents a detail of selected body parts with their frequency.

**Table 2:**

Body parts and their frequency in TMOB

Body parts	Frequency in Wmatrix	Relevant concordances	Referring to Women	Referring to Men
Eyes	267	187	112 (60%)	75(40%)
Face	259	220	129 (59%)	91(41%)
Total	526	407	241(59%)	166(41%)

## RESULTS & DISCUSSION

A total number of 278 words related to human body are listed in semtag B1 (See Appendix A) of which 133 are used to refer to either female or male body. Due to limitations of time and space, only two top most frequent body parts ‘eyes’, and ‘face’ are selected for a fine grain analysis. Figure 1 presents an overview of selected body parts in relation to the number of occurrences for each gender in the corpus.

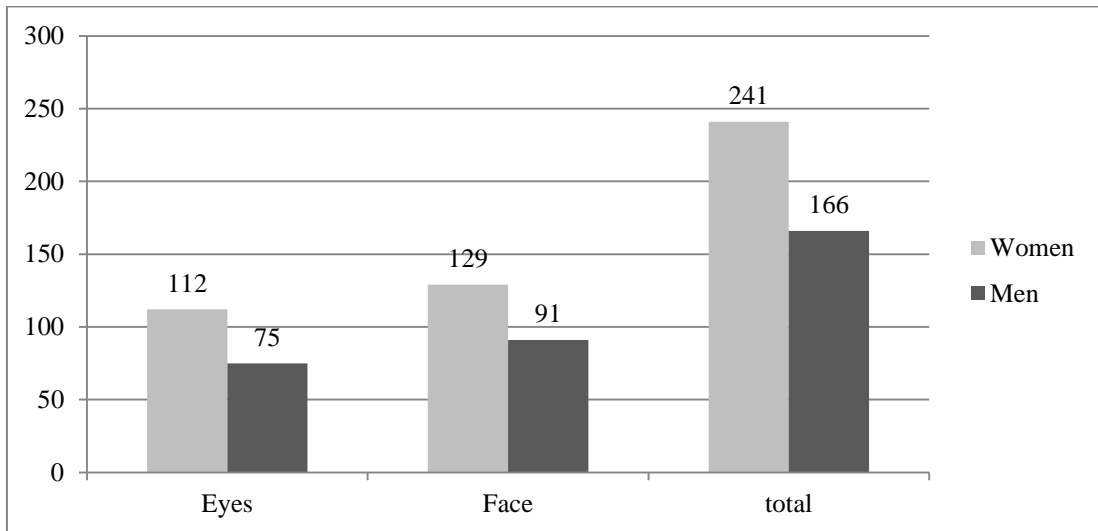


Fig. 1 Selected body parts and number of occurrences for women and men in TMOB

### Eyes and Gender Representation

The anatomical part ‘eyes’ is noted to be used more frequently for women (60%) as compared to that of the men (40%). (See Table 2)

### Representation of Women through “Eyes”

The description of females’ ‘eyes’ in terms of their color, shape and size in the corpus, highlights the female beauty, its power of attraction and soothing feelings of freshness. The presentation of female eyes in comparison with objects of nature relegate the female characters to the objects of nature to be enjoyed and relished by the people, mostly that of the opposite sex, e.g. the comparison of the whites of the eyes with eglantine (example 3) or with those of the slices of the star fruit for its greenish golden color (example 4) The color and shape of eyes is also used to highlight the beautiful and attractive nature of the women when these are compared with jamun (example 5) and are described as almond-shaped greenish eyes (example 6).

Other than this, the women are also portrayed as attractive creatures through a description of their eyes revealing their intelligence, their passion of love and sincerity for others (Examples 10 & 12). Data also reveals examples where women’s eyes reflect their soft, pleasant and playful but proud nature. The phrase ‘*doe-like eyes*’ presents their innocent nature (Example 13); they are also presented as pleasant (example 9) and intelligent (examples 9, 13 and 14).



The light hearted and proud nature that seduces others is also highlighted through a description of their sweet, playful and haughty nature (example 8).

Other than these, female eyes are also used to highlight their sexual appeal as in example 15 where a male focalizer narrates how his heart beat quickened at the sight of her 'eyes' filled with '*vibrant consciousness of youth and sex appeal*'. The same power is highlighted again in example 16 where the eyes of the lady in the portrait appear to be talking to a male gazer, arousing certain passions in him. Likewise a woman's eyes are labeled as '*mischievous-filled eyes*' (example 17). Women are also presented as weak and anxious creatures (examples 18 and 19) and relegated to a lower position through the positioning of their eyes. They are shown to be afraid (example 20), depressed (examples 21 & 22) and guilty or ashamed (example 24). The projection of eyes through tears also highlights the theme of oppression related to females, how she is upset and worried for the oppressed conditions in her life (examples 25-27). Hence, the projection of the women through their body part 'eyes' in the corpus serves to highlight their sexual appeal and related characteristics which relegates them to an object to be looked upon and utilized by others.

### **Representation of Men through "Eyes"**

In contrast to the description of women's eyes, the eyes of the men in the corpus are not projected to highlight their beauty or sexual appeal. The only examples ( example 28 & 29) where the size of men's eyes is described, is to highlight them as a notable feature of the male face.

In contrast to women's soft and shy nature, a male's confident nature is highlighted through his eyes and his self-confidence is exaggerated through the use of the adverb 'total' (example 30). The male's eyes are also presented as expressing anger. In example 33, eyes are said to be '*hot*' and '*turned up*' due to a sudden shock and anger. Only two examples in the corpus are found where the desirous and lustful nature of man is depicted i.e. '*eyes betrayed lust*' (example 31) and '*eyes full of love and desire*' (example 32).

The treatment of tears in relation to the eyes of the men is different from that of the women. Data revealed in the examples where men's eyes well up with tears in their eyes but the reasons behind their tears are different from those of the females. Men are shown to have tears in their eyes for fear of something (only one example: 34) or for some mysterious reason (Examples 35-37).The eyes of male protagonists are also described to be wet in memory of their past sufferings and the death of family members(examples 38 and 39). Another aspect of male life highlighted in example 41, is their love and responsibility towards their mother.

### **Face and Gender Representation**

The second most frequent anatomical part referring to both the female and the male found in the corpus is "Face". Out of relevant concordances, 59% concordances are used to refer to women while 41% are used to refer to men.

### Representation of Women through “Face”

The ‘face’ is used to refer to women carrying a number of ideas with it. A woman is projected as a thing to be kept hidden, example 42). The shy nature of a female that makes her more attractive is another idea presented in the novel as shown in examples 43 and 44. Face reflects her shyness (examples 43 and 44), her sorrows (example 46) and her inner energy and will (example 47).

Other than representing a woman's inner feelings and emotions, soft or hard, the corpus provides rich examples where her face is used to highlight her beauty and her sensual appeal. The ideas of shine and glimmer, rosy color, sweetness, freshness, softness, delicacy and beauty are attached to her face to present her as a desirable object. The anatomical body part ‘face’ is presented as glowing and glimmering (examples 48-50). Thus a female is presented as a desirable object attracting the men through a beautiful and radiant face. The woman’s face is also presented as a sweet face (example 51) that is again highlighted to be desirable using the phrase ‘*sweet-tasting face*’ in example 52. This again relegates the woman to a sweet edible object that may be consumed and relished by men. Likewise, the phrase ‘*lickable relish*’ as given in Example 53, makes the same point where a woman’s face is presented as a desirable object to be relished; her sexual appeal and her seductive nature is clearly mentioned in the examples where ‘face’ takes adjectives like ‘*seductive, tormenting*’ (example 54) and ‘*seductive and ravishing*’ (example 55). The ideology that females seduce and torment men through the ravishing beauty of the face seems to be at work in these descriptions. This sexual appeal is also lent to her face through a description of the softness (example 56) and the color of her face. The routine act of washing and rubbing the face, in females’ case, is meant to bring color on it as shown in example 57. The phrase ‘*the rose garden of her face*’ (example 58) compares her face to a rose garden where there is color, softness and fragrance. Thus a woman is presented as a beautiful object of nature to be enjoyed by the male gazers.

Other than a detailed description of the physical beauty of a woman’s face, her nature and temperament are also revealed through her face. She is presented as a lively and cheerful person (Example 59) and her face expresses a sense of dignity (example 60) that is achieved through a realization of her own beauty. Thus a female’s appearance and disposition reflected through her face starts and ends in connection with her quality of being beautiful which is connected with her sexual appeal.

### Representation of Men through “Face”

In contrast to the depiction of the female face, the male face is not described in terms of its beauty, softness or its sexual attraction. The examples found in the corpus related to men’s faces deal with the themes of death, disease, anger and other personality traits. Color and glamour, as found in female faces, is meant to add to their sexual appeal. But the color where mentioned with reference to male faces, refers either to their inner strong feeling or is a symptom of some disease. The rosy color of the female face added to its beauty but in the men’s case, the red face is a symptom of his displeasure or anger as described in examples 61 and 62. In example 63, the pale color of the face is the result of a disease. Moreover, the glow and glimmer on a female face adds to her ravishing beauty but in the men’s case it is referred

as the '*odd glow*' (Example 64). This may result from perspiration on his face when undergoing humiliation due to a stain on his honor. In example 65, the color of the male's face is described as '*beetroot red*'. But this red color is not a symbol of beauty or shyness since it appears on Fraser's face when he is feeling ashamed. Thus the color on the male face is treated and presented differently from that of the women's.

Contrary to the case of the women, the men's faces are not described with reference to their delicacy or beauty but with reference to heroism and toughness. For example, Karim Khan's toughness and bravery is highlighted through his capacity to think even when, after a severe and regular beating, his face is pinched hard (example 66); as in example 67, it is noted that Karim Khan bears the pain but does not utter a single word.

In the case of the female face, the focus has been on its softness, glimmer and delicacy but in male's case the face structure is highlighted. Wazir Khanam while looking at her baby boy, notices bones and the nose (example 68 & 70) and later on, when he grows up, finds his face to be well-formed and oval shaped (example 69). Likewise, example 71 also describes a male face through its bone structure. The data has revealed some instances of male face where its softness and glow are mentioned (examples 72 & 73) but, unlike female faces, these are not meant to highlight their sexual appeal or desirability; inner peace (example 74) and innocence (example 75) are the two other qualities that are ascribed to men in the corpus.

A male's face is also used to highlight certain personality traits and weaknesses. For example, William Fraser, when humiliated at the hands of Wazir Khanam, is extremely angry and all the good manners that he pretends to possess are wiped away from his face (example 76). The character of Navab Mirza is also described through his facial expressions. In example 77, he is presented as being confident and stubborn and is compared with a spoiled child. The only example showing the weakness of a male is referring to his helplessness (example 78).

The data therefore reveals that Faruqi (2014) has used the body part 'face' to highlight the beauty and sexual appeal of the female characters but the males, are mostly projected positively through a description of their personality traits.

## CONCLUSION

The results of the study demonstrate that women and men's body parts are not equally fragmented and both the genders are depicted differently. Faruqi (2014) has mostly described his women characters to highlight their physical beauty, sexual appeal, soft emotions and their oppressed and weak condition. They are either presented as sweet and edible natural objects or oppressed creatures. On the other hand, the men characters are viewed via their physical activities, inner strength and positive personality traits. Table 3 presents an overall summary of the findings in relation to gender portrayal with relation to selected body parts:

**Table 3:**

Fragmented body parts and Gender Representation in TMOB

Fragmented Body Parts	Gender Representation in TMOB	
	Portrayal of Women	Portrayal of Men
<b>Eyes</b>	<ul style="list-style-type: none"> <li>Physical description: shape, size and colour of the eyes to highlight their seductive nature</li> <li>Compared with objects of nature to highlight their sexual appeal</li> <li>Highlight their pleasant, playful, proud, and light hearted nature</li> <li>Tears: embodiment of their pain, anxiety, fear and suffering</li> </ul>	<ul style="list-style-type: none"> <li>No physical description but involved in daily normal routines</li> <li>No comparison with objects of nature</li> <li>Highlight their confident, gentle and noble nature; and also their lustful nature</li> <li>Tears: embodiment of higher and noble passions related to mysticism and devotion</li> </ul>
<b>Face</b>	<ul style="list-style-type: none"> <li>Description of their physical beauty and sexual appeal: delicacy, sweetness and freshness</li> <li>Portrayed as a desirable object of nature/ sweet edible object</li> <li>Projection of nature and temperament: lively, cheerful, shy and seductive nature. Their sorrow, inner energy and will highlighted</li> </ul>	<ul style="list-style-type: none"> <li>Description of the structure of face: strength</li> <li>No such projection</li> <li>Projection of nature and temperament: confident, delightful and stubborn nature. Their heroism, toughness and bravery are highlighted through serious themes of anger, disease and death.</li> </ul>

Hence, it can be concluded that in Faruqi's (2014) *The Mirror of Beauty*, the women are projected as desirable edible objects or beautiful objects of nature through a description of their 'eyes' and 'face'. This finding goes with Mills' (1995) claim that women are represented as natural, passive and consumable objects. Such a portrayal relegates them to a negative position where they are projected as weak, oppressed and passive creatures to be gazed at, enjoyed and relished, no doubt, by a male gazer. On the part of the men, the analysis shows that their body parts are used to highlight their physical strength, personality traits and their involvement in activities of a higher level. Such a description presents men characters in a positive way. Overall, this research determines that at discourse level, the analysis of fragmentation of body parts through Feminist Stylistics framework with an amalgam of corpus methodology is helpful in understanding the ideology working behind gender depiction.

**REFERENCES**

- Ali, H., & Nawaz, S. (2017). Women as Secondary Sex in 'Shrinking Women" by Lily Myers. *European Online Journal of Natural and Social Sciences: Proceedings*, 6(1 (s)), pp.130-134
- Al-Nakeeb, O. A. M. S. (2018). Fragmentation of the fe/male characters in Final Flight from Sanaa: A corpus-based feminist stylistic analysis. *International Journal of Applied Linguistics and English Literature*, 7(3), 221-230.
- Amir, M. A., & Mehmood, A. (2018). Critical Discourse Analysis of Tariq Ali's Novel "The Stone Woman": A Corpus Driven Study. *International Journal of English Linguistics*, 8(1), 94-106.
- Arikan, S. (2016). Angela Carter's the bloody chamber: A Feminist Stylistics approach. *The Journal of International Social Science*, 26 (2), 117-130.
- Brown, C. A. (2012). *The Black Female Body in American Literature and Art: Performing Identity*. New York: Routledge.
- Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. London: Routledge.
- Butler, J. (1993). *Bodies that Matter: On the Discursive Limits of "Sex"*. London: Routledge.
- Carter, R., & Simpson, P. (1989). *Language, discourse and literature: An introduction to discourse stylistics*. London, UK: Unwin Hyman
- Coates, J. (1996). *Women Talk: Conversation between Women Friends*. London, England: Blackwell.
- Coffey, L. (2013). "Innocent Until Proven Filthy": A Corpus-Based Critical Stylistic Analysis of Representations Of Men In Women's Magazines (Doctoral dissertation, University of Huddersfield).
- Denopra, M. M. P. (2012). *A Feminist Stylistic Analysis of Selected Short Stories by Kerima Polotan-Tuvera* (Doctoral dissertation, University of the Philippines, Diliman).
- Faruqi, S. R. (2014). *The Mirror of Beauty*. Penguin UK.
- Flynn, E. (1988). Writing as a woman. *College Composition and Communication*, 39, 423-435.
- Frawley, T. J. (2008). Gender schema and prejudicial recall: How children misremember, fabricate, and distort gendered picture book information. *Journal of Research in Childhood Education*, 22 (3), 291-303.

- Green, M. (2016). *Silence of the limbs: Dismemberment, female bodies, and literary pieces*. Oklahoma: University of Oklahoma dissertation. Retrieved from <https://shareok.org/handle/11244/34684>.
- Guldin, R. (2002). The dismembered body: bodily fragmentation as a metaphor for political Renewal. *Physis: Revista de Saúde Coletiva*, 12, 221-234.
- Hussain, A. N., & Jabeen, T. (2019). A Feminist Stylistic Analysis of “Broken Verses” by Kamila Shamsie. *International Journal of English Linguistics*, 9(6).
- Innes-Parker, C. (1995). Fragmentation and reconstruction: Images of the female body in Ancrene Wisse and the Katherine Group. *Comitatus: A Journal of Medieval and Renaissance Studies* 26(1). Retrieved from <http://escholarship.org/uc/item/9pv651nq>.
- Jeffries, L. (2007). *Textual Construction of the Female Body: A Critical Discourse Approach*. Basingstoke: Palgrave Macmillan.
- June, P. B. (2010). *The Fragmented Female Body and Identity: The Postmodern, Feminist, and Multiethnic Writings of Toni Morrison, Theresa Hak Kyung Cha, Phyllis Alesia Perry, Gayl Jones, Emma Pérez, Paula Gunn Allen, and Kathy Acker* vol. 56. New York: Peter Lang Publishing.
- Katrak, K. H. (2006). *Politics of the Female Body: Postcolonial Women Writers of the Third World*. New Brunswick, NJ, and London: Rutgers University Press.
- Kappeler, S. (1986). *The Pornography of Representation*. Cambridge: Polity Press.
- Kudus, N. V. (2008). *Representations of Malay Women in Dina Zaman's Selected Short Stories: A Feminist Stylistic Analysis*. (Doctoral dissertation, Universiti Sains Malaysia.)
- Lakof, R. (1977). Women's language. *Language and Style*, 10, 222-247
- Mills, S. (1995). *Feminist Stylistics*. London: Routledge.
- Montoro, R. (2012). *Chick Lit: The Stylistics of Cappuccino Fiction*. London: Bloomsbury Publishing.
- Moore, C. (2015). *A Queen's reputation: a feminist analysis of the cultural appropriations of Cleopatra*. (Honors thesis, University of Southern Mississippi)

- Page, R. (2010). New challenges for feminist stylistics: The case of *Girl with a One Track Mind* [Abstract]. *Journal of Literary Research*, 4 (1), 81-97.
- Radzi, N. (2017). Beauty ideals, myths and sexism: A feminist stylistic analysis of female representation in cosmetic names. *GEMA Online Journal of Language Studies*, 17 (1), 21-38. doi: 10.17576/gema-2017-1701-02.
- Rayson, P. (2009) Wmatrix: a web-based corpus processing environment, Computing Department, Lancaster University. <http://ucrel.lancs.ac.uk/wmatrix/>
- Rubin, D., & Greene, K. (1992). Gender typical style in written language. *Research in the Teaching of English*, 26, 7-40.
- Saadia, M. H., Bano, S., & Tabassum, M. F. (2015). Stylistic Analysis of Short Story „The Happy Prince“. *Sci. Int*, 27(2), 1539-1544.
- Savinainen, R. (2001). *Gender-specific features of male/female interaction in a popular romantic novel by Barbara Cartland* (Master's thesis, University of Jyvaskyla)
- Sheikh, A. A., Ali, F., Suleman, N., Ali, H., & Munir, H. (2019). Feminist Stylistics: Female representations in contemporary stories by Pakistani writers. *Dilemas Contemporáneos: Educación, Política y Valores*, 6.
- Shenli, S. (2009). A Stylistic Analysis of “Miss Brill” by Katherine Mansfield. *Review of European Studies*, 1, 10. <https://doi.org/10.5539/res.v1n2p117>
- Siddiqui, S. (2014). *Language, gender, and power: The politics of representation and hegemony in South Asia*. Karachi, Pakistan: Oxford University Press
- Tannen, D. (1990). *You just don't understand: Women and men in conversation*. New York: Ballantine.
- Taylor, S. O. (1978). Women in a double bind: Hazards of the argumentative edge. *College Composition and Communication*, 29, 385-389.
- Ufot, G. (2012). Feminist stylistics: A lexico-grammatical study of the female sentence in Austin's *Pride and Prejudice* and Hume-Sotomi's *The General's Wife*. *Theory and Practice in Language*, 2 (12): 2460-2470.
- West, C. (1984). When the doctor is a lady. Power, status and gender in physician-patient dialogues. *Symbolic interaction*, 7 (1), 87-106.
- Wykes, M., & Gunter, B. (2005). *The media and body image*. Los Angeles: Sage Publications

## Appendices

### Appendix A

Wmatrix

#### Wmatrix4: TMOB > Viewing Word-SEM frequency profile

[ Tagging > Tag Wizard... | My Tag Wizard... | My Dictionaries... | Domain Tag Wizard... | Multilingual Tag Wizard... | Zip Tag Wizard... | Load file without tagging... ] You are logged in to Wmatrix4 as: uogakayvan  
 [ Folders > My folders | Details | Create... | Delete... | Archive... | Extract... | Join... | Share... | NEW! Crosstab... | Empty TRASH ]  
 [ Options > Switch to Simple Interface | Edit user options... ]  
 [ Help > Contents | Availability | Tagsets: POS & Semantic | USAS: Lexicon & MWEs & Context rules | Updates | Feedback ]

[ You are here > My folders > TMOB | File details | Summary sheet ]

Save

**Search term: 'B1'.**  
**Sorted on USAS tag.**  
 You are viewing a frequency profile.  
 Click on a column heading to sort on that column.  
 Click on a 'Concordance' link to see concordance lines.  
 Please note that concordances are not filtered by tags, so will contain all occurrences of the word.

