

## Gender Marginalization: A Textual Study Of Jamil's *A Prince Who Destroyed my Life*

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### Abstract

The study is carried out to uncloak the life of transsexuals who face discontentment in a Pakistani society. The study highlights that in the third world countries, such issues are in dominance. The problem is especially prevalent in Sub-Saharan African and South Asian countries. The research is qualitative in nature because it provides textual analysis of the novella *A Prince Who Destroyed My Life*. The research seeks to examine the status, the repercussions, various programs and recommendations on the lives of transsexuals through a literature review. The repercussions of transsexuals are highlighted in this piece, with the girls at risk of early pregnancies with life-threatening complications along with her transsexual baby. Each country should set its own mid and long-term targets to manage their lives significantly. The afore-mentioned problem has been a long-standing one in the society. Leading clerics, well versed in matter of religion, should be asked to speak out on the problem and ensure that people are fully informed about the issue in a country or a state where violation of transsexual is still common, especially in village areas and less developed parts of the country.

**Key Words:** Marginalization, transsexual, gender



## Introduction

### Background of Study

Despite significant improvement in literacy rate and awareness created by electronic media in Pakistan still discrimination between male and female is made on the basis of gender whereas transsexuals are comparatively maltreated more than that of female. Female is treated inferior to male. At homes, among the siblings, brothers get preference over sisters in food and clothing whereas transsexuals become deprived of their due rights. They are given fewer facilities. They are deprived of their most important basic rights such as: education, inheritance, and place in a particular society, etc. This glaring injustice impairs the cohesion in the society. Transsexuals either fall prey to inferiority complex and depression or protest against male and female dominance to the extent of chauvinism. In some areas of the northern and southern districts of Khyber Pukhtoonkhwa they were not allowed to exercise the right of adult franchise in general elections and local bodies' polls.

At the end of the nineteenth century and at the beginning of the twentieth century, the world underwent major transformations, resulting in significant shifts in the developed world's economic and social landscape. These changes altered global culture and traditions, as well as resulting in certain legislative reforms. Among the reformations, transsexuals were given little opportunities in different fields and departments.

Despite the advancements, they remained deprived of their basic rights. Depriving from the basic rights has a negative impact on the mental condition of transsexuals. Marriage is a significant life decision, but biologically they have a body due to which they cannot marry. Choosing a life partner is a mature decision that should be taken freely and without being pressed which they couldn't because of biological factors.

In rural and tribal areas of Pakistan transsexuals are confined to their homes. Sometimes the families kick them away from their homes for the shame they face in a particular community. Outdoor job or any other activity is considered to be the matter of shame for the families to which they belong. Sometimes they are killed on flimsy charges in the name of "ghairat" and

“nang”. Killings of transsexuals are reported in print and electronic media. Often they are used for sexual pleasure. They are just confined to sexual pleasure, begging and dancing. The current study focuses on these issues in the light of the text of the novella.

The key factors determining marriage choice and age pattern are Globalization, modernization, urbanization, and bodily mobility are all terms that are used interchangeably; changes in family arrangements from joint to nuclear; changes in laws regulating the institution of marriage, the divorce procedure, and growing involvement and contribution of women in paid labour. These changes, on the other hand, vary not only from country to country and area to area, but also within a country's smaller geographical divisions. To comprehend the issues surrounding, we must first comprehend its prevalence.

### **Problem Statement**

The present study aims at in-depth analysis of transsexual issues lime-lighted in *A Prince Who Destroyed My Life*. Transsexual studies are diversified. The researchers do not claim to be first one working in the field rather they are interested to look into problems of gender inequalities and how transsexual are marginalized. Earlier research works have brought out different aspects of gender inequality and transsexual marginalization but this research will concentrate on the dimensions of these issues which are hitherto unexplored.

### **Research Objectives**

To find out gender marginalization and its reasons in the selected text

To explore how the selected text reflects marginalization

### **Research Questions**

How gender is marginalized in the novella understudy?

How the selected text immortalizes and reflects marginalization?

### **Significance of Research**

The novella is a depiction of Pakistani society; therefore the study is much helpful for the readers of Pakistan. Moreover, it is an attempt to bridge textual analysis and transsexuals in the issues understudy. It is a valuable contribution to gender studies and literature because the study traces the issue

from new and different perspective. Moreover, it is a source of creating awareness among the people about the issues understudy. The study also demonstrates how the novelist and the researchers take such a stance in order to raise a strong voice against the patriarchal figures and structures of a society. Almost in most parts of the world and especially in some parts of Pakistan, gender inequalities are well entrenched custom which destroys the lives of transsexuals and as consequence the whole suffers.

### **Literature Review**

It has been unmasked the nature of people of Pakistan, especially the Pathans that everywhere the families of the Pathans are ready to fight against each other. They are ready to disgrace each other. He tries to show the nature of Pathans of the tribal areas<sup>1</sup>. They are at extreme level especially in ruthless activities. They compete with each other in cruel activities. This very issue brightly reflected in *A Prince Who Destroyed My Life* in the form of gender inequalities in the text of the novella. These issues are common in Pakistani society and they need to be solved.

It is the nature of the tribal Pathans to stick to committing brutalities like killings, revenge, bloodshed, gender in-equality, etc. Apart from every cruel actions, gender inequality is the major social problem depicted in novella which still exists in Pakistan and it needs to be solved. The previous paragraph shows a problem which is rampant in Pakistani society. In the novel, Jamil depicts a discrimination against women as well as transsexual is in fashion in some parts of Pakistan. The study is aimed at showing the bitter fact that there is no value of women-folk as well as transsexuals in the male dominant world.