**Search shortcuts:**  
 Show complete list

**Search this list:**  
 Enter the word or tag you wish to search for here:  
 B1    
 (you can also search for part of a word or tag; enter '.' or leave blank for complete list)

**Remember your last search:**  
 To remember the search currently shown on the right, give it a name in the box below and press Go.  
 The search will be saved in the advanced folder view:  
 B1

You can use regular expressions in the search box.  
 Help on regular expressions is available at many websites, e.o. regular-expression.info

Word	Semtag	Frequency	Relative Frequency		
agility	B1	1	0.00	Concordance	
appendage	B1	1	0.00	Concordance	
appendix	B1	1	0.00	Concordance	
artery	B1	1	0.00	Concordance	
barefooted	B1	1	0.00	Concordance	
biting	B1	1	0.00	Concordance	
bitten	B1	1	0.00	Concordance	
bled	B1	1	0.00	Concordance	
bleed	B1	1	0.00	Concordance	
bleeding	B1	1	0.00	Concordance	
blood_pressure	B1	1	0.00	Concordance	
blood_vessels	B1	1	0.00	Concordance	
brains	B1	1	0.00	Concordance	
buttocks	B1	1	0.00	Concordance	
capillaries	B1	1	0.00	Concordance	
cervical	B1	1	0.00	Concordance	
clavicle	B1	1	0.00	Concordance	
contraction	B1	1	0.00	Concordance	
ear_lobes	B1	1	0.00	Concordance	
erection	B1	1	0.00	Concordance	
exhaled	B1	1	0.00	Concordance	
eyebrows	B1	1	0.00	Concordance	
eyed	B1	1	0.00	Concordance	
eyelids	B1	1	0.00	Concordance	
eyes	B1	1	0.00	Concordance	
facial	B1	1	0.00	Concordance	
finger nail	B1	1	0.00	Concordance	
finger nails	B1	1	0.00	Concordance	
flap	B1	1	0.00	Concordance	

**Summary information:**

Number of types shown: 278  
 Total frequency of types shown: 3630 (1.81%)  
 Total frequency overall: 200971

**Number of items shown with a given frequency:**

Frequency	Types	Tokens
1	101 (36.33%)	101 (2.78%)
2	41 (14.75%)	82 (2.26%)
3	22 (7.91%)	66 (1.82%)
4	8 (2.89%)	32 (0.86%)
5	14 (5.04%)	70 (1.93%)
6	8 (2.88%)	48 (1.32%)
7	8 (2.88%)	56 (1.54%)
8	7 (2.52%)	56 (1.54%)
9	6 (2.16%)	54 (1.49%)
10	3 (1.08%)	30 (0.83%)
> 10	60 (21.58%)	3035 (83.61%)

physical	B1	17	0.01	Concordance
chest	B1	18	0.01	Concordance
tired	B1	18	0.01	Concordance
thighs	B1	19	0.01	Concordance
wrist	B1	19	0.01	Concordance
breasts	B1	21	0.01	Concordance
shoulders	B1	22	0.01	Concordance
faces	B1	23	0.01	Concordance
hearts	B1	23	0.01	Concordance
nose	B1	24	0.01	Concordance
throat	B1	24	0.01	Concordance
forehead	B1	25	0.01	Concordance
arm	B1	27	0.01	Concordance
legs	B1	29	0.01	Concordance
bodies	B1	30	0.01	Concordance
breast	B1	31	0.02	Concordance
fingers	B1	31	0.02	Concordance
breath	B1	32	0.02	Concordance
ears	B1	32	0.02	Concordance
tongue	B1	33	0.02	Concordance
born	B1	37	0.02	Concordance
shoulder	B1	38	0.02	Concordance
mouth	B1	41	0.02	Concordance
lips	B1	45	0.02	Concordance
foot	B1	46	0.02	Concordance
blood	B1	47	0.02	Concordance
hair	B1	48	0.02	Concordance
back	B1	49	0.02	Concordance
sleep	B1	55	0.03	Concordance
arms	B1	63	0.03	Concordance
tears	B1	67	0.03	Concordance
eye	B1	91	0.05	Concordance
neck	B1	91	0.05	Concordance
hands	B1	100	0.05	Concordance
feet	B1	110	0.05	Concordance
hand	B1	150	0.08	Concordance
head	B1	198	0.10	Concordance
body	B1	214	0.11	Concordance
heart	B1	249	0.12	Concordance
face	B1	259	0.13	Concordance
eyes	B1	267	0.13	Concordance



## Appendix B

### Selected concordances for analysis from TMOB

#### Women's Eyes

1. her large brown-black eyes
2. The eyes dark brown with a hint of very light leaf-green with golden flecks ,
3. The whites of the eyes were clear and cool , just like a freshly blossomed eglantine
4. somewhat slanting large eyes , like slices of the star fruit , green and golden
5. Large eyes , black like the jamun fruit
6. long , almond-shaped greenish eyes
7. Her large, profound eyes prevailed upon
8. The eyes ...revealed a combination of sweetness of nature , playfulness and haughtiness
9. ...with dark-brown eyes, which were bright and reflected intelligence, a pleasant nature and a certain independence of spirit .
10. She was looking at Wazir with eyes whose every atom seemed to be lit with the fireflies of love, pride and a sense of oneness with her.
11. The girls raised their doe-like
12. She looked at Shamsuddin Ahmad with loving eyes
13. Her big, deep-brown eyes clearly reflected thoughtfulness,
14. ...while her eyes reflected good sense and a sharp mind .
15. Her eyes were full of such vibrant consciousness of youth and sex appeal that my heartbeat quickened .
16. was about to say something to me with her eyes
17. Are you capable of dealing with such mischief-filled eyes ?
18. she looked at her son 's face with anxious eyes
19. Wazir 's big ,deep-brown eyes were full of perplexity
20. Old women and children were on their knees , eyes downcast ,
21. she said with downcast eyes .'
22. she said with her eyes on the floor .
23. with her eyes firmly on her feet ,
24. her eyes were unable to reach the father 's face
25. Navab saw that her eyes were bright with unshed tears
26. My tearful eyes ,
27. , her eyes suffused with tears,

#### Men's Eyes

28. His large and expressive eyes
29. his eyes were exceptionally large with long lashes
30. and eyes full of total self-confidence ,
31. Navab Shamsuddin Ahmad Khan 's eyes betrayed lust
32. Shamsuddin Ahmad would often look at her with eyes full of love and desire
33. His eyes were hot and turned up
34. His eyes were welling up with tears of terror ,

35. Sometimes , overcome by some mysterious mood or emotion , his eyes would begin to tear and overflow
36. Then Makhsusullah rose from the prayer mat , dried his eyes
37. Yahya 's eyes welled over
38. his own words affected him so much that his eyes became wet
39. the welling up of Yaqub 's eyes
40. the other brother 's eyes too had the dim glimmer of tears .
41. Navab Mirza 's eyes pricked with tears.

### Women's Face

42. and as for viewing her face or body , it was impossible as going to the moon
43. ...a bashful smile on her face and in her eyes .
44. ...a light rosy wave of bashfulness suffusing her face
45. ...seeking somewhere to hide her wet face .
46. Colours of pain , sorrow , anguish and anger were passing on Wazir 's face with tapidity
47. .... her face full of the same energy , the same iconic puissance
48. the face so radiant , so glowingly fresh
49. and the glow on its wearer 's face ,
50. making her face glimmer with beauty 's luminance .
51. Look first at your own sweet face . '
52. Who would not like to look at such a sweet-tasting face ?
53. salty , lickable relish raining everywhere on her face ,
54. This seductive , tormenting face ?,
55. Did I ever see such a seductive , ravishing face !
56. her face had the same delicate softness .
57. Wazir carefully washed her face and rubbed it hard to bring back some color
58. peeking at the rose garden of her face
59. Her face was lively , revealing a sweet-tempered , sunny disposition ,
60. now the face had the dignity

### Men's Face

61. his face flashed red and hot with displeasure
62. His face was an unusual colour now , dark and hot , as if he were ill or in pain
63. But somewhat wan and pale of face ,
64. Scented perspiration, trickling down from his hair to the forehead and face, gave an odd glow to his visage.
65. His face became what the English describe as 'beetroot red' .
66. Karim Khan's pinched and sunken face
67. a faint crease of pain and disgust showed on Karim Khan 's face , but he remained silent .
68. the bones of its face were noble ..
69. She saw a well-formed oval face , incandescent like a hot , black flame
70. the nose was the first thing that one noticed on the face

71. Everything about him was different from the congregation that he now joined: his gait, the bone structure of his face,
72. Dagh 's soft , youthful face ,
73. in early youth-his face was wonderfully soft
74. His lower body was buried in the snow and his face was peaceful
75. Navab Mirza 's innocent child face
76. The veneer of Indian sophistication , of oblique speech , of refinement , all this was wiped away from his face as if destroyed by acid .
77. The expression on' Navab Mirza's face was an amalgamation of colours : self-confidence , stubbornness , Navab Mirza's face betrayed some helplessness.

## **Voicelessness of Pakistani Women: A Postcolonial Analysis of Bina Shah's *The Wedding of Sundri***

### **Abstract**

*Women are frequently portrayed as victims of religious, cultural, and institutional violence in Pakistani literature in English. Women are marginalized and most find themselves silenced and deprived of the ability to protest against their suppression. There are countless cases of women being victimized within the sanctity of their homes and ravished by their male relatives. This study focuses on the issues of women in the context of "The Wedding of Sundri" by Bina Shah taken from the book *Neither Night nor Day*, edited by Rakshinda Jalil. The protagonist in this story is a helpless, meek, individuated, voiceless minor girl. This study charts the course of voicelessness, suppression, and subalternity through a plethora of social and cultural norms and male chauvinism. The theoretical framework integrates the theory of subalternity by Gramsci and Spivak to show the women as silenced and voiceless figures.*

**Keywords:** *Pakistani Women, Suppression, Subaltern, Victim, Voicelessness*

### **INTRODUCTION**

Women in societies like ours are routinely treated as objects for use and abuse. They are shamelessly subjected to strenuous work with minimal financial reward, domestic torture, sexual abuse, and terminal harassment. However, in modern times women have started developing their political clout to register their presence in every walk of life. The Pakistani context is no different. The majority of women in our households run the entire family "show" but in return, are not permitted to develop their voices even in choosing life partners for themselves and one may call them the most marginalized component of our society. They bear children, cook food, and nurse family members but do not earn respect in any manner other than what their male counterparts decide for them. They are culturally, religiously, and socially oppressed and have nobody to speak for them. Literary critics like Gramsci use the term "Subaltern" to identify the social groups excluded and displaced from the socio-economic institutions of society to deny their political voices" (Abrams, & Harpham, 2009). Spivak (1992) says that "subaltern is not just a classy word for oppressed, for [the] other, for somebody who's not getting a piece of the pie. . . In post-colonial terms, everything that has limited or no access to the cultural imperialism is subaltern — a space of difference" (p.45). In the case of women particularly, this phenomenon reinforces the oppression of women not only as a female component of society but they stand as the most voiceless beings whom even so-called progressive societies do not accord any voice. This is true in the case of Sundri, a character who exemplifies the suppression and voicelessness of women in our society. In this context, Sundri falls a victim to male chauvinism and is subjected to

---

### **Mahwish Mushtaq**

MPhil Scholar, National University of Modern Languages, Islamabad  
E-mail: mahwish.mushtaq966@gmail.com

inhuman torture. She is a thoroughly silenced being who has been denied any right to defend herself. She is treated as a sinner although she has not committed any sin. The author of the story “The Wedding of Sundri,” Bina Shah herself is a woman and knows the pain of a woman who has no voice. Decisions for women are made by men without their consent and applied to keep them constantly under male domination which cannot be regarded as a respected position even in the remotest interpretation of social arrangements.

### **Thesis Statement**

If anything, Bina Shah’s character Sundri symbolizes the pathetic living conditions of women in our society. Not only are cultural and traditional norms responsible factors for their degradation, male chauvinism plays a significant role in making them the voiceless entity. The current study focuses on the issue of subalternity in “The Wedding of Sundri” to highlight voicelessness and the unjust treatment Pakistani women experience in the post-colonial era. This study also highlights how women fall prey to male domination.

### **Research Objectives**

The present study aims:

1. To analyze voicelessness as presented by Bina Shah in “The Wedding of Sundri.”
2. To reveal the suppression of women and male domination in “The Wedding of Sundri.”
3. To present the unjust treatment women go through in every walk of life as presented by Bina Shah in “The Wedding of Sundri.”

### **Research Questions**

1. In what ways does Bina Shah present Pakistani women’s experience of voicelessness?
2. How does the selected literary text portray the issue of subalternity in the case of Sundri?
3. How does Bina Shah present Pakistani men’s exercise of their privilege of depriving women of all rights?

### **Delimitation**

Although other researchers have touched upon issues like subalternity, suppression of women and male domination in their respective works, the issue of female voicelessness and male chauvinism has not been attempted before as is the case with *Wedding of Sundri* by Bina Shah.

### **Significance of the Study**

There is a marked rise in awareness about the living conditions of women across the globe. Similarly, the world knows a lot more about the tools of discrimination that are used against women mainly by men under different garbs. The social effect of feminism has started moving writers and researchers to focus exclusively on the plight of women in order to mobilize public opinion in their favor. The present study too is an effort to broaden the horizon of this awareness.

### **LITERATURE REVIEW**

Women are represented as victims of religious, cultural and social violence in Pakistani literature. Nazar (2016) is of the opinion that Pakistani women are the victim of religious,

social and cultural violence. Pakistani women are treated as subalterns—as if they are meek and helpless creatures who are unindividuated and lacking in all agency. This is a sorry state of affairs in postcolonial Pakistan where there are many calls for a radical change but the change is nowhere (Nazar, 2016).

Dodhy (2014) notes how subordinated groups are portrayed in Daniyal Mueenuddin's *In Other Rooms Other Wonders* as well as the postcolonial practices exercised by men, showing that in postcolonial society, brown men have taken the place of white men. For example, in Mueenuddin's short story "Saleema" there is a detailed representation of the subjugation of women and the story argues that the subjection of women in Pakistani society is a matter of everyday life, and it is exacerbated by the class hierarchy. The tools of their subjugation are the same which once were used by the white sahibs. The people of the upper strata enjoy a life full of luxuries whereas the people of the deprived classes are penniless and live a life in hell. The upper classes mimic the role of colonizers to demonstrate and cement their privilege (Dodhy, 2014).

Bhuvanewari highlights the concept of marginalization of women in Arundhati Roy's *The God of Small Things*. She asserts that the analyses of Roy and Audrey Thomas have made it clear that male hegemony, ruined marriages, suppression of women, voicelessness and identity crisis are prevalent in contemporary society. Both authors have highlighted the problems faced by women who yearn for freedom and emancipation (p.354).

Millet (2000) writes in *Sexual Politics* that women are puppets in the hands of their husbands and they do not have their own personalities, since the institution of marriage is a tool of exploitation controlled by men. In postcolonial societies, women are considered the weaker sex as compared to men. Millet's view that the plight of women becomes worse after marriage applies to the character of Sundri who is given the death penalty by her husband and his family. Millet further says, "the wife can be used as her husband desires" (Millet, 2000). Men in our society have no scruples in exercising their dominance to subjugate women. They feel no qualms about depriving women of their human rights and our society supports the standard of male chauvinism which adds fuel to the fire.

Patriarchalism is a historical reality and is the cause of women's subjugation. Habib (2016) says that women are being treated as 'others' and are not allowed to take active part in social activities. This phenomenon has become a paradigm which is responsible for interpersonal, political and social subjugation of women. These factors have turned women into marginalized creatures who have no say over their own life and no representation in the world of men (p.175). The issues of marginalization, subjugation, male domination and search for identity have been discussed by researchers. Habib has also discussed the theme of patriarchy, marginalization and suppression in "The Wedding of Sundri" and "The Fair Way" but the issues of voicelessness and subalternity have not been touched upon by these researchers.

## RESEARCH METHODOLOGY

The present study offers a close reading of the short fiction “The Wedding of Sundri” by Bina Shah taken from the collection of 13 short stories *Neither Night nor Day* edited by Rakshinda Jalil. The story focuses on the plight of Sundri, a voiceless character whose voicelessness further worsens her condition. “The Wedding of Sundri” is the story of a fourteen year old village girl. She was affianced to Ghulam Farid, a relative of Sundri’s father when she was just seven. The story starts with Sehbagi working in the kitchen on the day of Sundri’s marriage. Mohammad Karim, the father of Sundri, has already decided on her wedding without her consent; even her mother is not allowed to object. Mohammad Karim orders his wife to make the necessary arrangements for the wedding. Sehbagi dresses Sundri for the wedding and the people of the village are gathered for Sundri’s wedding. When the bridegroom enters and the nikah is performed the parents give their daughter the lesson to remain dutiful and obedient to her husband and have sons. The story ends with the ruthless murder of Sundri who is pronounced as Kari (amoral) because she used to play with boys when she was a child. The punishment of kari is death according to the laws of patriarchy.

The method chosen for the study is textual analysis, and this, along with the tenets of feminist post-colonial theory, will be used to examine her subalternity.

## THEORETICAL FRAMEWORK

Spivak and many other scholars like Edward Said base their concept on Gramsci’s theory of hegemony and the concept of subalternity. Gramsci first described both these concepts. . In postcolonial theory, “the term *subaltern* describes the lower social classes and the other social groups displaced to the margins of a society; in an imperial colony, a subaltern is a native man or woman without human agency, as defined by his and her social status”(Gramsci, 1971). He asserts, “subalternity is a condition marked by the absence of a will or project on the part of a social group to achieve an integral organic critical self-consciousness” (Gramsci, 1971). According to Gramsci, subaltern is the class “lacking in or deprived of historical force” (p. 203). Spivak (1993) holds that “subaltern has been redefined to encompass all subordinated populations oppressed by colonial/postcolonial regimes .... to which the supplement of resistance acts as a contrapuntal chord” (p.203). She further says “between patriarchy and imperialism, subject constitution and object formation. The figure of the woman disappears....there is no place from where a sexed subaltern can speak”(Spivak, 1988a). The same is true in the case of Sundri who is not given a chance to speak for her virginity as she does not have any tongue to articulate words in her support. Spivak describes this condition as the “silenced Centre or Margin”. Just as in the colonial era the colonizers’ power rested largely on subordinating the subaltern—in society’s margins, in the postcolonial period, formerly colonized societies have created their own subalterns. Pakistani society is no exception: men have created their own subalterns by suppressing women and depriving them of their voices. Spivak’s concept of “Subaltern” is apt when it comes to analyzing the character of Sundri. Bina Shah presents the character to highlight the condition of Pakistani women and the treatment meted out to her by society in general and men in particular.

## RESULTS & DISCUSSION

The grossest example of the voicelessness of Pakistani women is evident in the rampant practice of minor girl marriages. The compound effect of these marriages leaves no space for the girls' consent even after they grow up. Another impregnable tradition is the forced marriage of adult girls; parents seldom, if ever, bother to take the girls into confidence before choosing their life partners. They are just sold out into an unbreakable bond which is called marriage. Newspapers routinely carry stories about girls who are victimized only because they tried to choose their own life partners. It is deplorable that society at large hates such girls and demands increasing restrictions against them. The case worsens if even a minor girl is caught randomly playing with boys of her age in the street. This proves true when we study the case of Sundri. Besides Sundri, we come across many such examples when girls are raped and the male elders impose death penalty on the raped girl calling her a 'Kari'.

Sundri's father decides her life partner without her consent since men consider themselves the ultimate authority in the patriarchal society. They treat women as subalterns, considering them so weak that they are incapable of making decisions. Tyson (2006) says, "patriarchal is a term that shows power relations. In such relations, the desires and choices of women are subservient to the interests of male members of society. Such relations result in the creation of biological difference between males and females"(Tyson, 2014).

Mohammad Karim, the father of Sundri, orders his wife Sehbagi to make the required preparations for the marriage ceremony. All the villagers gather at Mohammad Karim's house for the wedding ceremony, Sundri is dressed up in wedding attire with garlands of roses around her neck giving her the feeling that she was visiting a saint's tomb. Unfortunately, she did not know that the same flowers would be thrown on her grave also. Being only fourteen, Sundri is confused and finds her situation unusual. Her mother is there to provide her consolation and she constantly tells Sundri that everything will be fine. Instead of understanding her situation, the mother gives her the lesson to be obedient to her husband and her family: "'Be good,' said Sehbagi to her daughter, who had already started to cry. 'I will Amma'. 'Obey your husband's family. Do not bring shame upon our heads. Work hard and have sons'" (p.145). It is striking that Sundri's mother, being herself a woman, does not have sympathy for her daughter and speaks the language of male parlance.

From a feminist perspective, Sundri's mother is an antagonist and furthers the interests of the men of her society. This shows that women collude in the all-pervasive plight of subalternized women. We confront a similar situation in Mueenuddin's short story *In Other Rooms Other Wonders* (2009) where the daughters of K.K Haroni are not ready to give Husna, her due share. Husna breaks into tears and asks, "'Did Uncle say anything about me before... before....?' Sarwat broke in. 'No', she answered with finality. 'There was and is nothing for you' (Mueenuddin, 2009) showing that every woman does not qualify as a feminist and that in a stereotypical patriarchal society, even women are patriarchal. They advocate the idea of male dominance unconsciously and do not promote the cause of women's emancipation.



Another example of female collusion with patriarchal traditions is Sehbagi's sister Naseema. She is often physically beaten by her husband but still she never tries to break the bonds of patriarchalism and keeps on supporting the social standards set by the men. Her support for the institution of marriage continues. Her enthusiasm is also seen at Sundri's marriage when she tackles her by saying the things related to marriage. No one cares for the feelings and emotions of Sundri who remains quiet most of the time. All this shows that Sundri is a voiceless character who is not given any importance, and is forced to obey the tradition of marriage for the sake of maintaining her family's reputation in the society.

The Nikah is performed in the presence of villagers, sweets were distributed among the guests and all prayed for the happy life of Sundri. It is ironic that the prayer was said so that she would have a happy and protected life but only too soon prayers would be uttered at her funeral by the same people who were gathered for her wedding. Finally, the ceremony ends and Sundri is sent to her husband with her family advising her to remain submissive to her in-laws. The story ends with the murder of Sundri who is declared Kari (amoral) by the villagers, since she used to play with boys of her age, in her childhood, she is considered impure now. This is the reason her in-laws declared her immoral, and the punishment for a Kari girl is death in her community. Sundri's in-laws issued the decree of her execution in order to preserve their cultural norms and traditions. The worst thing is no one even considered Sundri's self-defense, nobody ever tried to investigate if she had committed adultery nor was she given any opportunity to tell her side of the story. As Spivak says, "there is no place from where a sexed Subaltern can speak" (Spivak, 1988b).

It is clear that in a patriarchal society, the women folk collude with men to uphold the standards of traditional morality and when tested they themselves turn against female victims, thus proving that a woman can be the enemy of other women. This is substantiated in the character of Banoo Mai in the story who is the mother of five daughters and in the past had wanted Ghulam Farid to marry one of her daughters because he belonged to an affluent family and intended to open a petrol station in the near future. It was out of jealousy that Banoo Mai conspired against Sundri to get her declared immoral and she finally succeeded in marrying her daughter to Ghulam Farid after Sundri's death. In all the phases of this tragic drama, Sundri remains voiceless and becomes the symbol of female marginalization. Nayar (2008) signifies subalternization in the following words, "if the native was the subaltern in colonial era, post colonialism created its own Subaltern, 'women', 'lower castes', and classes, ethnic minority rapidly became the Others within the postcolonial nation state" (Nayar, 2008). Against this backdrop, Sundri is triply marginalized; she belongs to a poor community, she is a woman and therefore has no voice and keeps on bearing the burden of traditional and moral values imposed on them by their male overseers. Also, Sundri's, character, is not supported by other women. Rather, the entire conspiracy hatched against Sundri is the fancy-work of the women in Sundri's community.

## CONCLUSION

The study of "The Marriage of Sundri" throws light on the voicelessness of women in Pakistan's postcolonial era. The problem starts with the life of a female at home. She is constantly taught to obey the moral, traditional and social values of society and is

brainwashed to adopt these values and maintain them throughout her life. Unknowingly, her “self” becomes a secondary thing since women in the postcolonial era rarely realize their importance and worth. Bina Shah’s Sundri is the symbol of women’s subjugation, female voicelessness and their marginalization in postcolonial societies. Lastly, the tools used to keep the women in check are propagated as religious and moral duties of women. Sundri’s case testifies that she is a victim without agency and because of that is fated to die. Bina Shah has successfully portrayed the voicelessness of women in Pakistani society, with the study covering the issues of voicelessness, subalternity and the condition of Pakistani women in the current postcolonial period.

## REFERENCES

- Abrams, M. H., & Harpham, G. G. (2009). *Handbook of Literary Terms*. Cengage learning.
- Gramsci, G. (1971). *Prison Notebooks*. New York.
- Dodhy, S. (2014). *Appropriating Colonial Practices: A Postcolonial Study of Mueenuddin’s Saleema*.
- Millet, K. (2000). *Sexual Politics*. New York: University of Illinois Press.
- Mueenudin, D. (2009). *In Other Rooms Other Wonders*. Norton.
- Nayar, P. K. (2008). *Postcolonial Literature: an introduction*. New Dehli: Pearson Education India.
- Nazar, A. (2016). Silencing of Subaltern in Our Lady of Alice Bhatti. *International Journal of English and Education*, 5(2), 1–2. Retrieved from [http://ijee.org/yahoo\\_site\\_admin/assets/docs/22.9930418.pdf](http://ijee.org/yahoo_site_admin/assets/docs/22.9930418.pdf)
- Spivak, G. C. (1988a). *Can the Subaltern Speak?* Basingstoke, UK: Macmillan Education UK.
- Spivak, G. C. (1988b). Can the Subaltern Speak? In *Marxism and the Interpretation of Culture*. Urbana & Chicago: University of Illinois Press.
- Tyson, L. (2014). *Critical Theory Today: A User-Friendly Guide* (3rd ed.). Routledge.



## Implications of Liberal Feminism for Pakistani Society

### Abstract

*This research aims to understand liberal feminism, its outcomes and implications. Scholars have emphasized that liberal feminism revolves around the prevalent inequality regarding those women who are marginalized and dejected. Such disparity is causing havoc in society and sexual abuse is the outcome and result of these discrepancies. Pakistani society has received a strong impact of such inequality yet some paradoxical situations exist. On one hand, women consider that they are being rejected and not treated equally whereas other groups of researchers reject this notion. Despite this oscillating situation, liberal feminism appears to hold a very significant socio-political impact on Pakistani society.*

**Keywords:** *Liberal Feminism, Implications, Marginalized, Women, Pakistani Society.*

### INTRODUCTION

Feminism is an array of social ideas, political moves and morals that are diversified, confrontationally and often contradictory, mostly motivated, or concerned by women (Adawo *et al*, 2011). It is considered the movement and liberation of women who are marginalized and subordinated (Thompson, 2001). In words of Phillips (1987), "Feminism and equality includes writings from such authors as Juliet Mitchell, Michele Barrett, Jean Bethke Elshtain and Ellen DuBois to provide students of politics and philosophy with a guide to the political theory of feminism".

### Liberalism:

"Liberalism is a political and economic doctrine that emphasizes individual autonomy, equality of opportunity, and the protection of individual rights (primarily to life, liberty, and property), originally against the state and later against both the state and private economic actors, including businesses". During the course of time many philosophers and thinkers have propagated the idea of liberalism in order to promote a just and fair society. The intellectual fathers of the ideology were English philosopher John Locke who developed a theory of political authority based on natural individual rights and the consent of the governed, and the Scottish economist and philosopher Adam Smith (1723–90), who argued that societies prosper when individuals are free to pursue their self-interest within an economic system based on private ownership of the means of production and competitive markets, controlled

---

### Faseeha Saif

Department of Sociology, School of Social Sciences & Humanities, University of Management and Technology - Lahore

Email: saiffaseeha090@gmail.com

### Dr. Ahmad Raza

University of Management and Technology, Lahore

neither by the state nor by private monopolies. Liberalism is a family of doctrines that emphasizes the value of freedom and holds that the just state ensures freedom for individuals (Brunell, L. & Burkett, 2021).

### **Liberal Feminism:**

K.J Warrant (1996) defined liberal feminism as a “....meaning that it advances the theoretical tradition of liberalism while it contributes to a political theory based on the foundation that men and women are of equal human worth. It is also a critical practice of assessing the laws and social practices sustained by liberal theory which might inhibit the realization of men’s and women’s equality”. Liberal feminists of 18th, 19th and 20th century were of the view that women’s ability and right to participate in public life at least through the suffrage, examined the institution of marriage and legal framework of divorce and property laws and challenged the practices of denying women access to the same quality education as men and to the professions.

There are different approaches within the same paradigm of liberal feminism. To defend their stance one group of liberal feminists claims that both men and women are of equal worth; while another group claims that since women are superior to men, therefore all women should be given equal opportunity to prove their worth to society; yet others argued that women’s virtues are superior to men’s virtues so they should be allowed to be influenced on public policy and political activity.

In general, Liberal feminism stands on the notion of equality between men and women of the society but it is also being criticized by feminist groups such as Marxist, Radical and Lesbian feminists. Marxist feminists have criticized capitalism as causing the sexual division of labor in the family and have criticized liberal feminists’ focus on equal opportunity. Liberal feminists likewise are concerned about the sexual division of labor in the family but they seek to change social norms regarding male and female roles in family maintenance—increasing women’s role in providing the economic resources for the family and promoting equal opportunity for women in economics and politics while increasing men’s role in providing for the care of the family (Okin, 1989).

Feminists who theorize gender inequality or disparity as comprised of four themes (Ritzer & Stepnisky, 2017) show men and women as not only distinctly, but also inequitably positioned in society. Women have fewer economic resources, lower socioeconomic class, less authority and self-actualization prospects than men and who share their social location whether it’s a location focused on class, race, job, ethnicity, faith, education, nationality or any junction of such considerations. As argued by Ponthieux & Meurs (2015), the second half of the 20<sup>th</sup> century witnessed the convergence of economic status of males and females but now it is a well-established notion that it is undisputed that women have on average lower job earnings than men, work part-time more often or not at all and accomplish the lion's share of unpaid work at home. Arguably, the emergence of this gender inequality can potentially create turbulence in societal patterns. In this regard, Ritzer & Stepnisky (2017) have proclaimed that regardless of the composition of society with diverse profiles, inequality erupts as a result of the presence of unnatural variation. In this perspective, Schwartzman (2006) has proclaimed

that these theoretical underpinnings demonstrate a paradigm that goes beyond types of individualism and abstraction that are predominant within liberalism by paying attention to systems of power and culture and by analyzing the actual experiences of women who reside within those structures. By recognizing the grounds of women's oppression and subjugation, several feminist movements have evolved in various times and the basic aim is to eliminate gender oppression to achieve gender equality. In diverse feminism varieties, liberal feminism is considered as dominant (Enyew & Mihrete, 2018). Due to its dominance, Kameri-Mbote (2016) has argued that the thrust of liberal feminism has dragged women to the public spheres because of inherent political representation of women in liberalism domain. Therefore, liberal feminism theory has the central point to endeavor for equality within the domain of conversing women participation in political agendas. This seeks for identification of those ways where the law can eradicate such obstacles which restrict women's access to better education, participation in political activities, employment opportunities etc.

In the words of Nehere (2016) liberal feminism tends to focus on basic societal organization rather than on any kind of revolutionary change. The basic principle of liberal feminist scholars is gender equality with values like, capabilities of human beings for reason, moral agency and self-actualization, and the guarantee of legal rules for practicing the capabilities. The perception of contemporary feminist circles around the notion that gender is a socially constructed multifaceted mechanism to manipulate women by having a gender specific division of labor (Choudhry, Mutalib & Ismail, 2019). Risman (2004) has argued that it exists as a form of deeply-ingrained sexist ideology, conforming to the view that the work at home is a private space of responsibility in patriarchal philosophy whereas work in public is a public sphere of responsibility. The men hold more power in the public sphere, are more important and therefore, obtain more money to help their growth and self-achievement. (Choudhry, Mutalib & Ismail, 2019).

McDowell (2008) has asserted that women face sexism, marginalization, abuse and limited mobility in society leading to persistent creation of imbalance. In regards to gender based division of labor; it is detrimental for women particularly for single mothers who often experience widespread poverty (Hays, 2003). According to liberal feminism philosophy, inequality in marriage seems to be a common problem faced by women. In this regard, classic studies of Jessie Bernard (*The Future of Marriage*, 1972/1982) reveal that marriage as an institution induces men to experience a pre-eminent sexual dominance. According to marital property tradition, men are the heads of the household and are absolved of responsibility, whereas women become helpless by entering into marriage contracts and have to offer services related to physical, emotional and domestic arenas, to their spouses.

In the context of Pakistan, much of the literature tracing the women's movement of the 1980s and 1990s is in opposition to military despotism and creed (Bhasin et al., 1994). Diverse slogans initiated by feminists in Pakistan have been used in the political context. This has resulted in escalated confrontation among the state, the military and capitalist development (Zia, 2009). For the past several years, liberalism in feminist thinking has been in endeavor to confront the problem of uneven, diverging characters in relation to religious identities (Zia, 2009). The existence of discriminatory practices that oppress women in private spheres while

male dominates in the public spheres is highly questioned by supporters of liberal feminism (Kameri-Mbote, 2016).

### **Objectives:**

- a) To explore and understand how liberal feminism influences Pakistani society.
- b) To understand different perspectives within liberal feminism and society particularly in Pakistan.
- c) To understand how liberal feminism offers a comprehensive lens for understanding the situation of women rights in Pakistan.

### **Major Domains within Liberal Feminism:**

Liberal Feminism can be further divided into two sub domains i.e., Classic Liberal Feminism and Egalitarian Feminism. Classical-liberal feminism and egalitarian-liberal feminism are, themselves, families of doctrines with significant internal differences, many of which this article seeks to describe. Nonetheless, the difference between classical and egalitarian-liberal feminist thinking about freedom has significant consequences for how each frames the problem feminism aims to address, how each specifies the content of a liberal feminist agenda, and what role is assigned to the state (Baehr & Amy R., 2021).

Egalitarian-liberal feminists hold that much can and should be done to support the personal and political autonomy of women and to achieve parity in the processes of democratic self-governance in liberal societies like the United States. They tend to see the state as a potential ally in the pursuit of these ends and endorse measures like anti-discrimination law, affirmative action, and welfare state programs, as well as measures to change the culture and secure parity in participation in democratic self-governance. These features put egalitarian-liberal feminism squarely on the left side of the political spectrum. (Baehr & Amy R., 2021).

Classical-liberal feminists, by contrast, tend to hold that feminism's political task is limited to opposing laws that treat women differently from men, a task which they hold has been largely accomplished in societies like the United States. They tend to endorse the outcome of largely unfettered economic and associational arrangements and oppose, for example, anti-discrimination law, affirmative action, and welfare state programs. These features place classical-liberalism on the right side of the political spectrum. However, some classical-liberal feminists hold that the task of liberalizing the culture remains on the liberal feminist agenda, although they consider this a non-political task and reject uses of state power to this end. Such classical-liberal feminists are culturally on the left. Other classical-liberal feminists reject the project of liberalizing the culture and are culturally on the right. (Baehr & Amy R., 2021).

### **RESEARCH METHODOLOGY**

Literature Review for this article is carried out by surveying relevant scholarly articles, books and other relevant sources relevant to feminism, its types, impact and area of research. Google Scholar is used to collect articles for the relevant data and the review provides a summary and critical evaluation of the relevant topic and its implications with respect to Pakistani Society. This conceptual article involves extensive research on the literature and

different research articles and books are analyzed in order to understand liberal feminism and its impact on society. Articles are searched by typing keywords such as liberalism, feminism, liberal feminism, liberal feminism and impact on society. Initially article titles were analyzed and relevant materials were carefully selected.

## **RESULTS & DISCUSSION**

While articulating on liberal feminism, there have been strong arguments in favor of women: does autonomy owe to lack of personal autonomous condition? Particularly in country like Pakistan, there are plenty of examples, advocating liberal feminism in the sphere of protecting women against oppression and violence. Marginalization of women as argued by Thompson (2001) is the base of providing the liberal feminism wave and women in Pakistan support it in all its aspects. The advocates of liberal feminism are assumed to work for giving leverage and augmenting the liberation of women. The philosophy of propagating liberation has been amalgamated with political stances where the effort is to proliferate liberation in the capacity of political agenda. On the basis of arguments of different liberal feminism scholars, it is argued that the freedom of women is required to be endorsed as a remedy for reducing oppression in a male dominant society. In the context of marriages, it has been largely witnessed that women are silent and bear the aggression of husbands which ultimately comes out as violence and creates imbalance not only in that particular family but in society as well.

A significant argument which has erupted in the last couple of years is the dissemination of women's oppression in our media and drama industry. This sphere has induced women in our society to support the liberal feminism depicted in the form of dramas. Its reason lies in the fact that there are certain old societal beliefs that women are considered less creative and have less contribution in shaping society. This orthodox situation has eroded the society which has given the opportunity to those who are liberal feminism advocates. This may be the cause for the dispersal of gender discrimination. In the light of these arguments, liberal feminism's basic philosophy revolves around eradicating this unfair discrimination with the help of diverse tools including political tools. On the other hand, some criticism is present on the philosophy of liberal feminism such as the conception of radical feminism.

Radical feminists have strong disagreement with liberal feminism arguments, since radicals believe that the path of liberal feminism is insufficient to get women out of the oppression in the existing scenario. Radical feminism rejects the existing patriarchal system citing that legal and political systems are not sufficient to provide liberation to the women and that religion and family systems are also required to incorporate for liberation provision. Simply by doing this, oppression can be decreased in our society. In our social setup, family and religion are being used as tools to liberate women and provide equality. As argued by Lewis (2007), in radical feminism philosophy, women are exploited by men via their status and sexual associations. Western society provides justification to such acts in the name of liberal feminism.



### **Understanding the status of women in Pakistan under the lens of Liberal Feminist Perspective:**

Liberal feminism helps us to understand the inequalities and disparities between men and women in our society. Men hold the position of power, dominance and prestige due to the patriarchal nature of our society and women have to adopt a secondary role. Men are considered to be the bread earners of the family therefore they have greater economic opportunities while women, even if they are earning, are unable to have the same power and respect in our society. Pakistan is ranked 151 out of 153 countries on the gender parity index of World Economic Forum (Abdel-Raouf. et al ,2020). Pakistani women's literacy is so low that more than five million primary-school-age girls don't go to school. According to UNICEF (2020), 18 percent of Pakistani girls are married before turning 18. The prevalence of forced conversion and marriage are difficult to accurately estimate due to reporting deficiencies and the complex nature of the issue. The literacy rate of women in Pakistan is lowest among South Asian countries since violence against women has increased. Most cases are not even reported and even if they are reported women in our society find it hard to get justice due to cultural barriers and social pressure they face.

### **Liberal feminist as a perspective to Understand Gendered politics of Pakistani society:**

There are different implications of feminism throughout the world this is because every place has its own culture, norms, values and set of traditions which all the people regardless of their gender has to follow therefore if the feminist movement is successful in one part of the world, it doesn't guarantee that the same movement will be successful elsewhere. Feminism is a global movement and has profound effect in Pakistan where society, in the main, follows the patriarchal structure i.e., men hold the position of power in our society.

The main goal of liberal feminist political agenda is to promote equality and understanding among women of all backgrounds. While they are far away from reaching their goal, they are able to promote change in the patriarchal structure of Pakistani society. Due to their advocacy and consistent movement women now in Pakistan have more opportunities than before both in public and in private sectors. They can not only participate in politics but also have equal opportunities of education. Women these days are being supported to do their professional jobs along with their household duties but they are unable to achieve their goals because of the patriarchal and religious structure of our society.

The cultural mindset of parochialism, narrow-mindedness and suppression of womenfolk needs to be addressed through greater awareness of the status of woman in Islam and her role in contemporary society. The traditional values and perceptions about the role and status of women must be given due consideration, so as to make effective policy frameworks to improve the social status of women. Communities at the local level, both in urban and rural areas, need to be integrated into the policy and implementation strategies regarding the uplift of the female population in Pakistan (Raza & Murad, 2010). The main criticism women face is the way they represent themselves and their contradiction with our religious values. People who criticize liberal feminists or the feminist movement as a whole are of the view that our religion provides equal opportunities to women though with limitations. These limitations are for the protection of their own dignity. This is due to the fact that western liberal feminist

movement is heavily criticized and rebutted by our society due to contradiction in norms and values in both cultures.

Hurst argues that supporters of the “women in development” discourse advocate that women should be given “the chance to occupy positions of ‘power’ in terms of political and economic decision making.... The difficulty with this view of ‘empowerment’ is that if it can be bestowed, it can just as easily be taken away. In other words, it does not involve a structural change in the power relations (Hurst 2004).”

Michel Foucault (1980) argued for a relational view of power, which also goes against the notion of power as a finite entity. In Foucault’s conceptualization, power cannot be held, but it can be exerted through the web of social relations in which each individual is enmeshed. However, the degree of agency that individuals have is contested. According to Foucault, individuals internalize oppressive social norms to become self-limiting and self-disciplining. People are therefore socialized subjects who are constrained in their actions by the overarching social paradigm. In relation to this discussion of the political sphere, the dominant paradigm is patriarchal and therefore women can only operate within the parameters of this framework.

### **Major Outcomes and Implications**

Some feminists debate that men and women are of equivalent human value; some argue that some women are superior to some men, and therefore women must be able to show their value; others argue that women's virtues are superior to men's virtues and that they therefore deserve an impact on public economic and political operation. The argument of liberal feminists lies in the fact that society will get immense benefits through women’s contribution in the public domain. While liberal feminists believe society in general would prosper from the efforts of educated women, these early liberal feminists in general did not give much thought to the realities of working women. It is a general perception that in the working environment, women contribute a lot and it has been witnessed that society at large has seen plenty of improvements. Earlier liberal feminists have focused on this working class such as Maria Stewart (1803–79) and Susan B. Anthony (1820–1906) to the circumstances of Black women and working-class women. We argue that despite the advocacy of the working class, for instance, in the corporate context, it has been witnessed that women are being oppressed and are even suffering from mental disturbances. In the name of women’s contribution in the context of the working environment, the situation is different from what liberal feminists’ advocates have asserted.

Another major outcome is the emergence of some movements (e.g. Me Too movement, Mera Jism Meri Marzi etc). As an outcome, such movements appear to have significant impact in shaping society. Such movements erupt in order to counter the argument of the prevalence of inequality that is the main subject of liberal feminism. Voice against sexual violence has especially been raised in order to curb this situation. Herouach (2019) asserts that “liberal feminists argue that society holds the false belief that women are, by nature, less intellectually and physically capable than men”. Such false belief on the part of society has paved the way for the emergence of such movements in order to remove inequality. While

explaining liberal feminism, Rousseau declares that women are considered as an emotionally complementary creation to man. He advocates that men should be provided education in such areas as courage, temperament, and justice etc. while women should be given education regarding patience, flexibility etc. Universal argumentation in liberal feminism has taken the validity of women's rights into account, undermined women's assumptions, and it is believed that biological features can in no way describe psychological or social gender (Herouach, 2019).

Men and women both have important roles to play in society; both have their proper responsibilities to fulfill. When inequality prevails in a society, problems erupt and such problems are really dangerous for any social setup to move on. Liberal feminism revolves around the concept of inequality where women are not given their rights and the entire blame rests on men who are thought of instigating such inequality. Even on social media, such inequality is associated with males. The gender bias prevails in our society and Pakistan society has witnessed the impact of liberal feminism. It has also been witnessed that most of the time, special transmissions are broadcasted where cruelty is discussed on part of man. Even in such transmissions, some examples are disseminated in order to gain sympathy. We argue that despite the significance of liberal feminism, there are certain unwelcome implications seen in our society especially movements such as “*Mera Jism, Meri Marzi*” which may be taken as an example of this implication. Most advocates of this movement have argued that women are not meant to fulfill just home chores; they insist that women are perceived as a service provider to men and that in so doing, women are treated as unequal. There are many females who get professional education and after marriage, the husband and his family do not allow her to do a job or even step out of the home. Due to this, the stance of liberal feminists gains approval and substantiation. It has been witnessed that women came out of their homes, holding banners in their hands and raising slogans against such inequality. Although this has happened in Pakistani society, on the other side, most religious scholars, analysts and writers have denied the concerns of this movement, being of the view that these women are involved in maligning our society and the slogan which has been raised is unethical. Diverse religious scholars have argued that women are assumed to take the responsibility of building generations and this is possible only while staying at home. Even against such a movement which was initiated by women, there was another group of women who rejected these arguments, leading to negative implications for liberal feminism stance. But despite such debate, our society has really received a significant impact due to liberal feminism.

## CONCLUSION

This study shows evidence that liberal feminism is about addressing inequality in a society. The subject of inequality is more prominent when it comes to women in a society. Pakistani society has also received the impact of this due to which some unrest and imbalance has been generated. We as a collective nation need to address factors that cause real inequality. Men and women are significant components of our society and both have their own responsibilities. To develop a society, the actual role required of men is to be played by them and the same is the case for women. Liberal feminism can help reduce inequality by advocating equal rights for women in every sphere of life: the right to vote, to participate in

politics, being included in public policy matters as well as being given equal economic opportunities so that they can play their role in the development of society as a whole.

## REFERENCES

- Abdel-Raouf, Fatma; Buhler, Patricia M. (2020-08-21), "The Global Gender Pay Gap", *The Gender Pay Gap*, Routledge, pp. 136–148, doi:10.4324/9781003003731-11, ISBN 978-1-003-00373-1, S2CID 225192849, retrieved 2020-12-05.
- Adawo, L., Gikonyo, L. W., Kudu, R. M., & Mutoro, O. (2011). History of feminism in Kenya. *October 2011*<http://www.nawey.net/wp-content/uploads/downloads/2012/05/History-of-Feminism-in-Kenya.pdf>.
- Baehr, Amy R., "Liberal Feminism", *The Stanford Encyclopedia of Philosophy* (Spring 2021 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/spr2021/entries/feminism-liberal/>>.
- Bhasin, K., Nigh at, S.K. & Menon, R. (1994). editors. *Against All Odds: Essays on Women, Religion, and Development from India and Pakistan*, Delhi: Kali.
- Brunell, L. and Burkett, Elinor (2021, August 27). feminism. *Encyclopedia Britannica*. <https://www.britannica.com/topic/feminism>
- Choudhry, A. N., Abdul Mutalib, R., & Ismail, N. S. A. (2019). Theorizing feminist research in rural areas of the Punjab, Pakistan. *Asian Journal of Multidisciplinary Studies*, 7(10), 38-46.
- Enyew, B. E., & Mihrete, A. G. (2018). Liberal feminism: Assessing its compatibility and applicability in Ethiopia context. *International journal of sociology and anthropology*, 10(6), 59-64.
- Foucault, M., (1980). *Power/Knowledge: Selected Interviews and Writings 1972–1977*,
- Hays, J., Hunt, J. R., Hubbell, F. A., Anderson, G. L., Limacher, M., Allen, C., & Rossouw, J. E. (2003). The Women's Health Initiative recruitment methods and results. *Annals of epidemiology*, 13(9 Suppl), S18–S77. [https://doi.org/10.1016/s1047-2797\(03\)00042-5](https://doi.org/10.1016/s1047-2797(03)00042-5)
- Herouach, S. (2019). Liberal Feminism Impact on Moroccan Educated Women: Faculty of Letters and Human Sciences, FLDM, as a Field Study. *Open Political Science*, 2(1), 128-152.
- Hurst, Evelin, (2004). Women's Political Representation and Empowerment in India: *International Journal of Social Economics* 37 (July) : 541-557. <https://doi.org/10.1108/03068291011055478>

- Kameri-Mbote, P. (2016). The quest for equal gender representation in Kenya's Parliament: Past and present challenges. *Gender and Political Processes in Kenya*, 39-66.
- Lewis, D. (2007). Feminism and the radical imagination. *Agenda*, 21(72), 18-31.
- McDowell, L. (2008). The new economy, class condescension and caring labour: Changing formations of class and gender. *NORA—Nordic Journal of Feminist and Gender Research*, 16(3), 150-165. Million Indiras Now? Manohar: New Delhi
- Nehere, K. (2016). The feminist views: A review. *Feminist Research*, 1(1), 3-20.
- Okin S M 1989 *Gender, Justice and the Family*. Basic Books, New York
- Pedley, T., & Mayeux, R. (2007). Lewis P. Rowland, MD: 1925-2007. *Annals Of Neurology*, 81(5), 620-621. doi: 10.1002/ana.24934
- Phillips, A. (1987). *Feminism and equality*. Basil Blackwell.
- Ponthieux, S., & Meurs, D. (2015). Gender inequality. In *Handbook of income distribution* (Vol. 2, pp. 981-1146). Elsevier.
- Raza, A., & Murad, H. S. (2010). *Gender gap in Pakistan: A socio-demographic analysis*. International
- Risman, B. (2004). Gender As a Social Structure. *Gender & Society*, 18(4), 429-450. doi: 10.1177/0891243204265349
- Ritzer, G., & Stepnisky, J. (2017). *Modern sociological theory*. Sage publications.
- Schwartzman, L.H.. (2006). Challenging liberalism: Feminism as political critique. *Challenging Liberalism: Feminism as Political Critique*. 1-210
- Thompson, D. (2001). *Radical feminism today*. Sage.
- UNICEF, (2020) Brides, Girls Not. "Pakistan - Child Marriage Around The World. Girls Not Brides". Girls Not Brides. Retrieved 2020-12-14.
- Warren K J, (1996) The power and the promise of ecological feminism. In: Warren K J (ed.) *Ecofeminist Philosophy*. Rowman and Littlefield, Lanham, MD, pp. 19–41.

## **Women's Inheritance Rights in the West Pakistan Muslim Personal Law, Shariat Act 1962: An Analysis of Practices**

### ***Abstract***

*This study aims to explore the socio-cultural and legal practices that create barriers for women in Pakistan in acquiring their rightful inheritance. Using qualitative research design, nine women and five lawyers were interviewed, and a thematic analysis of the collected data was done. The findings of this research reveal that patriarchal beliefs exist both within the institutional and domestic spheres. The study concludes that despite having inheritance and succession rights declared in the Muslim Family Law Ordinance 1961 and the West Pakistan Muslim Personal Law, Shariat Act 1962 and legal jurisdictions of both laws being practiced in the courts, women are not getting their inheritance rights as directed by Islam. This study therefore recommends creating awareness among people and strengthening the legal system to promote women's inheritance.*

**Keywords:** *Inheritance Rights, Muslim Personal Law, Cultural Practices*

### **INTRODUCTION**

Gender inequality in inheritance distribution is a critical issue in South Asia (Das, 2016). Women often struggle to acquire their inheritance rights because of the discriminatory practices embedded within cultures, traditions and beliefs that prevail within the Pakistani society (Das, 2016). In Pakistan, religion and personal laws provide substantial inheritance rights to women, however in practice many women face several constraints in their attempts to exercise these rights (Ahmed, Bibi & Mahmood, 2012) since inheritance in Pakistan is traditionally gained through a patrilineal system (Roy, 2015).

While social structures may discriminate against certain segments of the population, it is upon the state institutions to ensure the protection of the rights of every individual through implementation of laws (Naz, Sheikh, Khan & Saeed, 2015). Despite the fact that state institutions in Pakistan exist to assist women in acquiring inheritance rights, when it comes to litigation processes, women tend to face numerous constraints in fighting for this right (Butt & Asad, 2016). Pakistan is an Islamic republic; as such, the laws that govern inheritance

---

#### **Javeria Khan**

Department of Public Administration, FJWU

#### **Dr. Asma Khalid**

Assistant Professor, Department of Sociology, Allama Iqbal Open University, Islamabad

Email: asma.khalid@aiou.edu.pk

#### **Dr. Adeela Rehman**

Assistant Professor, Department of Sociology, FJWU

Email: adeela.rehman@fjwu.edu.pk

rights of women were made in the light of the Islamic Commandments. Notable laws like the Muslim Family Law Ordinance 1961 and The West Pakistan Muslim Personal Law 1962 embody the rights of women to inherit, own and dispose off property including agricultural land. This paper aims to explore the inheritance laws in Pakistan that protect women's inheritance rights. What are the practices related to inheritance laws in legal settings in Pakistani patriarchal society? This study also presents an in-depth understanding of the underlying cultural practices that deprive women of their inheritance in the social setting. How can the current prevailing situation of women's inheritance be improved to enhance women's status in Pakistan?

This study is significant in the following ways:

- 1) It adds to the existing literature on women's inheritance rights while highlighting its importance in the legal and religious context.
- 2) It explores the challenges and obstacles for women in acquiring inheritance in legal and social contexts.
- 3) It provides recommendations based on women's experiences and narratives to improve the current legal practices in relation to inheritance.

## LITERATURE REVIEW

### Conceptualizing Inheritance

Inheritance is broadly defined as the passing of titles, debts, and wealth upon the death of a person to their successors (Ezeilo, 2020). In legal context, it is the derivation of property, wealth or assets that are received by bequest under the law of inheritance (Black, 2011). Rao (2005) investigates that inheritance holds utmost importance in most rural areas not just for economic reasons but also for symbolic reasons like hierarchy, identity, and status in the social context. Mubarak et al., (2020) investigate that not having the right to inherit property or assets leads to dependency vulnerable to poverty. Kola (2018) revealed that women's access to resources can act as a tool for poverty reduction.

### Cultural Practices Related to Women's Inheritance in Pakistan

Culture is one of the most influential forces that shape the attitudes of people. It divides people into different classes and forms the social fabric of a society. Customary norms are not a part of any legal contract for example, the social practice of "honor killing" of women in the provinces of Khyber Pakhtunkhwa (KPK) and Baluchistan was influenced by tribal cultures. In the remaining two provinces of Punjab and Sindh, the practice of dowry has been in vogue in rich families as in Indian Punjab since the late 19th and early 20th centuries. Fatima (2020) highlights the infamous practice of Haq-Bakhshish in rural Sindh. In this traditional custom, women are married to the Quran (the holy book of Muslims) and are then destined to a life of servitude and subordination.

### Women's Inheritance Rights in Islam

Islam allows women to inherit familial property. The entitled shares in inheritance are instructed in the Holy Quran and other evidence is also found through the Sunnah of the Holy Prophet (PBUH). It is stated in the Quran, "*From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or*

*large, determinate share.*" (Surah Al-Nissah, 4:7). This verse establishes the fact that division of shares shall be among both males and females as commanded by Islam. Furthermore, male and female offspring of the deceased are the first rightful inheritors while the rest have secondary status. Another verse from Surah Al-Nissah states the shares as, "*Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females. If only daughters, two or more, their share is two-thirds of the inheritance. If only one, her share is a half. For parents, a sixth share of the inheritance to each if the deceased left children. If no children and the parents are the (only) heirs, the mother has a third. These are settled portions ordained by Allah, and Allah is All Knowing, All Wise.*" (Surah Al-Nissah, 4:11). From the above verse, it is clear that a daughter is entitled to  $\frac{1}{2}$  of her parent's inheritance and  $\frac{2}{3}$  in the case of more than one sister. As a mother she receives  $\frac{1}{6}$ th and a wife she gets  $\frac{1}{4}$ th if she has children and  $\frac{1}{8}$ th if she has no children. In the Quran, Allah has given a severe warning in Surah Al Nissah (4:14). The Holy Prophet warned against the grabbing of inheritance through deceit. It is stated, 'whosoever usurps anything of other's illegally without his permission, on the Day of Judgment, would be thrust into the seventh layer of the earth' (Mostafa, 2019). Hence under the Islamic Law a rightful heir cannot be disinherited.

### **The West Pakistan Muslim Personal Law (Shariat) Application Act 1962**

The West Pakistan Muslim Personal Law, Shariat Act 1962 holds significance when it comes to inheritance of immovable property by women. It grants full access and control regarding ownership, acquisition, and disposal of property. The law explains divisions according to the Muslim Family Law Ordinance 1961. Regardless of any custom or usage, this law applies to all cases related to succession (whether testate or intestate), special property of females, betrothal, marriage, divorce, dowry adoption, guardianship, legitimacy or bastardy, family relations, wills, legacies, gifts, religious usages or institutions, in cases where the parties are Muslims (Haque, Solihin, Ahmed & Jani, 2020).

### **The Muslim Family Law Ordinance 1961**

Over the years, the laws of inheritance have gone through amendments. Presently, The Muslim Family Law Ordinance 1961 prescribes how inheritance shares are to be distributed among the legal heirs. The aim behind this law was to eliminate wrong cultural practices and ensure rightful provision of inheritance rights to women in accordance with Islamic injunction (Rubab, 2019). One of the clauses in this ordinance talks about the succession rights of grandchildren. It states that if an adult son or daughter dies before the opening of the succession, their children will have the right to inherit a share, equal to the one their parents would have received if they were alive.

### **Theoretical Framework**

The theory that reflects the issue of women's inheritance is the Social Relations Approach (SRA) given by Naila Kabeer (1994). This approach proposes institutional analysis of gender disparity and sees gender relations as a part of social relations. The SRA identifies family, market, community, and state to be the four key institutions that are defined by their rules, resources, people, activities, and power. In order to deal with gender inequalities, it stresses upon the transformation of social structures, processes and relations that put women in



disadvantaged positions, rather than their integration into development. Kabeer (1994) states that institutions are entities through which rules, regulations and laws are executed. These laws may be unwritten or written. To understand the role of institutions in building social relations, of which gender relations are an integral part, it is best to analyze the implementation and execution of laws in shaping social relations.

## RESEARCH METHODOLOGY

In this research a qualitative approach having semi-structured interviews, field notes, and field memos has been used. The data is mainly derived from in-depth interactions with the informants through snowball sampling. The study was done in the city of Rawalpindi over a duration of five months in the year 2020 – the pandemic year. To carry out this research, semi-structured interviews were conducted with two different groups. One was with lawyers who deal with cases of inheritance. The other group was women who were seeking help and justice through court about their inheritance from their respective families. For this study, nine women were interviewed as key informants. All the informants identified as Muslims and belonged to the Rawalpindi and the Mianwali district - a rural area in Punjab. For the data analysis purpose, interviews, detailed notes, and audio tapes were transcribed. Line by line coding of the interviews was done to generate themes (Charmaz, 2008). The following section briefly highlights respondents' profiles.

**Table 1: Demographic details of women litigants for inheritance**

S.No	Age	Education Level	Area (City/ Province)	Employment Status	Marital Status	Type of Inheritance (Movable/ Immovable)	Status if Inheritance (Successfully gained/Pending in court)
1.	50	Primary Level	Rawalpindi /Punjab	Unemployed	Married	Immovable	Pending (Case still in Court)
2.	62	Graduation (LLB)	Rawalpindi /Punjab	Employed	Divorced	Both	Successfully Gained from (Decision given by Court)
3.	55	Un-educated	Mianwali/ Punjab	Unemployed	Widowed	Immovable	Pending (Case still in Court)
4.	46	College (BSc)	Rawalpindi / Punjab	Employed	Married	Both	Not Gained (Case withdrawn)
5.	43	Un-educated	Mianwali/ Punjab	Unemployed	Divorced	Immovable	Successfully Gained (Decision given by Court)
6.	56	Graduation (MBA)	Islamabad/ Punjab	Employed	Married	Both	Successfully Gained (Decision given by Court)
7.	66	Un-educated	Mianwali/ Punjab	Unemployed	Married	Immovable	Pending (Case still in Court)
8.	60	Primary Level	Mianwali/ Punjab	Unemployed	Widowed	Immovable	Not gained (Case withdrawn)
9.	57	Graduation (M.A)	Islamabad/ Capital Territory	Unemployed	Married	Both	Pending (Case still in Court)

The cases termed as successful, are those in which the litigants had received favored decisions declared by the courts. Similarly unsuccessful cases were withdrawn before the final decision by the court. In addition to this, pending cases are those that are still under process and have not yet reached a final decision by the courts.

**Lawyers**

Lawyers formed the second group of this study. A total of five lawyers were interviewed for this study. The purpose to get age and years of experience data is to reflect lawyers’ skill and expertise in dealing with the cases. The details are presented in table 2.

**Table 2: Demographic profile of lawyers**

S.No	Age	Institution Attended (Name of Law School)	Area (City/Province)	Gender	Years of Experience	No. of Inheritance (Women) Cases dealt	Status of Cases (Successful/ Ongoing/ Unsuccessful)
1.	37	Punjab Law College, Rawalpindi	Rawalpindi/ Punjab	Male	5	3	1 unsuccessful , Rest Ongoing
2.	71	Pakistan College of Law, Lahore	Rawalpindi/ Punjab	Male	23	9	2 Successful , 1 withdrawn, Rest Ongoing.
3.	65	Punjab Law College, Rawalpindi	Rawalpindi/ Punjab	Female	15	6	3 Successful, Rest ongoing
4.	45	International Islamic University, Islamabad	Rawalpindi/ Punjab	Male	7	2	Both Unsuccessful (withdrawn)
5.	29	International Islamic University, Islamic	Rawalpindi/ Punjab	Female	3	1	Ongoing

**RESULTS & DISCUSSION**

This section explains the themes regarding women inheritance rights. It gives an insight into the practices related to women’s inheritance in social and legal settings, and highlights the challenges faced by women.

**Women’s Perception about their Inheritance**

Throughout the study, statements given by the informants reflected a lack of trust in courts and legal institutes. A few of the respondents even stated that they were not entirely in favor of legal battles for ownership of their inheritance. In many cases women sacrifice their shares in inheritance out of the love and attachment that they have for their parents and brothers as per the expectations of the culture (Ahmad, Batool & Dziegielewski, 2016). To justify this, a popular sentence “Your father’s son is better than someone else’s” was repeatedly said to them. Our research findings go with the Social Relations Approach (SRA) in which Kabeer (1994) states that families are among the key institutions that produce and maintain gender inequalities.

The informants think that courts, legal institutions, and the society itself did not provide favorable surroundings for women to visit courts and can discredit them in the eyes of society. They stated: *“Courts and police stations are not the type of places for any respectable woman to visit, so why should one put in their honor and name in jeopardy and go to such places? Parents marry their daughters off in an honorable way and give them dowries which is enough for them.”*

Similarly, another woman stated the following view: *“I have always been taught that dowry is the share of a woman. My parents gave me furniture, gold, crockery, clothes, and everything I needed. I don’t want to create any difficulties for them by dragging them to court and ruining the family’s name among my relatives.”*

The stated opinions of the women are the reflections of their culture in which they live, educational backgrounds and life experiences. The definition of a respectable woman in Pakistani culture is believed to be a woman who stays loyal to her own family as well as that of her spouse even in times of violence and adversity (Butt & Asad, 2016).

To curb such customary practices, the Punjab Limitation Custom Act 1920, The Punjab Custom (Power to Contest Act, 1920) and many others were abolished after the enactment of the West Pakistan Muslim Personal Law, Shariat Act 1962. The clauses within the Act exclusively state, “any decree, judgment or order of any Court affirming the right of any reversionary under custom or usage, to call in question such an alienation or directing delivery or possession of agricultural land on such basis shall be voided, in executable and of no legal effect to the extent it is contrary to the Muslim Personal Law (Shariat) Act (Mumtaz & Nowshirwani, 2013).” It is important for women to stand up for themselves to claim and demand what has been legally granted to them, but this further increases their vulnerability, and forgoing the challenge seems to be an easier option.

### **Access and Control over Inheritance**

During the interviews, we got an in-depth understanding that some of the women held titles to their inheritance property but were not able to make decisions over the use of it. The women participating in the interviews were asked about their freedom to make decisions about their inheritance and the responses varied. One of the informants replied as follows: *“Although in books and records, I might be the owner, but the benefits (like crops) were being used by my brothers. Because that agricultural land was not demarcated.”*

In a few cases women who own land, or a house or any other tangible asset, do not have the documents in their possession. During the interview, lawyers were asked about the necessary documentation required and they said: *“In order to provide evidence for one’s relationship with the deceased a “Wirasat Nama” or succession certificate is required which consists of all movable and immovable properties of the deceased as well as their legal heirs.”* Several other documents which prove the relation of the claimants with the deceased like NADRA record, pension books, insurance policies documents or revenue records etc might be needed”

Some women stated that the men who were in-charge of their homes give advice in property matters. One respondent in particular held the opinion that her son should deal with matters outside of her house. She stated: *"I think the man should be in charge of the house should deal with such things."* These narratives were from women belonging to rural areas, who had less education, however, a few instances also existed in Rawalpindi. This implies that ownership does not guarantee empowerment, rather it is necessary to have full access and control over the utility of the assets. In relation to this, SRA states that ending women's subordination goes beyond the redistribution of economic resources, in fact it involves redistributions of power. It can be stated that distribution of resources to women cannot ensure their will or decisions over it unless they have the power or the actual authority to use them. The West Pakistan Muslim Personal Law, Shariat Act 1962, grants this legitimate right to women as it has abolished all previous customary laws that deprive women from holding immovable property and enables them to own, sell and dispose off immovable property including agricultural land (see Khalid, Nyborg, & Khattak, 2015).

A study found that ownership and access of assets can increase women's bargaining power and decision making in their respective households (Schmidt, 2012). When the informants (women) of this study were asked regarding their opinions one of them stated the following: *"I believe it is very important for women to hold assets and property, because if, for instance, losses or ill-fortune befalls them, they need to have assets to support themselves rather than being at the mercy of other people."*

For two of the informants who were widowed, their inheritance property had served as a source of their livelihood. One stated: *"After the death of my husband, my in-laws refused to give me and my daughter anything from my husband's inheritance even though I tried to peacefully convince them for it. However, I got my share after a long battle in court. I sold some of the gained property and used it to renovate my house. While the rest of the money is used to pay for my daughter's education."*

In connection with this, researchers have also documented how women in the agricultural areas earn their livelihood through their land (Ahmad, Batool & Dziegielewski, 2016). It was found that despite participating in agricultural activities and generating production for them, a lot of women did not have titles to their land. Furthermore, it ensures their right to have full control and access to their owned properties, this applies to all sorts of immovable property including agricultural land. The SRA approach in this regard, states that to end women's subordination redistribution of power is necessary rather than redistribution of economic resources. Kabeer (1994) states that social relations determine rights, roles, responsibilities and claims over others. It can therefore be inferred that having titles or ownership of resources cannot guarantee control over them, unless one has the authority to decide about use of those resources and the production derived from them.

### **Challenges of Legal Procedures**

Seeking legal help is perceived as a difficult step by most women since it needs collection of records and constant updates, by women who lack mobility and access to courts. However, the results of this study reveal that women fighting legal battles were quite satisfied with the

assistance they received from the lawyers who handled their cases. Mainly a common cause behind the hesitation of some women that abstained from approaching the courts and legal assistance is the cost that comes with it. According to the informants, filing a case, hiring a lawyer, and going through lengthy court procedures was a shared concern. Also, in the case of rural areas, the informants held the perception that the spaces in the courts were not 'women-friendly', and this was the primary reason why many women do not seek legal help. According to an informant: *"I cannot go to court even if I wanted to, because for that I need finances and support. After the death of my husband, I have been living with my brothers and I depend upon them for my needs"*.

This emphasizes the need for provision of assistance to report complaints regarding inheritance denial, in order to claim this right. In addition to this, cases are prosecuted in the courts strictly on the evidence produced before them. For this very reason, records and documents have to be collected in order to complete a file for a case and are needed to provide evidence regarding the case under proceedings. As stated by the informants, this becomes difficult due to the slow processes and negligent behaviors of the accountants (patwaries) working in the land record offices. Along with the court proceedings that continue for months, this also serves as a major hurdle. One of the informants said: *"I think it is very expensive, and the procedures are very tiring and lengthy. If you take my example, I had to gather the money from my father to file my case. In addition to this, the travelling and appearances before court were also quite exhausting."*

During the legal processes, difficulty in the collection of records and documents was also experienced by the informants. It is estimated that a poorly governed and lengthy justice system is a major hurdle after inheritance denial for most women which restricts them in accessing their inheritance and getting their rights. A key informant shared: *"I believe that the court and the lawyers who worked with me effectively guided and helped me throughout my case. However, I found the behavior of the record keeper very deceiving and non-cooperative. My case was prolonged because of patwaries as they only prioritized those who can pay them well even though it is their duty to attend to everyone who approaches them."* This means that successful execution of cases requires completion of evidence as per rule. It is important to mention here that even though the Pakistani laws grant women the right of inheritance, in practice, there are several variations. From the discussions, with women and lawyers, participating in this research - it is found that the mechanism in the legal system needs improvements.

### **Role of State Institutions**

Based on the results of the study, it was found that the working of the state institutions was a common concern among the women informants for this study. It was repeatedly stated by the women that the existing laws cannot be effective if the state institutions- responsible for the implementation - do not bring efficiency into their working. Based on their experience, a woman shared her opinion: *"I don't think it is the laws that are at fault. The laws clearly state who gets how much share of the inheritance, however it is the implementation of law that needs to be ensured."*

While interviewing lawyers for this study it was found that deprivation of inheritance was a criminal offense under Section 498-A of the Prevention of Anti Women Practices Criminal Amendment (2011). Therefore, in such cases, First Information Reports could be filed against the perpetrators. Usually, women are also concerned about their safety before taking such a step, therefore it is important that law enforcement agencies provide protection to them. When the lawyers were asked about the protection methods, they state the following: *“Under law, all the citizens enjoy such rights. If the circumstances show any such requirement, then protection may be provided. If a woman claims that she is not safe around her family, then protection in crisis centers is offered to them. If she claims abuse, a separate criminal act is filed against the accused.”*

To conclude, state institutions are responsible for the implementation of the existing laws. They are bound to provide protection to people and ensure rights for all. The informants raised concerns regarding working mechanisms within state institutions and emphasized upon the efficiency of the institutions. The SRA asserts that the state is an important institution of maintaining and producing gender inequality, further it states that institutions are dependent upon one another change in one sphere will impact the other.

Some of our informants also had experiences with government institutions working specifically for the welfare of women. It is pertinent to note here that notable organizations in Punjab and at the federal level, work for the welfare of women in Pakistan, and should offer more support for women with legal battles and other processes, particularly for those who have trouble with the finances. However, one of our informants said: *“I contacted the organization when I read on their website that they provide legal aid to assist women in getting their inheritance share. But when I contacted them, they said that such a facility was still being arranged as they had not been provided with the funds required for this.”*

Other than the courts and the police, these institutions should build their capacity to ensure provision of rights and implementation of state policies for women. If the state institutions provide protection to women and maintain check and balance with the implementation of laws and state policies, this will win them the trust of the public, and women will get protection in Pakistan.

## **CONCLUSION**

The study concludes that huge gender gaps exist in property and asset distribution in Pakistan. In societies where women are seen as the weaker sex and not capable enough to own property and assets, men usually have the upper hand. This practice is driven by the prejudice against women, unawareness of rights and laws or the intention of keeping the wealth within the family and not allowing it to go outside the family. Strengthening state institutions that are responsible for the implementation of law is crucially important, particularly in the rural areas where state institutions are unapproachable for local people. The clergy can also help in spreading awareness regarding inheritance, since this particular issue holds importance in the religious context. The results of this study confirmed that even in contemporary times, patriarchal beliefs and concepts persist within the communities.

## RECOMMENDATIONS

After analysis of data, it is recommended that:

1. Law enforcement agencies should ensure the implementation of existing laws.
2. Clerics in local communities should play a significant role in spreading awareness about Islamic injunctions regarding women's inheritance (Mostafa, 2019).
3. Recruitment of women staff in record offices to facilitate women litigants (Rubab, 2019).
4. Computerized System should be introduced in record offices to curb the negative role of patwaris and incorporate the computerized system of record keeping (Rubab, 2019).

## REFERENCES

- Agarwal, B. (2002). Are we not peasants too? *Land Rights and Women's Claims in India*, 5-7.
- Ahmad, E., Bibi, A., & Mahmood, T. (2012). Attitudes towards women's rights to inheritance in District LakkiMarwat, Pakistan. *The Pakistan Development Review*, 197-217.
- Ahmad, M., Batool, M., & Dziegielewski, S. F. (2016). State of Inheritance Rights: Women in a Rural District in Pakistan. *Journal of Social Service Research*, 42(5), 622-629.
- Black, A., & Sadiq, K. (2011). Good and bad sharia: Australia's mixed response to Islamic law. *UNSWLJ*, 34, 383.
- Butt, B. I., & Asad, A. Z. (2016). Refutation, Relinquishment and Inheritance: Exploring Women's Inheritance Rights in Pakistan. *Pakistan Journal of Social Sciences (PJSS)*, 36(2).
- Das, J. (2016). Good laws, bad outcomes: land rights and inheritance practices for Christian women in Bangladesh. *The Journal of Legal Pluralism and Unofficial Law*, 48(2), 159-185.
- Ezeilo, J. N. (2020). Rethinking women and customary inheritance in Nigeria. *Commonwealth Law Bulletin*, 1-13.
- Fatima, S. (2020). Haq Bakhshish (Marriage to Quran): A Custom Confused With Religion: A Case Study of QaisraSharaz's Protagonist 'Zari Bano' From the Novel Holy Woman. *Al Tafseer-Biannual Journal*, 35.
- Giménez-Nadal, J. I., Mangiavacchi, L., & Piccoli, L. (2019). Keeping inequality at home: The genesis of gender roles in housework. *Labour Economics*, 58, 52-68.
- Haque, M. F., Solihin, S. M., Ahmad, N., & Jani, M. S. (2020). Women Rights to Inheritance in Muslim Family Law: An Analytical Study. *International Journal of Islamic Business & Management*, 4(1), 15-26.

- Kabeer, N. (1994). *The Social Relations Approach is discussed in Reversed Realities: Gender Hierarchies in Development Thought*. London: Verso.
- Khalid, A., Nyborg, I., & Khattak, B. N. (2015). Whose property whose authority? Gendering the legal and customary practices in ownership and access to land: A case of Swat, Pakistan. *Journal of Rural Studies*, 41, 47-58.
- Kola, K. (2018). *Women's access to inheritance property rights for their economic empowerment in Albania* (Doctoral dissertation).
- Lundberg, S., & Pollak, R. A. (2015). The evolving role of marriage: 1950-2010. *The Future of Children*, 29-50.
- Mubarak, M., Rana, A. M. K., Khan, M. M. A., Mujahid, A. B., & Chawla, M. I. (2020). Rethinking of women empowerment in Pakistan; Dimensions and Trends related to female in District Rawalpindi. *Pakistan Vision*, 21(1), 1.
- Naz, A., Sheikh, I., Khan, W., & Saeed, G. (2015). Traditional wedding system and marriage by elopement among Kalasha Tribe of District Chitral, Khyber Pakhtunkhwa, Pakistan. *FWU Journal of Social Sciences*, 9(1), 59.
- Rao, N. (2005). Women's Rights to Land and Assets: Experience of Mainstreaming Gender in Development Projects. *Economic and Political Weekly*, 4701-4708
- Roy, S. (2015). Empowering women? Inheritance rights, female education and dowry payments in India. *Journal of Development Economics*, 114, 233-251.
- Rubab, I. (2019). *Women's right of inheritance: Practices and challenges in Punjab*. PhD dissertation, submitted to the Department of Gender Studies, University of Punjab, Pakistan.
- Schmidt, E. M. (2012). The effect of women's intrahousehold bargaining power on child health outcomes in Bangladesh. *Undergraduate Economic Review*, 9(1), 4.
- West Pakistan Muslim Personal Law Shariat Act (1962), West Pakistan Gazette (Extraordinary), 4683-85.



.

## Critique of Text and Review of Beig's "Literary Translations in Urdu Language"

### *Abstract*

*Translation is an important means of transporting the culture of one language to another. This article critiques a paper titled "Urdu Adab mein Tarjamon ka Jaiza [An analysis of Translations in Urdu Literature]" written by Mirza Hamid Beig and the review on the paper by Dr. Sohail Ahmad Khan written in Urdu. The review analyses the opinion of the writer of the article and the comments of the reviewer, Dr. Khan on various aspects of the article. The students of Urdu literature, writers and readers will be interested in reading the opinion presented by Mirza Hamid Beig and the review by Dr. Sohail Khan.*

**Keywords:** *transporting, critique, dimensions*

### **INTRODUCTION**

Translation has always been used as a vehicle to transfer ideas, thoughts and message present in one language to another language to enrich minds of the users of the target language with ideas foreign to it. This interaction of human languages has played a vital role in development as well as advancement of human civilization. The German word for "to translate" is "über-setzen" which means "to carry something from one side of the river to the other side of the river" (Schulte, n.d.: 01) and translation works as a bridge to transport knowledge, message or meaning from the land of one language to the foreign land of another language. Almost all languages use literary translations to enrich themselves, to gain awareness of the external world and approach the minds and thoughts that writers of a foreign language present in their own language. More recently, Translation Studies has become an academic discipline and scholars have started the process of translations scientifically. Debates have started taking place on its importance, the place of translations in indigenous literature and its impact on the thoughts of readers of the recipient literature.

This article highlights the importance of translation in the context of today's Urdu literature. It sums up various dimensions of translations of Western and European literatures into Urdu and the history of such translations by various translators over a period of almost two centuries. The main discussion is based on a paper titled "Urdu Adab mein Tarjamon ka Jaiza" ["An Analysis of Literary Translations in Urdu Language]" written by Mirza Hamid

---

#### **Ubaidullah Khan**

Department of English, Allama Iqbal Open University, Islamabad  
ubaidkhan81@gmail.com

#### **Dr. Shaista Zaib**

Department of English, NUML, Islamabad  
szeb@numl.edu.pk

#### **Shamim Ara Shams**

Department of English, Karakoram International University, Gilgit-Baltistan

Beig and the review of the paper by Dr. Sohail Ahmad Khan. This paper was presented in the seminar organized by *Muqtadira Qaumi Zubaan*, Islamabad (1985). The intended audience of the paper and the review are writers and readers of literature in general, and translators and students of translation studies in particular.

### **Objectives**

The following objectives guide the discussion in the article:

- i. To highlight the importance of translations in literature.
- ii. To evaluate the arguments presented in the paper to establish their rationality.
- iii. To present recommendations for promotion of translation as a skill and Translation Studies as a subject

### **LITERATURE REVIEW:**

#### **Definitions of Translation**

Baker and Malmkjær (2001) while describing the process of translation, explain that it is “a process of intercultural communication whose end-product is a text which is capable of functioning appropriately in specific situations and context of use” (p. 03). This means that translation can be understood as two cultures interacting and communicating with each other, and the text, which is a product of this interaction, functions in the same way in a new context or culture as the source text did in its original context.

In the words of Bassnett (1980), translation is “rendering of the source language (SL) text into the target language (TL) text so as to ensure that the surface meaning of the two will be approximately similar and the structure of source language will be as closely preserved as possible but not so closely that the TL structure will be seriously distorted” (p. 11). This definition explains translation as a transmission of message from one language to another in a way that the meaning retains its form, and the structure of the source text is also retained to the maximum possible extent. However, in doing so, the structure of target text should not be distorted.

In yet another definition of translation, Munday (2001: 05) states:

...translation itself has several meanings: it refers to the general subject field, the product, or the process. The process of translation between the two different languages involves the translator changing the original written text in the original verbal language into a written text in a different verbal language.

In translation, the text of a language is converted into the text of another language, but it is not only conversion of a text into another language but also the transmission of culture, values and ways of thinking from the source culture in which the text was produced to the target culture in which the text will be read.

#### **Theories of Translation**

Different theories of translation have been presented for example, Nida (1914) developed the theory of dynamic equivalence or functional equivalence, stressing the importance of

transferring meaning rather than grammatical form. He emphasized that a word does not have a fixed meaning, as was earlier thought, but it acquires its meaning from the context in which it is used and is able to produce varying responses according to the culture (as cited in Munday, 2001, p.38). Another important theory on translation is that of Vinay and Darbelnet (2000). According to their theory, there are two strategies involved in translation, which are *direct translation* and *free translation*. While describing these two strategies, they claim that "the two strategies cover seven procedures, of which direct translation covers three":

1. *Borrowing* in which "the SL word is transferred directly to the TL",
2. *Calque*, in which "the SL expression or structure is transferred in a literal translation", and
3. *Literal translation*, is word for word translation (p. 56).

In cases where literal translation is not possible, the strategy of *oblique translation* must be used. This strategy involves four procedures. The first one is *transposition*, which means change of one part of speech to another without changing the sense. The next one is *modulation*, which means change of semantics and point of view of the SL; this is followed by *equivalence* which is the convention of describing the same situation by different stylistic or structural means. The last procedure in free translation is *adaptation* which means the change of cultural reference when a situation in the source culture does not exist in the target culture.

In the light of these translation theories, the translator assumes a pivotal role because s/he is the one who has to translate the text and has to keep in mind the technicalities that would keep the meaning of the text intact so that the real sense of it doesn't disappear during the process of translation.

### **Role of a Translator**

While talking about translations of literature, it is also important not to ignore the role of translators who serve as "conduits by which scientific, cultural, and intellectual exchange takes place when the participants have no common language" (Malmkjær & Windle 2012: 01). A translator's major responsibility is to translate the text as accurately as possible. In other words, they are expected to keep the translated work as close to the original text as possible. There are different approaches advocating how this end can be best met. This requires the translator to decide between adopting the *verbum verbo* (word to word) approach or *fidus interpres* (faithful interpreter), a dichotomy associated with Cicero (46 BC) and disfavored by Horace (c.10 BC) (Cicero, in Weissbort and Eysteinnsson (2006), as cited by Windle & Pym (2012: 01). The concept of "fidelity" means taking a 'word to word' approach in order to keep the translation 'faithful' to the source text (ST), although Horace advocated avoiding this approach. (Weissbort and Eysteinnsson, 2006 cited in Malmkjær & Windle, 2012: 10)

These considerations suggest, as pointed out by Lathey (2011) in Malmkjær & Windle 2012: 10) that a translator is not merely a "faceless conduit", and his / her role is that of someone who bridges the gap between two cultures and civilizations and makes the meaning of one text clear to the reader of a different language.

### **Importance of Translation in Literature**

Today, translation is no longer a ‘homeless hybrid’ or an interdisciplinary area approached through the fields of linguistics, sociolinguistics, discourse analysis and literary studies. It is now considered a full-fledged academic discipline in its own right, and the students of languages, who, by virtue of their study of the respective languages, previously were considered eligible to be called translators, are now required to equip themselves with the knowledge of this field, the various theories of translations, as well as practical utility of the discipline in today’s global world. Activities of translation and interpretation have a central role, and as Malmkjær and Windle (2011: 01) opine, “without these activities, linguistic communities would be condemned to a degree of cultural isolation which is nowadays difficult to imagine”. Moreover, the importance of translation cannot be ignored in literary studies as all literatures of the world have benefitted from this practice and have enriched themselves with the thoughts of other cultures and *vice versa* through translations. This way, translation, whether from or into a language, becomes a carrier of cultural representations, traditions, thoughts and ways of thinking. Without translations, it would not be easy to keep a language alive, as translation feeds languages new technological and social information, new cultural trends and new thought patterns etc. Amjad (1985) mentions two types of translation in his review: the first one is creative translations and the second, non-creative translations. He calls translations of literary and creative writing ‘creative translation’ because the translator has the monumental task of not only transferring the exact idea of the work into another language, but also transferring the “taste” the work originally carries. By non-creative translations he probably means scientific and other non-literary translations that offer functional utility such as translations of medical or legal literature rather than ‘literature’ of a language. Rahi (1985: 116) discusses the importance of translations from a different dimension and opines that it is necessary to transfer the knowledge of science into our own language because no other language can play as effective a role in understanding a subject as a national language can. He further states, “it is a national duty to transfer and present the subjects of science into Urdu at a sound speed so that our national language becomes an effective medium of education”.

This review of the literature brings to light a few important points; first, translations not only provide us a worldview, but with the help of translation we can also participate in literary activities at the international level. Second, it is important to transfer scientific knowledge into the national language, because it is the latter through which the subject can be best understood.

### **RESEARCH METHODOLOGY**

This article is a literary critique of the article by Mirza Hamid Beig and a review of it by Dr. Sohail Ahmed. The ideas of the writer of the original article and the reviewer’s comments on it are evaluated, compared and contrasted with the theories of scholars mentioned in the Literature Review. The discussion of Beig in his article and the review are also evaluated with reference to other scholars and writers who have commented on the art of translation and its relevance and importance in indigenous literature.

### Data Collection

The main source of the data used in this article is a critique by Dr. Sohail Ahmed of the paper by Mirza Hamid Baig presented in a seminar titled *Urdu Zuban mein tarjume ke Masail [Issues of Translation in Urdu Language]* (1985, p. 95). The main issues raised by the writer have been identified and selected for critical discussion, and presented in the following section.

## RESULTS & DISCUSSION

### Trends in Urdu Translation

In his paper, Mirza Hamid Beig has analyzed various trends of translation that have been prevalent in Urdu literature over the last two centuries. In his essay, he has presented a long list of works translated into Urdu over a long period of history of translations, and has summed up their impact on Urdu literature. As rightly pointed out by Khan (1985), painstaking efforts have been made in this research article to present lists, although incomplete, of translated works, and an analysis of various aspects of translation of different literary genres. Their impact on Urdu literature has also been examined (Khan, p. 95).

Beig (1985) starts with a comment on the nature of translations done in Urdu literature and states that the literary scholars of the latter half of the nineteenth century and the first half of the 20<sup>th</sup> century were confused and kept groping as to what course to take in writing and translating literature and which trend/s to follow. He criticizes the trend of following the West and argues that at the time when the East was looking towards the West with a sense of curiosity, the West itself seemed fascinated by the Eastern style and tried to copy it. According to him, this is the reason Ezra Pound (1885-1972) emphasized the need of translating Eastern philosophy and poetry into English. His main focus of discussion is the trend and style of 'free translation' that was followed by most translators while translating Western literature into Urdu. Beig opines that those pursuing freestyle translation not only lost the essence of the work in the process and conveyed a message that was remote from the original text, but more importantly, over the period of time these translations have replaced the national colour from Urdu with the colour of the West. Consequently, the local, political, economic and social references have altogether evaporated from the literary works.

Westernization of Urdu through translations seems to be Beig's most basic concern and he seems to be ignoring the fact that free translation infuses newness in literature as literary trends emerge in the target language as a result of translations. An example of this is free verse, which has emerged in Urdu literature in the form of *azaad nazm* (literally translated as *free poem*). Although it is still struggling to gain acceptance among the hardcore followers of *ghazal*, innumerable poets have tried their hand at this new genre and it is fast gaining acceptability among literary circles. This view is endorsed by Dr. Sohail in his review of the paper, and Dr. Amjad seems to be endorsing the same point when he says that translation "opens the window through which we can see the other nations" (p. 31).

### Lack of Originality and Creativity

Advocating for the need of originality and creativity in works of literature, Beig (1985) points out that whereas the translations from Western languages into Urdu brought uniqueness, innovation of style, new feeling and new ways of expressions in addition to introducing new

genres to Urdu literature, they damaged the originality of the translated works because most of the works in Urdu were Anglicized and instead of being indigenized, carry an undeniable mark of Western source genres. Beig highlights the negative impact that unthinking imitation of the West has had on Urdu literature. In his view, although such translations liberated modern literature from the clutches of traditionalism and conservatism, many of the original Urdu genres were replaced with the genres of Western literature as a result of these translations. In this regard he cites examples of *dastaan* [folklore and *tamseel* [representation by exemplification] having been replaced by novel, *tazkara* [commentary] with criticism, *kahani* [tale] with short story and *notanki* [pleasant antics] with drama.

### **Lack of Attention to Linguistic Enrichment**

In the paper we find Beig (1985) opining about the inability of translators to bring new style/s to Urdu language itself and upgrade it linguistically in order to enable it to keep pace with trends emerging on the horizon of world literature. He suggests that most translations were for the common reader and could be called nothing more than journalese since they neglected creativity in their translations. Instead of enriching the language and increasing its linguistic capabilities, these translations focused merely on continuity and fluency. If taken at face value, Beig's comment does not hold much water, because linguistic enrichment is not the aspect of translation that is most important. The role of translations is far more than that. They enrich the overall canvas of the literature of a language by giving freshness and vivacity to style, and in the process, make an attempt to bring the literature of the target language at par with global literature. This is critical because in literature; linguistics and overall style go hand in hand. If a literature starts absorbing new stylistic features from foreign literatures, enrichment of the target language is bound to follow.

### **Translation of Different Works and their Impact**

Talking about translations in various genres, Beig points out translations of novels by Nazeer Ahmad, Ratan Nath Sarshar and Abdul Haleem Sharar. Whereas these translations gave rise to the trend of novels in Urdu, they also absorbed *tamseel* and *dastaan* in the novel itself, which were Urdu genres. *Tamseel* is Urdu word for "allegory" which is a symbolic narrative, normally in the form of a drama performed in a theater, with dual meaning related to issues such as morality, beauty and love, etc. (Tamseel, 2020) whereas *dastaan* refers to the tradition of narrative storytelling, the construction of which was not necessarily that of a novel, and there was no limit for it; it could be very short, or very long. Previously, it was epic, and discussed heroic deeds, or moral, mythical and supernatural themes (Tamseel, 2020). This, in view of Beig, is evident in the *tamseel* written by Nazeer Ahmad carries a marked influence of Anne Stevenson's novels, which are free of any kind of immorality and do not even contain the elements of love and beauty. Other influences that are prominently visible in the Urdu novels as pointed out by Beig, are those of George Elliot, who carries out a psychoanalysis of characters, and of the style of Sir Walter Scott. Stylistically, Sharar has done a great job by translating the free verse of Scott who is known for writing coherent lines in free verse. Beig also provides a long list of the translations along with the names of translators. As Dr. Sohail points out, these lists cannot be called complete lists of the works, but at least provide a starting point for studying the directions translations take in various phases of history and provide a direction for researchers aiming only to list translated works over a longer period of history, which, of course was not Mirza Hamid Beig's main focus.

Also discussed in the essay are various translations and trends in translation of drama, travelogs, poetry and other genres. Although various translators have tried their hand at translating the dramas of Shakespeare and many other writers, only a few of the translations are scholarly editions and most of them are commercial publications, a factor that prompted translators to go as far as making changes in the plots.. Regarding travelogs, Beig opines that no concrete effort has been made to follow the conventions of travel narratives and they lag behind in the exhibition of the civilizational touch as found in Geoffrey Chaucer and Margery Kemp, and hence follow the incomplete Western style. Beig feels that Urdu has a very old tradition of travelogue, but due to this half-copy of the western style, which lacks a civilizational touch, the modern Urdu travelogues, such as the ones written by Mustansar Hussain Tarar, have become more of a "waive card" rather than a travelogue. This is so because their focus is on becoming a 'best seller' rather than originality or creativity.

Beig mentions Nazm Tabatibai who first translated poetry, and mentions how his promotion of the English style of poetry catalyzed a movement that encouraged translations and writing poems in English. Iqbal's "The Himalayas" is a good example of works produced under this movement. The article subsequently ends on the question whether Urdu literature has suffered enough from Western literary trends? Beig answers his own question by calling on Urdu writers to create original works and enrich Urdu literature with innovative works of their own that do not reproduce Western literature.

### **Discussion of Beig's Paper**

Dr. Khan characterizes Beig's paper as research-based as well as critical in that it aims to establish a list of translations of different genres made in the different phases of history while also trying to calculate the impact these translations have had on Urdu literature. He says that although the given lists are the center of discussion in the paper, they do not cover the whole range of translated works in the area, nor were they Beig's main purpose in writing the article. However, they serve the purpose of revealing various dimensions the art of translations has seen in the past. The reviewer draws attention to the fact that Beig has failed to discuss a newer wave of translations that includes the works of Pablo Neruda, Herman, and Sadeq Hedayat. Similarly, Dr. Khan points out that there seems to be a problem with evaluating and categorizing writers. For example Dante is in the list of dramatists and B. M. Kol is in the list of novelists. Also, there is no mention of works translated from Russian and many recent translations of poetry. During the course of discussion, Beig has raised two important issues: the first one is the difference between the East and the West and the second, which is of practical value, is that the local environment has been mixed up by our translators with the foreign/alien environment. Due to their translations which have a lesser focus on originality, Urdu literature has started to receive genres which are neither local nor western in their full sense, as highlighted by Tarar's example of travelogues. According to Dr. Khan, the positive aspect of the freedom in translation is that it gives birth to immense possibilities of creativity which are, doubtless, of undeniable value. The writer (Beig) should not have ignored this aspect. The freedom in translation may not be the only harbinger of various possibilities in terms of creation and innovation, it may also add to the eloquence of expression in the target language. In Dr Khan's views, the translators should not be disallowed delving into free translation as this might lead to creativity, while rigidly following the style of the writers whose works are being translated, just as rigidly following



the characteristics of the genre being translated might limit the scope of creativity in the receiving language and its literature (in this case Urdu).

### **Advantages versus Disadvantages**

Beig's admission that "translations have added to the diversity in style, have given rise to a newer feeling, have introduced new ways of expressions and presentation of argument in our literature" (Rahi, 1985: 23), seems to be in stark contrast with his main point, in which he has advocated the need of relying less on the translations from the West and focusing on originality and creativity in the works of Urdu literature. He is reluctant to give due credit to the translations for bringing fresh air and beauty in Urdu language. He seems to be oblivious to the fact that literatures of all civilizations, not just Urdu, have been beneficiary of translations from foreign languages as the latter widen the scope and spectrum of indigenous literature. According to Amjad's (1985) interpretation of Goethe's view on translations, translations have been used not only to increase human knowledge, but also to increase the horizons of the human mind, and this fact is solely responsible for bringing revolutionary changes in the basic attitudes and ways of living in the recipient societies (p. 31). In other words, emphasizing faithfulness to the source literature in general, and the stylistic characteristic of the genres therein in particular might mean that the recipient literature is only going to be benefitting less from the creativity of the translators and new writers, who, if allowed to be creative, might lead us to new genres, which are dynamic in style and add to the beauty of the recipient literature.

### **CONCLUSION**

The purpose of this critical study was to critique Beig's point of view about the influence of translations from Western literature to Urdu language and their influence on Urdu literature. Drawing on Nida and Vinay and Darbelnet's theories of translation, the researcher discussed various arguments regarding the place of translation in literature by Dr. Rasheed Amjad and Dr. Zafar Iqbal. The discussion in the original paper by Beig and in Dr. Khan's critique is of immense value as it brought to light a very critical question in the study of translation, which is the importance of translations of foreign works of literature for the literature of the receiving language. The case of Westernization of Urdu literature by Pakistani translators of Western literature has been thoroughly examined and an effort has been made to establish the point that the importance of translations, although immeasurable, is undeniable because translations transfer knowledge and transformations through the ideas that foreign literature brings to the recipient language and culture and the same will continue as long as the thirst for knowledge lasts in the hearts of human beings.

### **Recommendations**

After a thorough discussion of the subject of translation and its significance in modern studies, it is imperative to state recommendations to those who have the authority to implement them. These recommendations are as follows:

- a) There is a need to teach Translation Studies as a subject at the graduate / masters level in order to equip students with an effective tool to absorb the knowledge offered by the literatures of the world.

- b) Translation should be introduced as a language skill and training in translation as an art should be incorporated into language courses being currently taught at the university level.
- c) The government bodies in Pakistan such as The National Language Authority that are working for the cause of translation may be encouraged to translate a wide variety of works of literature and science and technology from foreign languages so as to enrich the knowledge available in Urdu.
- d) Urdu must be promoted as a medium of instruction at all levels so that students can use their national language as a medium of learning. This is not only going to make education and instruction more accessible to students but also promote Urdu itself.
- e) More institutions such as the Academy of Letters and *Muqtadira Qaumi Zubaan* / (National language Authority) should be opened at provincial and divisional level so that translations can be done at a greater speed.

## REFERENCES

- Baker, M. & Malmkjær, K. (2001). *Routledge encyclopedia of translations*. Routledge London and New York
- Bassnett, S. (2002). *Translation studies*. Routledge USA & Canada
- Beig, M. H. (1986). Urdu zuban mein adbi tranjim ka jaeza. In E. Rahi (Ed). *Urdu Zuban Mein Tarjume ke Masael. Seminar*. Muqtadra Qaumi Zuban, Islamabad. p. 79-94
- Khan, D. S. A. (1986). Urdu zuban mein adbi tranjim ka jaeza. In E. Rahi (Ed). *Urdu Zuban Mein Tarjume ke Masael. Seminar*. Muqtadra Qaumi Zuban, Islamabad. p. 95-100
- Lathey, G. (2011) *The translation of literature for children*. In The Oxford Handbook of Translation Studies. Edited by Kirsten Malmkjær and Kevin Windle. DOI: 10.1093/oxfordhb/9780199239306.013.0015
- Malmkjær, K and Windle, K. (2011). *The Oxford handbook of translation studies*. Edited by Malmkjær, K. and Windle, K.
- Munday, J. (2001). *Introducing translation studies*. Routledge London and New York
- Rahi, I. (1985). *Urdu zuban mein tarjume k masail*: Volume 61 of Silsilah-yi maṭbū‘āt-i Muqtadirah-yi Qaumī Zabān. Authority of National Language, Islamabad
- Schulte, R. (n.d). *The translator as mediator between cultures*. Retrieved November 02, 2009, from [http://translation.utdallas.edu/translationstudies/mediator\\_essay1.html](http://translation.utdallas.edu/translationstudies/mediator_essay1.html),
- Tamseel (2021). Retrieved on 28, 12, 2021 from <https://meaningin.com/urdu-to-english/%D8%AA%D9%85%D8%AB%DB%8C%D9%84-in-english>

Windle, K & Pym, A. (2012). *European thinking on secular translation*. In The Oxford Handbook of Translation Studies. Edited by Malmkjær, K. and Windle, K. DOI: 10.1093/oxfordhb/9780199239306.013.0002

## **Does Killing Restore Honor? Perspectives of Male University Students of Punjab**

### **Abstract**

*This study focuses on the perceptions of male university students in Punjab, Pakistan towards honor killing and explores the possibility of using social media to resolve the centuries old practice. Both qualitative and quantitative research techniques were adopted. Online questionnaires were distributed through snowball sampling and 68 university students out of 125 filled these questionnaires with 16 students agreeing to interviews. Data obtained from questionnaires and statistically analyzed through content analysis showed that the educated males of Punjab considered Honor killing unlawful and shameful since it aggravates shame instead of mitigating it. They believed that educating the next generation can help eradicate honor killing by portraying Honor killing as taboo rather than the act of 'restoring Honor.' Social media is ubiquitous and can reach the rural population of Pakistan, therefore this tool should be employed to teach the next generation that there is no Honor in Honor killing.*

**Keywords:** Honor killing, gender-based violence, social media, educated males

### **INTRODUCTION**

Honor killings have long prevailed in the Indian sub-continent and continue to do so in the modern-day countries of India and Pakistan. According to Malik (2014), Honor killing can be defined as 'the murder of a family member or a relative in a tribe/clan for the sake of maintaining and protecting the Honor of one's own family'. It usually occurs within the immediate household, with female relatives such as daughters, wives or sisters being predominant victims of these violent actions. According to a report by the United Nations Population Fund Program (UNFPA, 2000), around 5000 Honor killings take place every year worldwide. Gender-Based Violence (GBV) in the form of Honor killings is acknowledged as a violation of human rights, including the right to liberty, the right to equal protection under the law, the right to life, the right to equality, the right to just and favorable conditions, the right not to be subjected to torture, inhumane or degrading treatment or punishment, the right to security, the right to the highest achievable level of physical and mental health, and the right to be free from all forms of discrimination.

Honor plays an essential role in the lives of Pakistanis, and often causes people to go to great lengths to preserve it. With regards to its predominance in the Muslim-majority Pakistani society, it finds its justification in the misinterpretation of Islamic beliefs, which asserts men's superiority over women. Honor killings have left a cultural imprint upon the minds of Pakistanis; the phenomenon has become deeply integrated to the extent that oftentimes the act is praised by the society to defend one's honor and the issue goes unaddressed.

---

### **Munaza Hasan Nasir**

Senior Teaching Fellow, Social Sciences Department, Lahore School of Economics - Lahore  
Email: munzak2014@gmail.com

Traditions are an integral part of one's culture and renders the service of a regulator of values of the respective society. Any act performed in contradiction to these unsaid laws is considered a breach, an anomaly and taboo for which the punishment can be extremely severe, leading even to death (Hussain, 2006).

Bhanbhro et al. (2013) state that Honor killing related incidents are observed to show an increasing trend in upper Sindh, making up for around a quarter of the total documented cases of Honor killings in Pakistan while also exclusively highlighting the fact that most incidents are made to be covered by the perpetrators in order to resolve their dissensions with opposing tribes, whose objectives were observed to be markedly different from solely restoring family Honor. The statistical data for Honor killings is an arduous task with the risks of inaccuracy owing to under-reporting; the reasons include unwillingness of victims' kin to address the issue; and the social and cultural disregard for the nature of the crime owing to a considerable degree of support in Pakistani society in general and rural society in particular. Honor killings are further camouflaged as suicides and accidents with the government showing negligible concern to document such cases.

Pakistan as a third world country has undergone considerable modernization that is prominent in the urban areas. In the age of modernity, society is evolving rapidly as a result of technological innovations, such as the introduction of the Internet and social media. Information technology has led to an explosion of information paving the way for cross-cultural influences.

### **Purpose of the Study**

The current research aims to explore the perspective of male university students regarding Honor killings while focusing on the influence of social media on the perspectives of these students. This research will help in creating awareness among people about the atrocities being committed in the name of Honor within Pakistan whilst motivating the readers to further increase their understanding of the topic and find ways to eliminate it. Furthermore, the study will help to diagnose the factors that incite people to form their perspective of honor crimes. It is assumed that it will provide people with an additional reference with regards to the study of young male adults' perspectives on Honor crimes for future research. The following research objectives were taken into consideration for the current study:

1. Exploring possible reasons that contribute to the prevalence of Honor killings in Pakistan.
2. Investigating Pakistani male university students' opinions with respect to Honor killing.
3. Identifying a possible correlation between the use of social media by students and their perspectives on Honor crimes.

### **Research Questions**

1. What reasons do the urban male university students of Punjab attribute to the prevalence of Honor killings in Pakistan?
2. What are the Pakistani male university students' opinions with respect to Honor killing?
3. What is the correlation between the use of social media by students and their perspectives on Honor crimes?

**Significance of Research**

Owing to the highly sensitive nature of the topic at hand, a considerable number of researchers deploy a risk-averse approach where they rely solely upon secondary resources while avoiding actual fieldwork in order to not risk tampering with the cultural norms and traditions being followed in these areas (Bhanbhro et al., 2013). The current study, albeit a small one, is unique because it gathers primary data through primary data collection methods: questionnaires and interviews. Although numerous research papers have been published about Honor killings in Pakistan, the perspectives of male students regarding Honor killings have not been explored before. In addition to this, a connection between Honor killing and social media has not been studied in previous research related to Honor killings in the Pakistani context.

**LITERATURE REVIEW**

Jaraysah (2011) states, “A woman can be targeted by individuals within her family for a variety of reasons, including: refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce or being disloyal.” The reasons behind killings range from women practicing their right to select a spouse, seeking a divorce, performing any type of behavior which contradicts established family and community norms especially regarding sexual conduct, alongside trivial matters such as not being present at home. In such cases, it is commonly alleged that the woman has engaged in sexual intercourse or similar acts while she was away from home. Subjection to sexual abuse, inclusive of rape, may be considered a justified rationale for the family to kill a woman.

Malik (2014) provides a basic interpretation of the various attitudes adopted by people leading to Honor killings. ‘Karo-Kari’ can literally be defined as ‘black male’ and ‘black female’, the connotation being the condemnation of two people of the opposite sex found engaging in promiscuous behavior which justifies their death at the expense of the disHonor brought about to their respective families, especially that of the woman involved. Nasir (2018) found that the killers considered themselves to be the victims who were compelled to act in the name of Honor by the person they murdered and they ‘rationalized their actions through their language and discourse.’

**Patriarchy**

Females are held responsible for sustaining the Honor of the family. The importance that is instilled in the different elements of sexual control, patriarchy, or property, that generally lead to “Honor crimes”, varies depending on the context in which the crimes occur. Women are also excessively commodified in the current Pakistani society, being allotted the status of an asset to be transferred from fathers to husbands in the best condition possible. As stated by Lari (2011) “A man will be considered respectable if he is able to control the sexual behavior of his wife, daughters, and sisters. This is only possible if he is able to control their movements, limit their mobility, and thereby reduce their interaction with strange men with whom they threaten to sully the family’s Honor.” Research shows that Honor killings are oftentimes committed by the men to achieve authority over women (Michaud, 1975).

### **Religious Misinterpretation**

Goldstein (2002) states that Islamic law (*shariah*) requires that a wife must be subservient towards her husband, and failure to do so may be justified as a means for engaging in physical aggression, even to the extent of killing. A legal scholarly defense derived from this principle, which protects reputational interests and preserves family Honor, is currently available to husbands in twenty or more Middle Eastern countries.

Bhattacharya (2014) elaborates this claim's misinterpretation that there has been a failure to distinguish the Arab customary laws that seeped into the *Shariah* (Islamic law). Islamic law provides equal rights for men and women but owing to a lack of clarification on the issue, the majority of Muslims believe these culturally derived customs to be divinely ordained and obligatory upon them. The cultural norms in Pakistan do not allow women to practice their legal and religious rights protected by the law and provided by Islam. For example, the right to divorce is provided to a woman under the Islamic Shariah law but the Pakistani courts make the process of divorce difficult thereby discouraging women to seek divorce.

### **Traditions and Customs**

According to Bangash's (2017) study on Honor killing in Federally Administered Tribal Areas (FATA) of Pakistan, inhabitants in tribal areas strictly observe their local traditions, laws, and practices regarding Honor killing, while placing immense emphasis on the chastity and virginity of their women. Conflicting behaviors observed in the face of these values would inevitably invoke negative social sanctions in the form of social exile or death.

Imtiaz et al (2019) found that "the violence embedded in our Punjabi society, predisposed by bigotry and bias, bestowed by historic traditions and feudalism gets reinforced through our socio-cultural institutions of lawmakers, for example, politicians who require women to be disciplined and controlled."

### **Impact of Social Media on Social Issues**

There is no denying that 'the rapid proliferation of social media has greatly affected us and almost every aspect of human society' (Xe et al, 2020) and this is proven by the fact that 'a quarter of the world's citizens have a social media profile' (Acar, 2014). One-third of Pakistan's population is below the age of thirty and has access to social media such as Facebook, Instagram and other apps which can 'reframe our understanding and experience of heritage' (Giaccardi, 2012).

Xe et al (2020) suggested that, 'an in-depth analysis and visualization of the specific groups can promote social equity among different groups.' Social media, according to them, can create social awareness of the whereabouts of underrepresented societies and class groups that in turn can enable the government to tackle the issues of these groups.

## **RESEARCH METHODOLOGY**

### **Sample**

The research population that was considered for the current study comprised urban male university students of Punjab, Pakistan. The age of the participants ranged from 18 to 27

years. A sample of 68 respondents from five private universities in Punjab was selected through snowball sampling as part of the population. The survey questionnaire was distributed online to the university students but out of 125 students only 68 students responded to the questionnaires, with 16 students agreeing for an in-depth interview. The results were over-represented by the middle and upper middle class because students from private universities were selected for interviews and for filling the questionnaire.

### **Research Design**

Both qualitative and quantitative methods were adopted for the research: close-ended online questionnaires and semi-structured interviews. The purpose of using close-ended questionnaires was to ensure collection of quantitative data from participants so that it could be measured and graphed. The questionnaire in the form of a Google Form was made available online as a cost-efficient, time-saving method of data collection. Ethical considerations were valued, and participants' consent was taken before sharing the questionnaire. The online questionnaire ensured the anonymity of respondents and was devoid of any experimenter effect, as the questionnaire was not filled out in the presence of the researcher. Hence, the data recorded is more reliable. A total of 28 questions were included in the questionnaire for which the link was provided through social media platforms and a total of 68 responses obtained. When the questionnaires were emailed, students were asked if they would also like to be interviewed. Only 16 students agreed for the interviews and these online interviews were mediated through instant messaging platforms. Interviewees' consent was obtained before starting the interview and they were assured that their identity would not be disclosed. The data retrieved and compiled was analyzed quantitatively as well as qualitatively and close-ended questionnaires were statistically analyzed by creating pie charts. Ordinal scales were provided in the questionnaire survey; the ordinal Likert scale had 5 degrees ranging from 1 i.e. 'Strongly Disagree', 2 is 'Disagree', 3 is 'Neutral' and 4 represents 'Agree' to 5 which is 'Strongly Agree'.

## **RESULTS & DISCUSSION**

The online questionnaire survey consisted of 28 questions aimed at deriving information from the university male students in Punjab to formulate a generalized perception, regarding their understanding with relevance to their perspective on Honor killings. The following themes were derived from the data obtained from interviews and questionnaires.

### **Reasons for Honor Killings**

The respondents believed patriarchy, religious misinterpretation, customs and traditions, lack of laws and their implementation are the major causes contributing to the prevalence of Honor killings in Pakistan.

### **Patriarchy**

One of the interviewees believed that Honor is a cultural construct, and it takes different forms in different societies. According to this interviewee, Pakistani society has a myopic view as far as Honor is concerned. Some societies might emphasize Honor in terms of financial prosperity and material possessions, some might correlate Honor with age and

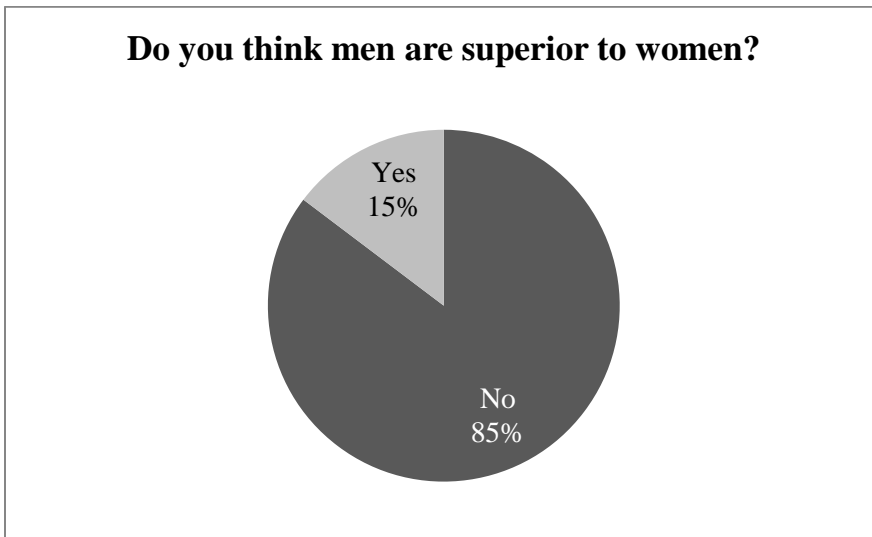


seniority, and yet others might correlate Honor with the extent to which their inhabitants observe traditional dogmas and practices.

**Table 1: Reasons for Honor Killing**

<b>Reasons for Honor Killing</b>	<b>Percentage of Men who agreed</b>
Patriarchy	43%
Religious Misinterpretation	64%

According to 43% of the respondents, patriarchy promotes Honor killings. This is supported by Lari's (2011) statement that men are only considered respectable in societies that idolize Honor on the condition that they can restrict and coerce the sexual behaviors of their female relatives. This is considered possible if they can manipulate their movements, mobility and reduce exposure to unrelated men. During the interview a student stated that often Honor killings are not about Honor itself, but about controlling women; men murder women to 'quench their anger' or to 'take revenge' for disobedience. Jaraysah's (2011) study states that the notion of loss of control of the woman's sexuality brings about disHonor to the family and further justifies Honor killings.

**Figure 1: Prevalence of Patriarchy**

Although a huge majority of men did not believe that men are superior, 15% of the university students believed that men are superior to women. Patriarchy is pervasive even among the more progressive young men in university settings. According to an interviewee, ‘The perpetuation of extreme forms of patriarchy generations after generations have incessantly fed men’s chauvinistic instincts and reduced the position of women to a mere object.’ In the patriarchal Pakistani society, men believe women are their property and must follow their orders. Male students also admitted that in Pakistani society women are considered to have no aspirations, or desires and that their will must remain subjected to the will of a certain man - father, brother, husband, or even some distant male relative in certain cases.

### **Religious misinterpretation**

Students also associated Honor killings in Pakistan with misinterpretation of Islamic teachings. Sixty-four percent of respondents believed that religious misinterpretation, among other factors, leads to Honor killings. Bhattacharya (2014) states that the Islamization of certain cultural elements from the Arab lands renders a role that is not to be ignored. People are misguided and the lines between culture and religion are blurred. They believe that killing the people involved in adultery is the only way of restoring Honor. One interviewee explained:

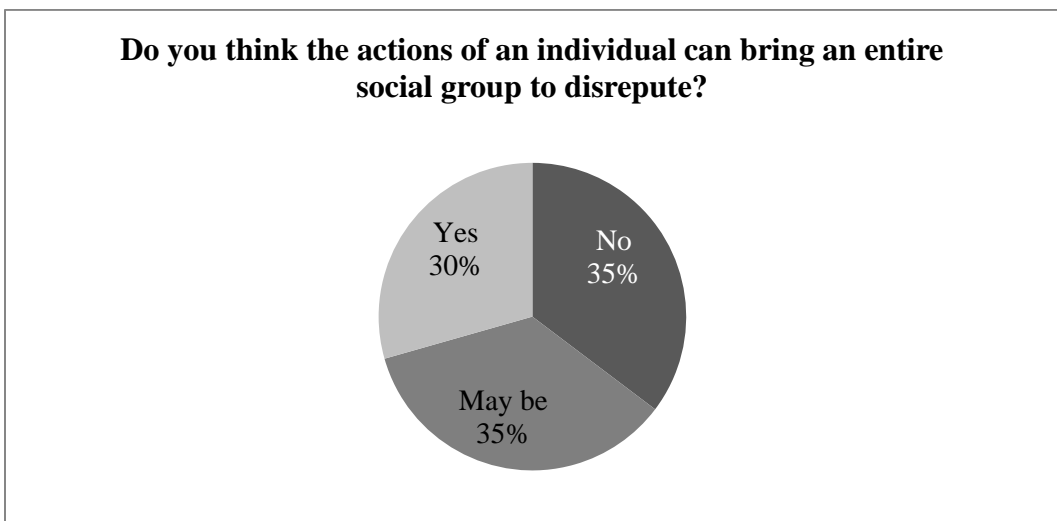
In societies like ours where religious orthodoxy is the very essence of social fabric, the (mis)interpretation and dissemination of Islamic religious text by self-declared clerics and evangelizers have portrayed women as property of men - much similar to a man's pets, cars, and the like.

According to some students, religious scholars should play a role to remove ambiguity about Honor killing and draw a line between the cultural practices and religious practices to get rid of the misconception that perpetuate Honor killing.

### Justification for Honor Killings

The following three questions were derived from Jaraysah's (2011) research study which put forth some defined variables responsible for provoking Honor killing. A huge majority of urban male respondents (90.6%) believed that flirtatious and sexual behavior does not justify Honor killings. A majority (96%) of the respondents stated that past sexual abuse is not a rational justification for Honor killing and 94% of respondents strongly believed that women's refusal to marry according to their parents' wishes (arranged marriages), does not merit Honor killing. In the last case the remaining 6%, who were unsure, should not be ignored since some of them felt that a woman's refusal to marry according to parents' choice does validate Honor killing.

**Figure 2: Individual Action and Social Disrepute**



In order to further elaborate the perspective regarding Honor killings, it was inquired whether an individual's actions could bring about a bad reputation to their respective social group. As seen in Figure 2, the results were split almost equally in three parts; 38% believed one individual cannot bring bad reputation, followed by the second largest proportion of respondents who chose to remain neutral and comprised 35.8% of the entire responses. The last group comprised those who believed that Honor is at risk because of one person's deeds; this group made up 26.4% of the sample respondents. Although many respondents (26.4%) believed that one person can bring disHonor to the entire family, 88.7% people responded that restoration of Honor and removal of shame to the family is not possible after killing an individual. An interviewee stated that it was 'absurd' to consider the proposition as logical while adding, 'the murder of a single human is equivalent to the murder of the whole of humanity', referring to a *Hadith*. On the contrary, he added, murdering would only add to the shame compounded with feelings of guilt.

Students believed that society had a role to play in encouraging Honor killing. Support from society makes it easier for men to commit this act. A student said, "Eventually it depends on

how the family feels after killing the woman and how society reacts toward that particular action. Normally killing a woman who does something that is considered to be vulgar or licentious seems to be appreciated, consciously or subconsciously.’

**Glorification of Honor: Then and Now**

Approximately half of the respondents strongly agreed that Pakistanis place great emphasis on Honor. Student A stated that notions and traditions are transferred from the older generation to the younger one with the younger generation acquiring the traditions without resistance. He stated:

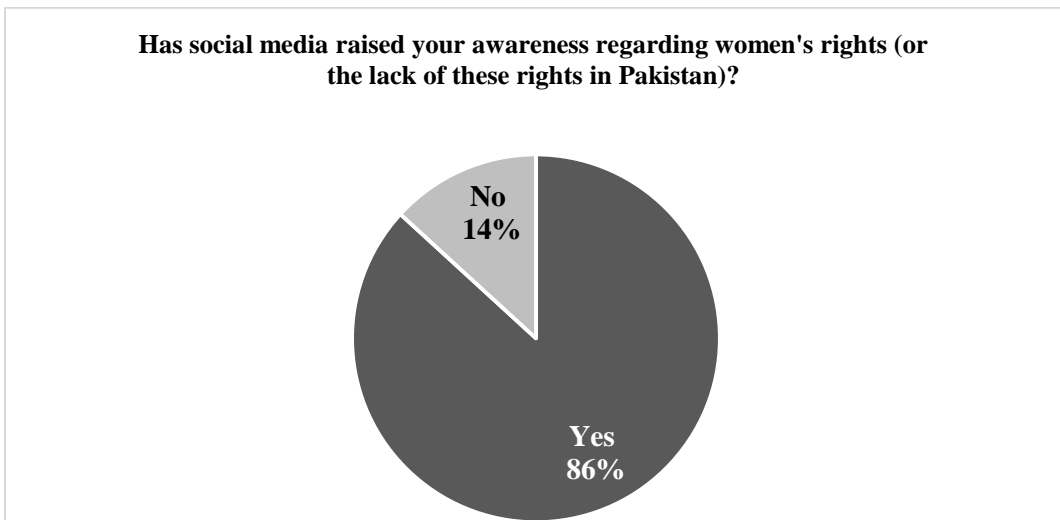
Essentially, the inability to question transferred 'wisdom' stems from lack of education and intellectual development. It is hard to believe that a person possessing modern education would be comfortable with the idea of smothering the potentialities of women related to him, let alone kill them for their actions.

The interviewees from various universities added that Pakistani society is making a slow transition to individualism and that the concept of Honor should not be idolized to the extent that it currently enjoys. The younger generation believes that glorification of Honor should ideally be done in a more constructive way and that women should be given their deserved right to get education, to get jobs and to let them have control over their own lives.

**Role of Social Media and Honor Killing Awareness**

According to the quantitative results, 96% of the respondents use social media and 85% believe it led to an increase in their awareness regarding the lack of women’s rights in Pakistan:

**Figure 3: Social Media and Women’s Rights**



Student B stated that social media is a trendsetter. He added:

Whenever issues, such as Honor killing, take place, social media is often exhausted with condemnation of the act (although it depends on the dominant strata of society you have in your friends' list/followers). At the very least, there is debate. This dialectical process is fundamental to the evolution of society - and being one member of it, social media has indeed contributed to my understanding of the issue.

According to Student C, social media has highlighted this issue to a considerable degree. Previously, Honor killings were committed but people, specifically in the remote areas of Pakistan, would lack awareness. Social media raises awareness regarding Honor killings taking place and the reason for why they occur allows people to collectively understand what it would take to resolve this issue.

Student D claimed that social media allowed for greater exposure to related incidents in Pakistan regarding Honor killings while following celebrities such as Jibran Nasir and Hamza Ali Abbasi on social media, hence shaping their views.

Student D believed that if a nationwide campaign is run via social media; includes enlightened religious leaders and is also backed by the state, it could go a long way in letting people understand that there is no Honor in taking anyone's life; that it is a social issue and would require a social change – and social changes are inherently long term. In other words, a continuous campaign in a vocabulary that our society understands can do well.

Whether social media can help reduce Honor killing is difficult to extrapolate. However, what social media has most certainly done is bring awareness to the masses and put pressure on authorities to take the most stern action against the perpetrators. Social media has proven to be an invaluable tool for registering people's mood and opinions as individuals as well as collectively. A student added that 'if authorities do actually take prompt and stern action against Honor killing then that might prove to be an extremely important deterrent for potential killers. Unfortunately, however, our law enforcement agencies or judiciary often let the perpetrators get away scot-free as the public's anger subsides.'

According to most of the interviewees, social media has the power to give voice to the voiceless. 'Without social media, the cases would be simply sidelined.' Social media is a great tool to shape the youth's mind and can be used to make Honor killing a taboo.

### **Conclusion and Recommendations**

From the research results recorded above, it can be concluded that the majority of male university going students of Punjab believed patriarchy, religious misinterpretation, lack of laws and their implementation are the major causes that contribute to the prevalence of Honor killings in Pakistan. Most students did not support the glorification of Honor the way it is observed in Pakistani society. Most students also condemned justification for Honor killings in varying situations and contexts. It can therefore be concluded that most university students

did not agree with the rationale for Honor killing such as rape, violation of norms concerning sexual conduct and refusal to enter arranged marriages. In fact, they expressed vehement disagreement with the idea and believed murdering the girl or boy for Honor was a shameful act that tarnished Honor rather than restoring it. Although, a third of respondents believed that a person's act could bring shame or disHonor to the family they believed that killing the person did not redeem Honor.

In conclusion, the majority of the university students made it clear that social media has played a huge role in raising awareness regarding both Honor killing as well as the violation of basic rights of women in Pakistan. Although, in many situations social media has made women, especially from the marginalized and stigmatized groups more vulnerable, if used properly it can play a significant role in creating awareness among the uneducated class of Pakistan. Social media helps to diffuse information on the Internet making it accessible to people and can, therefore, be used to achieve social equity in general and reduce Honor killings in specific.

Social media has been successful in raising awareness about social issues like mental health (Livingston et al, 2013) and the like. It can also be adopted for creating awareness about Honor killing and educating the youth about Honor killing. Students suggested that social media could be used to create a negative image of Honor killing and portray it as a taboo. Most interviewees believed social media could have an impact on people who think Honor killing is justified, consequently reducing Honor killing. Through social media, especially YouTube, organizations, institutions, and governments can portray Honor killing as a taboo so that the society does not accept it as a norm. However, the media should be sensitive towards the issue and the people involved in this act.

The data collected through interviews and questionnaires revealed that students are aware that people who commit the crime are misguided because they have incomplete information about Islam, and they misinterpret the teachings of the Quran. The perpetrators hide behind the veil of religion and exploit the ignorant. As stated by the students themselves, education can help eradicate the issue because people will be able to distinguish right from wrong. This research also provides strong support to the finding that educated male students find Honor killing to be a horrendous act and one that they can never support or consider justified. Primarily, it should be noted that there is a need to further increase awareness regarding Honor killings in Pakistan. This can be done through social media. The use of social media has already led to greater awareness of the issue, but there is a further need for the government to set forth initiatives to try documenting these cases to prevent under reporting. It is essential to encourage open-mindedness and critical thinking among the Pakistani people so that they can discern what is right and what is wrong. Findings of this research support the fact that education is the remedy to the nuisance of Honor killing that still has its roots in Pakistan society.

**Limitation:** This research was on a small scale; therefore, the results cannot be applied to the entire society. This research can, however, serve as a point of departure for future research carried out on a larger scale.

**REFERENCES**

- Acar, A. (2014). *Culture and Social Media: An Elementary Textbook*. Cambridge Scholars Publishing.
- Bangash, A. K. (2017). Sociocultural values and its relation with honor killing in Federally Administered Tribal Areas of Pakistan. *The Pakistan Journal of Social Issues* 8, pp. 85-94.
- Bhanbhro, S.; Rafique, W.; Shah, M.; Talpur, A. & Wassan, A. (2013). Karo Kari: the murder of Honor in Sindh Pakistan: an ethnographic study. *International Journal of Asian Social Science* (3) pp. 1467-1484.
- Bernard, H. R. (1989). *Research methodology in cultural anthropology*. California: Sage Publications.
- Bhattacharya, S. (2014). Status of Women in Pakistan. *Journal of the Research Society of Pakistan* 51(1), pp. 179-211.
- Chaliand, G. (1977). *Revolution in the Third World: Myths and Prospects*. Translated by DianaJohnstone. *American Political Science Review*, 73(1), 271-272. New York: Viking Press.
- Chishti, M. H. & Rana, A. M. Historical perspective of cultural diversity an effect of cultural change on students' performance at university level in Pakistan. *Pakistan Vision*, 20(1) pp. 1-10.
- Farhat-Holzman, L. (2012). "Modernization or Westernization: the Muslim World vs. The Rest", *Comparative Civilizations Review*, 67(67), Article 7. Retrieved from: <https://scholarsarchive.byu.edu/ccr/vol67/iss67/7>
- Giaccardi, E. (2012). *Heritage and Social Media: Understanding Heritage in a Participatory Culture*. Routledge: NY.
- Goldstein, M. A. (2002). The biological roots of heat-of-passion crimes and honor killings. *Politics and the Life Sciences* 21(2), pp. 28-37.
- Hussain, M. (2006). 'Take My Riches, Give Me Justice': A Contextual Analysis of Pakistan's Honor Crimes Legislation. *Harvard Journal of Law and Gender*, 29 (1) pp. 223 - 246.
- Ibrahim, F. (2005). *Honor killings under the rule of Law in Pakistan*. Master of Law thesis. Montreal: McGill University.

- Jaraysah, M. Q. (2011). Killing Women under the Name of so-called “Family Honor”. Participation and Reconciliation. Verlag Barbera Burdich. Downloaded from <https://about.jstor.org/terms> 4 Nov, 2019.
- Imtiaz, A. K.; Malik, R. & Malik, F. (2019). Honor Killings of Women in Punjab: A Socio-Political Context. *A Research Journal of South Asian Studies* 34(2), pp. 401 – 418.
- Lari, M. Z. (2011). Honor Killings in Pakistan and Compliance of Law. *Aurat Publicaton and Information Service Foundation*.
- Livingston, J; Tugwell, A. & Korf-Uzan, K. (2013). Evaluation of a campaign to improve awareness and attitudes of young people towards mental health issues. Springer.
- Malik, A. (2014). Honor Killing in Pakistan. *American Journal of Criminal Law*. <https://ssrn.com/abstract=2411680>
- Michaud, J. (1975). *Cohesive force: Feud in the Mediterranean and the Middle East*. York: Blackwell Publishers.
- Nasir, M. H. (2018). A Girl in the River: A critical discourse analysis of honor killing. *Pakistan Journal of Gender Studies* 17(1) pp. 79-104.
- Qadeer, M. A. (1975). Do cities ‘modernize’ developing countries? An examination of South Asian experience. *Ekistics* 39(233), pp. 229-235.
- Sadik, N. (2000). The state of World population. *United Nations Population Fund Program* (UNFPA, 2000).
- Ye, X.; Zhao, B.; Nguyen, T.H., Wang, S. (2020). Social media and social awareness. *Manual of Digital Earth*. Springer: Singapore. [https://doi.org/10.1007/978-981-32-9915-3\\_12](https://doi.org/10.1007/978-981-32-9915-3_12)





## **Socio-Economic and Educational Challenges Faced by the Transgender Community in Pakistan**

### **ABSTRACT**

*This study focuses on the world of Transgenders with a sample of 35 Transgenders' semi-structured interviews and descriptive-surveys. The study is a triangulation of social, economic, and educational challenges. The data shows that problems correlate from different angles, since bad ideology is the core cause of social demarcation. Social demarcation is the foremost reason for educational deprivation and educational degradation is the root cause of economic deprivation of Transgenders. The social issues start from the Transgenders' own family; when they disown the Transgender-child. Parents feel regret, since the Transgender-child cannot complete their education like a common man. This lack of education creates a weak economic base. Empirical commendations to enhance circumstances are a change of ideology, skills development, business loans, vocational programs, and laws in true spirit, awareness sessions, campaign for Transgender rights, special instructions to educational-institutes, short courses, promoting Transgender persons as makeup-artist, incentive programs, implementing quota, protection and safety assurance.*

**Keywords:** *Transgenders, Challenges, Remedial Actions, Socio-economic, Educational*

### **INTRODUCTION**

Being the second-largest Islamic state of the world Pakistan believes in equal rights for all but the rights of Transgenders are often neglected, with society and their family members abandoning them. To understand the true challenges and complexities of Transgenders will provide empirical guidelines for social workers and the government.

The umbrella term “Transgender” denotes persons whose gender identity does not match the assigned sex at birth. For common people such as cisgender or non-Transgender their gender identity matches their sex at birth. But the gender identity of some persons does not fit clearly into these two choices and is outside the category of male or female (Bradford, 2018).

Three stages of age are involved in the developing sense of oneself as a boy or girl. At the age of 2-3 years; children learn about the label of sex for themselves and others. At the age of 3-4 years they learn about gender stability; at the age of 4-5 years' children recognize a constant aspect of sex (Slaby & Frey, 1975). One of the types of gender identity is Transgender.

---

**Qaisar Khan**

Sindh Madressa-tul-Islam University  
theqaiserkhan@gmail.com

Khan (2017) highlights the total population of Transgenders in Pakistan which is 10,418 and mostly belongs to Punjab with a collective number of 4585; Sindh is at second number with 2527; Khyber Pakhtunkhwa with 913 and Baluchistan with 109 Transgenders. 133 Transgender are living in Islamabad and 27 in Tribal areas of Pakistan. The statistics show that 7651 live in urban areas and only 2767 live in rural areas.

This issue is not only a local issue faced in only a particular country or a specific region; but is observed globally. About 32% of Transgender and gender- diverse people do not feel safe on public Transgender-sport and 43% do not feel safe in the streets. (“Transgender People Face”, 2017). A large section of the Transgender community lives in Pakistan, but they are facing many challenges due to socio-cultural barriers (Bradford, 2018; Saddique, 2017). Different names like Khawaja Sara, Hijra, Khusra, and Murat are used in Pakistan for Transgenders (Saddique, 2017).

Unlike previous studies in which social issues are focused; this study explores three imperative aspects of Transgender challenges: social, educational and economic. Because sustainable development in Trans community is not possible only by focusing on the social aspects therefore we must consider the educational and economic aspects also. This study provides key ideas for educational development, economic growth, and social improvement of the Transgender community in our society.

## **LITERATURE REVIEW**

A number of countries treat gender diversity as a crime, and each year hundreds of Transgenders are killed around the world brutally (“Transgender People Face”, 2017). Haynes (2019) states that the World Health Organization has stopped the categorization of Transgender as a mental disorder after amending its health guidelines; due to its liberating effect on Transgender people worldwide. Filipovic (2013) elucidates that the resistance against Transgender can be resolved through discussion and education. Since most people don't know the reality about Transgenders, therefore the most effective and most important tool for Transgender rights advocacy is education. In Europe and North America, the identity of Transgenders has been considered from a psycho-medical rather than social perception (Eyssel et al., 2017).

Bashir (2017) states that due to an aggressive mindset; Transgenders are excluded from social activities. In the 21<sup>st</sup> century their social degradation is appalling and the way they are still mocked, ridiculed, and harassed is shameful for all of us.

Divan et al. (2016) acknowledged that the recent commitment for sustainable development goals by the international community to expend and catalyze the positive interventions is the best opportunity. The key for sustainable and equitable development is prevention of human rights violations and social exclusions. All this is as true for Transgender people as for other human beings. The 17 SDGs is paramount for all people including Transgender people and SDG-3 focuses on the support for Transgender health whereas SDG 10 is enforcing the reduction of inequality.

## **RESEARCH METHODOLOGY**

Two qualitative methods are used for this study; phenomenology and descriptive survey. Through phenomenology, Transgenders shared their life experiences and social workers described opinions formed during social work for Transgenders.

### **Research instruments**

Semi-structured interviews and descriptive survey questionnaires are used as Research Instruments for this study. Items are adapted from the researcher's previous questionnaire.

### **Validity of instrument**

Qualitative research validity means appropriateness of tools, data, and process and determines whether research questions are valid for the desired outcome or not. In other words the methodology choice is appropriate; the design is valid for that methodology, sampling and data analyses are appropriate and results and conclusions are valid for the sample and context (Kluwer, 2015). For the validity of instruments, the questionnaire is reviewed for the items by the Subject Matter Expert. 01 professor and 01 lecturer reviewed the items of the questionnaire which were modified as per instructions. SME opinion is obtained on language Translation and text Transcription.

### **Population**

All the Transgenders in the city of Karachi, Pakistan are taken as the target population for this study.

### **Sampling scheme**

A total of 35 respondents were selected for this study; of these 20 Transgenders and 15 Transgenders social workers were selected. 20 Transgenders were selected through Snowball sampling because they were not available easily. Through criterion sampling, 15 social workers who have at least one-year of experience as a social worker for Transgenders were selected. Three Organizations SUB-RANG, GIA and WAJOOD which are working for Transgenders were selected through simple random sampling from which further respondents were selected.

### **Data analysis procedure**

Thematic analysis is used for analyzing the collected data. In the 1st phase of data analysis, I familiarized myself with the data by organizing and reading it repetitively. In the 2<sup>nd</sup> phase of thematic analysis, I derived codes from the data for which inductive coding was adopted. After generating the codes for the entire data, similar codes were categorized. In the 3rd phase of thematic analysis, codes were collated to identify important information from the data in the form of themes. After that themes were reviewed to ensure that these themes are truly representative of the data. After finalizing the themes list, every theme is defined, and formulated according to what we mean by each theme because it figures out how to understand the data.

## RESULTS & DISCUSSION

The data shows that Transgenders in the city of Karachi are facing the following challenges, issues and problems in their careers. These problems are categorized socially, economically and educationally.

**Note:** verbatim speech of participants are included in each category.

### Social challenges

The Transgender community is confronting the following social challenges:

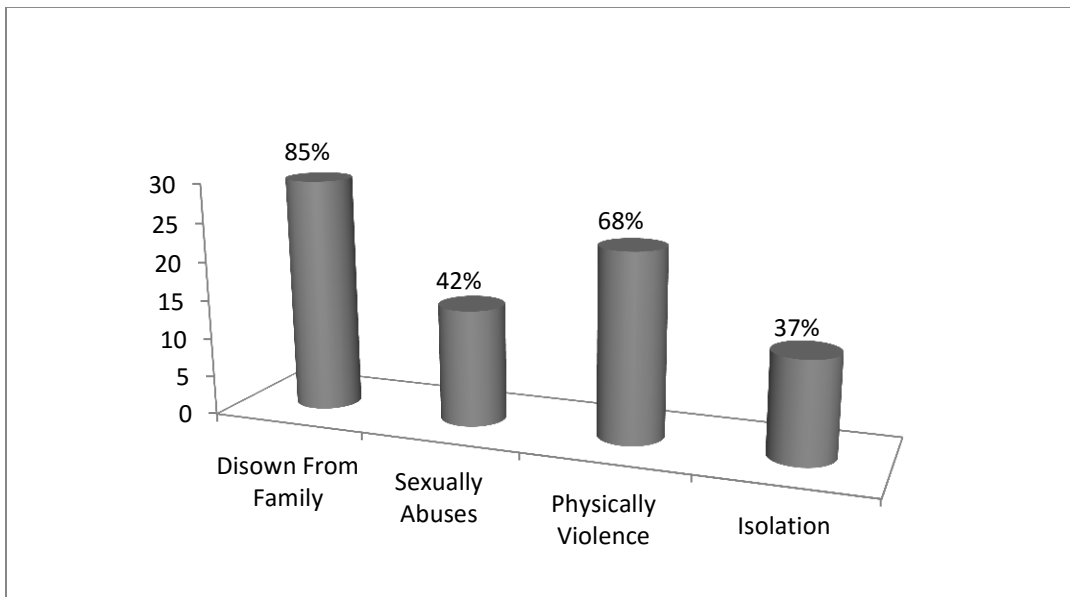


Figure 1 Violation of social rights of participants.

- **Ideology.** The 1<sup>st</sup> challenge for Transgenders is the idea that to be a Transgender is a shameful thing for a person and their family.
- **Acceptance.** As stated by Transgenders (respondent):  
“Don’t come to my shop next time, because it bring curse to me”
- **Violence.** A story told by a Transgender: “A person in my own street where I was living asked me to come for dance at tonight; at my refusal, he slapped me two times.”
- **Harassment.** A Transgender person narrated that, these words were spoken to me by a young boy “Where are you going come to me, I am waiting for you janu.”

Table 1: Harassment status of participants

Harassed by	Number of Transgender	Percentage
By job cliques	03	8.57%
By schoolmates	04	11.42%
By street boys	02	5.71

- **Residency/ Homeless.** A Transgender commented: “We were five Transgenders in search of rent house, we searched for complete month but nobody was ready to give us home on rent, at last an old house was given us on the pledge of anybody else.”
- **Awareness of laws.** Transgenders themselves are not aware about their protections laws.
- **Implementation of laws.** Although laws are present in Pakistan for Transgenders’ safety they are not implemented in true spirit.
- **Police Dealing.** It is also clear from the following words of a policeman on entering an FIR for a Transgender “He shouted from a long-distance why you come here hijre (Transgenders), go outside from here.”
- **Hurdles in Public Places.** At the park a Transgender was told by a security guard “You are not allowed here, please go away.”
- **Negative Attitude.** My (Transgender’s) father said after coming home with a guest “Don’t come in front of me; keep him in a side room or away from guests.”
- **Respect.** A Transperson stated “One day I was sent out of home for five hours because my brother was arranging a dinner party for his friends. Because he said it will be shameful for me if my friends will see you.”
- **Isolation.** “I was not allowed to attend my own sister's marriage ceremony; to whom I was loyal too much” a Transgender respondent stated.
- **Enticing for suicide.** A Transperson’s brother said to him “Die as soon as possible it’s better for you, me and for our family”

Table 2: Enticing of Participants for Suicide

S. No	Urge For Suicide By	Frequency	Percentage
1	Own Family Members	06	17.14%
2	Other Society Members	04	11.42%
3	Nobody entice	25	71.42%

- **Hooting.** One participant said “Once in the street children gathered around us and started hooting and pinching, we have to run away for survival”
- **Traveling in public transport.** People don’t permit them to sit beside them.
- **Health Facilities.** In case of admission of a Transgender patient in hospital, issue of adjustment in male or female ward.
- **Abduction.** They are kidnapped and raped or used for dance parties by force. Sometimes after rape their heads are shaved and faces disfigured by the criminals who are rarely captured and punished. Some criminals also make videos to blackmail them for longtime relations and sometimes these videos are shared on social media Thus they are not safe even in their residence and powerful people take them away from their own residence.
- **Rape.** A participant shared his feelings “I was raped in 8<sup>th</sup> class by clique’s students, and nobody helped me in the school. Not even staff and principal.”
- **No safe environment.** According to a Transgender respondent “No place is safe for our community, every time and everywhere we are in danger of violence, harassment, abuses, kidnapping and rape.

## Educational Challenges

Table 3: Participants' Educational Experience Challenges

S. No	Educational Challenges	Frequency	Percentage
1	Refusal of Admission	10	29%
2	Dropped out And Rejoined	08	23%
3	Forced by Family To Leave School	07	20%
4	Identity Hidden For Education	06	17%
5	Continue Without Any Disturbance	04	11%

- **Admission in school.** School staff reaction on Transgenders' arrival for admission "We have no space for your admission in our institute; go and search any other space for your education"
- **Column in the form.** Clerk said to him (Transgenders) in the school "There is no option in admission form for you; so don't disturb me again and again"
- **Use of toilet:** On using male toilet in school the respondents (Transgenders) faced this reaction "This washroom is not for hijra (Transgenders); my clique student rams me to aside"
- **Availability of resources.** Transgenders have very low income and have no resources for continuing their education. Without parents' economical support it is difficult to fulfill their educational requirements. Without a parent's support and government support it is not possible for Transgenders to afford educational charges since resource availability is a big issue for them.
- **Sitting Alongside.** A student stated to a Transgender: "Why you touch me, I hate you. Don't sit alongside me"
- **Parent's objection.** When my mother asked my father for my education my father replied "No need to waste money for khusra (Transgender's) education, keep him inside house".
- **Behavior of Cliques and Teachers.** A teacher said to me (Transgender) in classroom "Oh hijre (Transgender) what are you doing here; keep yourself away from other students and don't corrupt them"
- **Asking Anything of Teachers.** When I asked my teacher a question I faced this reaction "All students started laughing loudly and said you are not able to learn anything"
- **Students make fun.** In school different things happen. One of them is this: "Students once locked me in bathroom; after half an hour they released me and made fun of me."
- **Discouragement by my own family and relatives.** Our relatives came especially to my home for stopping my education "My relatives ignited my brother to stop my schooling and to isolate me inside house"
- **Society doesn't support.** A Transgender shared his opinion in these words "Our society only creates hurdles for our community; if anybody tries to help us society creates difficulties for him also."
- **Bullying.** Verbal bullying is a common issue inside and outside the class.
- **Participation in extracurricular activity.** In participating in extra curriculum activity a Transgender stated "Once I was willing to participate in games competition but organizer rejected me only due to gender discrimination."

- **Blame always comes to Transgenders in any abnormal case.** A Transgender reported that during schooling “I was raped by clique’s students, although I was victim but instead of getting any justice; I have to suffer long time and have to quit that school.”

### Economic related challenges

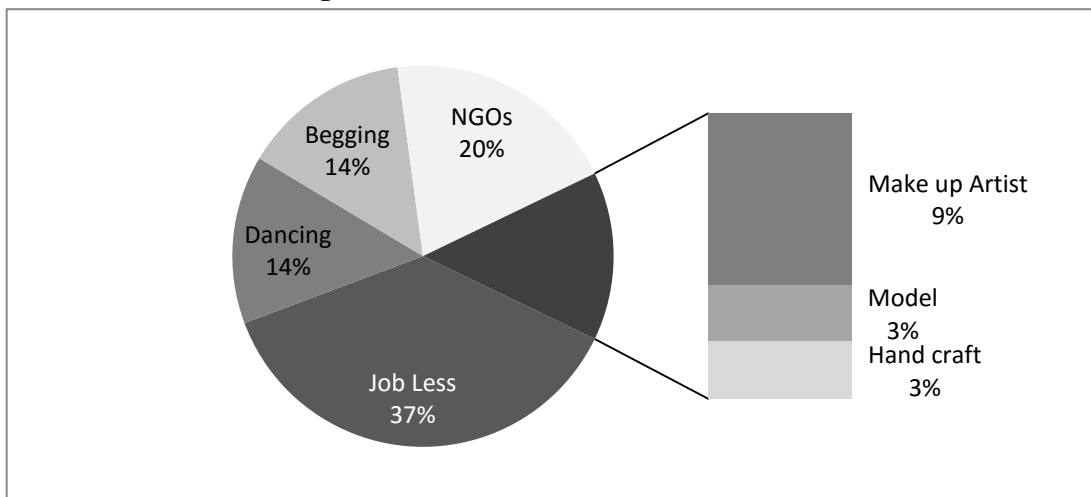


Figure 2 Jobs sectors of participants

- **Job opportunities.** A Transgender respondent said “Who will give us job; there is no job for us in this society”
- **Lack of education.** In the words of a Transgender “We are deprived from education, which destroyed our economic career as well.”
- **Lack of skills.** A Transgender told about her skills “I can dance only or can begging in the streets”
- **Respectful job.** Transgenders concise statement “Only respect less jobs are preserved for us; not only that every job becomes respect less for us due bad behavior of others”
- **Continuity of job.** A Transgender’s experience shows “We can’t continue job for long period because our family, society and job cliques makes it too much difficult for us; after some time, we have to quit from that job.” Lack of government support
- **Lack of Government support.** A Transgender (respondent) stated “All issues come due to failure of governance; our government is not successful to implement the laws in true spirit.”
- **Not ensuring the quota.** How much quota is reserved for you? “Quota is only in files and documents, not practically anywhere.”
- **Inheritance issues.** A Transgender shared their experience “After parents Transgender Childs are not even asked; when heritage is divided among kindred. Sometimes parents themselves deprived Transgenders from any share.”
- **Guru shares.** Most Transgenders live in Guru (teacher) and chela (pupil) relationship, every Transgender has to pay her Guru from income to run the household.



- **High rent for houses.** Transgenders' feeling about rent "What a cruelty is this, we are disowned from parent's house; and we can't purchase because we have low income due to gender discrimination. Instead of giving us any reduction in rent, people charge extra rent from us." Both private and government sectors ignore Transgenders
- **No family support.** A Transgender respondent said: "At 1<sup>st</sup> we are ignored from our own family then by others; actually misfortune starts from own home from own family."

In view of remedial measures suggested by Transgenders themselves through collected data and environmental factors; following suitable and practicable recommendations are given:

### **Change of ideology:**

1<sup>st</sup> recommendation for the resolution of transgenders' issues is to change the prevailing ideology about them, according to which the presence of Transgenders in the house as son, brother or in any relation is shameful for parents, family members, relatives and for Transgenders themselves. This ideology urges family to deal with Transgenders with bad manners. We have to make an ideology that they are so by nature. They are not a symbol of insult; they are not a cause of regret for their family members. But the question is how we can change this ideology. Guidelines from different research papers can be taken for changing the mindset. If we succeed in changing this mindset, Transgenders' social problems can be resolved. But to change the ideology, hard work is required. The set of shared beliefs within a group, such as a nation or social class is ideology. These sets of beliefs influence individual thinking, acting, and views of the group ("Ideology example," n.d.).

Karachi is Pakistan's biggest city and has a population of 16.62 million approximately; of these, the Muslim population is 96.45%, Christians 2.42% and Hindus are .086%. Of the Muslims, 95% are Sunni, 5% Shias and a significant minority group practice Ismailism which comprises Nizaris (Agha Khanis) ("Religion in Karachi," n.d.). The majority of the population of Karachi are Muslims and they all strictly follow their religious leaders and sect doctrines. All of these believe in humanity; we need to convince their religious leaders that they should motivate their followers, with their own sermons to treat Transgenders as equal human and not suppress their rights. Through this we can change the mindset or set of beliefs or ideology of 96.45% of the Karachi population.

### **Enforcement of laws:**

Numerous laws have been passed, including the Transgender Protection Rights Bill. The real problem, however, is implementation of laws in our country. Due to this sluggish implementation of law, every law becomes weak. The present scenario of harsh dealing with Transgenders can only be changed through implementing laws in their true spirit. Otherwise all new and old laws will be useless in practical life.

### **Awareness sessions for the public:**

Both Transgenders and the general public need awareness about Transgender rights and laws passed for them, so that people can take care of them and Transgenders can fight for their

rights. For awareness different sessions can be held by NGOs, Transgenders' organizations and the government sector. In schools, colleges and universities these sessions can be conducted to raise awareness about Transgender rights.

**Prohibition and motivation through religion:**

In Pakistan, generally, and especially in Karachi people follow religion strictly; this can be used as a positive step for Transgenders, because Islam and other religions give instructions to treat every human politely.

**Campaign for Transgenders' social rights:**

A campaign should be arranged for Transgenders' social rights. This campaign can be conducted through electronic media or print media. This campaign can boost the social rights equality movement of Transgenders and discrimination can be minimized if the campaign is successful. The Transgender community is already struggling for their social rights and NGOs are working alongside them. If we help them with a strong campaign it can be supportive for them.

**Public service messages on media:**

Media roles are very important nowadays, so every channel should share a public service message on TV about rights awareness and humanity.

**Special instructions for heads of educational institutes:**

For the solution of educational challenges of Transgenders, a letter of special instructions from government to all government and private educational institutes should be issued for Transgenders that no school, college, and university should deny admission to Transgenders.

**Amendments in admission form:**

In order to assist Transgenders to get admission in educational institutions, the admission forms must provide a blank column for gender in which people can mention gender like male, female or Transgenders. This will resolve many issues. Other forms can be changed in a similar way with little effort. This little amendment in form can help for Transgenders' admission in schools.

**Scholarship program:**

Through a scholarship program we can help Transgenders to fulfill their educational needs. Scholarship programs already exist in our education system; we only need to give Transgenders a little space in this system.

**Special training of teachers and staff for Transgenders' protection:**

Through special training of teachers and staff the issue can be handled to ensure the safety of Transgenders inside an educational institute.

**Short term skills development courses:**

Until and unless we develop skills in Transgenders they cannot go forward in their life. Without skills nobody will give them a chance. One field that can be exploited is beauty parlor and makeup artist work, since this area interests most of them.

**Charity based educational institutes:**

To meet the educational needs of Transgenders in the city; charity based educational institutes may be set up to supplement the numbers of charity organizations which are working for the welfare of humanity.

**Special education programs:**

A special program like Talem e Balighan can be arranged for Transgenders who have dropped out of school or those who never attended school. This will enable them to get some basic education.

**Incentives for giving jobs to Transgenders:**

The private sector needs to be encouraged, to give jobs to Transgenders; this can be done through giving them discounts in taxes and other incentives.

**Implementation of quota:**

Government has to ensure that the Transgenders quota is being implemented in all government sectors. The judiciary is also avoiding following the quota in their department; thus playing the key role in disenfranchising Transgenders.

**Loans and skills for business:**

Through business loans and business skills; we can bring Transgenders into the mainstream to increase their earning capability. Without loans and skills, they will not be able to create earning space for themselves.

**Vocational training program:**

Vocational training program is another good option for the development of Transgenders' economic situation. Through this training program they will be able to do something for themselves.

**CONCLUSION**

From the collected data it is determined that the Transgender community in the city of Karachi are facing a number of challenges like other cities of the country. Karachi is the biggest and most populated city of Pakistan; it has the highest Transgender population in Pakistan according to the last census. However, the population statistics do not satisfy the Transgenders community of the city; the reason being that the statistics do not show realistic results e.g. it is hard to believe that the population of Transgenders in this big city is only 1,497.

Since the data for this study is collected from Transgenders and social workers; so their own perceptions and point of view are reflected in the data. In this study Transgenders are given a

chance to fully explain their point of view through open ended questions. The main reason behind their social demarcation is the bad ideology of society about Transgenders people; according to which the presence of Transgenders in the house as son, brother or in any relation is shameful for parents, family members and relatives. This ideology urges them to deal with Transgenders with bad manners. Thus they are not accepted in society which causes other social issues like harassment, violence, abuse, stigmatizations and injustice; residential issues, awareness, abductions rape, face mutilation, enticing to suicide, and teasing.

Educational challenges which are highlighted through data show that social demarcation is the main cause of educational deprivation. This social demarcation causes educational hurdles like admission problems, lack of resources, parents' objections, blackmailing, lack of protection, bad behavior, family discouragement, illegal blames, restrictions in participation in extracurricular activities and drop outs.

Economic problems are prominent in data: the foremost is educational degradation and social demarcation, which causes other fiscal tribulations like lack of jobs, low salary, lack of skills, continuity of jobs, not ensuring quota, inheritance issues, no family and government support and poverty.

The data shows the alarming condition of Transgenders in the metropolitan city of Pakistan. Social, educational and economic problems are interrelated and bonded to each other from different angles, consequently making a flow. We can't resolve them by ignoring any of them because they are linked like a chain's joints.

Social issues start from Transgenders' own family; the 1<sup>st</sup> step is when parents disown their Transgender child, do not try to understand or accept them, do not try to understand that Transgenders' feelings are not self-generated, but natural, it is not possible for a Transgender to control them and change them. This disowning ignites other social problems. Disowning means not only refusal of acceptance but also being homeless. Parents feel shame and regret at the presence of Transgenders. The question is why parents and other family members deal with Transgenders in a bad way. The main cause is bad ideology which has been prevailing in our society about Transgenders. Due to this bad ideology there is no equality, no justice, and no respect for them; these things start from home and spread in the society. Due to these social challenges a number of hurdles come in the field of education. Discrimination, hatefulness and stigmatization becomes their destiny. They cannot complete their education and this lack of education creates a weak base for economic growth. Thus their economic disaster starts from a very early age. With low education capabilities and skills; it becomes difficult for them to secure themselves economically and without the support of parents and the government, the situation goes from bad to worse for Transgenders.

The findings of the study also support the previous studies as these seem prominent when these findings are matched with previous literature. Physical abuse and discrimination are common problems which they have to face (Shah et al., 2018). This study also provides evidence for these problems. Transgenders are often restrained from establishing their own settlement and that's why only backward areas with fewer facilities are available for them:

this is also proved by the current findings. Jones (2016) highlights safety concerns which are really a big barrier to research on Transgenders across the globe; the current study delves also into educational and economic concerns of Transgenders by comparing it to previous studies.

In order to resolve the issues, certain remedies have been suggested by Transgenders themselves. Empirical commendations, suggested by Transgenders to enhance the circumstances are change of ideology, skills development, business loans, vocational programs, and implementation of laws in a true spirit, awareness sessions, campaign for Transgenders' rights, and special instructions to educational institutes, short courses, promoting Transgenders as makeup artists, incentive programs, implementing quota, protection and assurance of their personal safety.

## REFERENCES

- Abass, Nawaz, Ali, Hussain & Mushtaq, (2014). Social adjustment of Transgender: A study of district Chiniot, Punjab (Pakistan). *Academic Journal of Inter Disciplinary Studies*, 3(1), 61-71. doi:10.5901/ajis.2014.v3n1p61
- Amnesty international, (2017). Transgender People Face Casual Discrimination up to 60 Times a Day. Retrieved from <https://www.amnesty.org.au/transgender-people-face-casual-discrimination-up-to-60-times-a-day/>
- Bashir, (2017, September 17). The Subjugation of Transgender. *Pakistan Today*. Retrieved from <https://archive.pakistantoday.com.pk/2017/09/17/the-subjugation-of-transgenders/>
- Bradford, (2018). What does 'Transgender' mean? Retrieved from [https://amp-livescience.com.cdn.ampproject.org/v/s/amp.livescience.com/54949-transgender-definition.html?amp\\_js\\_v=a2&amp\\_gsa=1&usqp=mq331AQCCAE%3D#referrer=https%3A%2F%2Fwww.google.com&amp\\_tf=From%20%251%24s&ampshare=https%3A%2F%2Fwww.livescience.com%2F54949-transgender-definition.html](https://amp-livescience.com.cdn.ampproject.org/v/s/amp.livescience.com/54949-transgender-definition.html?amp_js_v=a2&amp_gsa=1&usqp=mq331AQCCAE%3D#referrer=https%3A%2F%2Fwww.google.com&amp_tf=From%20%251%24s&ampshare=https%3A%2F%2Fwww.livescience.com%2F54949-transgender-definition.html)
- Divan, Cortez, Smelyanskaya & Keatley, (2016). Transgender social inclusion and equality: a pivotal path to development. *JIAS*, 19 (3suppl2). Article: 20803. doi: 10.7448/IAS.19.3.20803
- Eyssel, j., Kohler, A., Dekker, A., Sehner, S., & Nieder, TO. (2017). Needs and concerns of Transgender individuals regarding interdisciplinary Transgender healthcare: A non-clinical online survey. *PLOS ONE*, 12(8). doi: 10.1371/journal.pone.0183014
- Filipovic, (2013). From school to society, the intolerance Transgender people face. Retrieved from <https://www.google.com/amp/s/amp.theguardian.com/commentisfree/2013/mar/20/school-society-intolerance-transgender>

- Haynes, (2019). The World Health Organization will stop classifying Transgender people as having ‘mental disorder’. Retrieved from <https://time.com/5596845/world-health-organization-Transgender-identity/>
- Hashim, (2018). Pakistan passes landmark Transgender rights law. Retrieved from <https://www.aljazeera.com/news/2018/5/9/pakistan-passes-landmark-Transgender-rights-law>
- Khan, (2017, August 26). Census shows over 10,000 Transgender populations in Pakistan. Dawn. Retrieved from <https://www.dawn.com/news/1354039>
- Kluwer, (2015). Validity, reliability, and generalize ability in qualitative research. *Journal of Family Medicine and Primary Care*, 4(3), 324-327. doi:10.4103/2249-4863.161306
- Religion in Karachi. (n.d.). In Wikipedia. Retrieved July 17, 2020, from [https://en.wikipedia.org/wiki/Religion\\_in\\_Karachi](https://en.wikipedia.org/wiki/Religion_in_Karachi)
- Saddique, (2017). Transgender issues in Pakistan community. *European Academic Research*, IV(10), 9048-9057. Retrieved from [https://www.researchgate.net/publication/314116381\\_Transgender\\_Issues\\_in\\_Pakistani\\_Community](https://www.researchgate.net/publication/314116381_Transgender_Issues_in_Pakistani_Community)
- Slaby, G. & Frey, S. (1975). *Child Development*. Wiley, 46(4), 849-856. Retrieved from <https://www.jstor.org/stable/1128389>
- Your dictionary (2020). Ideology Example. Retrieved from <https://examples.yourdictionary.com/ideology-examples.html>