According to the study the society of Pakistan is full of gender inequalities. In this society, human rights violation against women is common<sup>2</sup>. Almost in all the areas women rights and transsexual rights are violated and they are kept oppressed. Similarly, the novella of Eiman Jamil reflects violation of human rights, oppression of female class and transsexuals. She is a female novelist of 21<sup>st</sup> century; her novella reflects the contemporary society.

Male has more value than female whereas transsexuals are almost ignored in the society of Pakistan. This is a common trend and norm in almost different parts of Pakistan. Marginalization in terms of gender is not a new issue rather it is an issue of primitive era. The Holy Quran, which is a divine book, refers to this issue in such words that the times the Arabs heard that a female child is born at their home, they felt grief and shame. The same happens to the transsexuals in almost different parts of subcontinent in general and in Pakistan in particular. The reference clearly declares that even fifteen hundred year back people of Arab hated female and they felt such hate that they used to bury them alive in the earth. The trend of hate with female and transsexuals has not been changed yet while it needs to be changed because like male, female and transsexuals are also human beings and they should be given the importance that males have.

It is the peculiar nature and psyche of male that they look at women and transsexuals with demean. Women and transsexuals are considered to be a burden in the society while being a human they must be treated the same as men and they are to be considered equal to those of men. For all genders, rights will be equal. *A Prince Who Destroyed My Life* shows that in Pakistani society there are unequal rights. If one looks at the life of Paghonda, she is badly treated by her family and by the society where she used to live. This shows that gender discrimination among the citizens of Pakistan is almost common. The same had happened to her transsexual newly born child. Another study exposes the culture of the Pathans and states that murder on trivial matters is a common trait among them<sup>3</sup>. The issues that can be solved through discussions are sorted out with the barrel of a gun, even the meeting and discussions take a belligerent turn and they start killing each other. Though there are the other ways to solve any sort of dispute, but in spite of that they prefer to solve problem through killings which is their culture. Apart from it they marginalize both female as well as transsexuals. According to him, not mere brother kills brother or sister, but sons also kill their fathers and father kills sons. All such trivial events and actions show the nature of

their extremity. The same has been shown in the novella where family members want to kill a newly born transsexual baby.

The living standard of female as well as transsexuals in the society is miserable. They have become marginalized and sexually harassed. Eiman Jamil shows that the society is at the extreme towards female as well as transsexuals. She tries to express the extremity of revenge and courage reflected in the characters of Paghonda and Brekhna. Another study expresses his view about the Pathans that they want to get more wealth, good status, etc<sup>4</sup>. from other people. They are at the extreme in almost everything. Their code of life is hospitality, revenge and courage. Their code of life involves the honour of death. If a wife or a sister is suspected that she is not loyal, then she is intended to be killed and it is said that she is killed for honour or it is an honour-based death. The same is what they are doing with transsexuals. They are considered as aliens and strange people on the surface of the earth.

A paper explains the miserable condition of female that they have lower life expectancy as compared to male<sup>5</sup>. Female have low power in their bodies to protect their bodies from diseases. This is because malnutrition diet fed to girls in their childhood as compared with boys. From the first step of the female-birth, they are treated inferior in status to males. In the eyes of their parents, the injustice starts with them from the cradle. Such cases are frequent in Pakistan. More than this, transsexuals are more badly treated as compared to female.

According to one study, "Some reports suggest that violence against women is due to violent behaviour of husband, illiteracy of husband, family member's interference, and financial issues"<sup>6</sup>. The same happens to the transsexuals with Pakistan. The researchers agree with the report because the issues mentioned are there in the society. It is a fact that a number of women as well as transsexuals pass through the cycle of misfortunes and miseries almost on every stage of life. They face miseries and violence given by the society.

Another study shows that Jamil's novel portrays the misfortunes of women class, especially of those women as well as transsexuals problems in the society. The novella is in fact an attempt to raise awareness against the

difficulties that these out-cast women and transsexual face in real life<sup>7</sup>. In her novella, women and transsexuals are overpowered classes and are ranked low in status by man-folk.

### **Research Methodology**

The research is qualitative. The researchers have taken Olson's Early Findings from *The Trans-youth Project: Gender Development in Transgender Children (2017)* and Origgi's *Transgender Trouble A Transdisciplinary Approach to Transgender Rights (2005)*. According to Origgi, the improvement of gender rights for transgender people is taking place on the grounds of slow cultural progress. (P-137) According to the researchers, culture and society is responsible for the mal treatment of the people with transgender. Olson is of the opinion that socially transitioned transgender children resemble gender-matched children in their gender identities and gender expression. Transgender girls like Jazz identify as girls and prefer girl-typed toys and clothes as much as other girls and transgender boys show patterns indistinguishable from other boys on these measures. At the same time, compared to gender-typical children, transgender children and their siblings are apparently less likely to stereotype according to gender and more likely to tolerate gender nonconformity in others, and they believe that others' gender experience varies (e.g., seeing some people's gender as changing across the lifespan). The similarity between transgender children and their siblings on their views of gender suggests that one need not be transgender to think about gender flexibly. More research is needed, especially studies that address questions related to the diversity of children who display less common patterns of gender development in early childhood.

### **Data analysis and discussion**

The novella has different themes by applying different theoretical frameworks on the text. Through present framework the text reflects women marginalization as well as the rights of transsexuals for because in almost different areas of Pakistan survival for transgender is miserable. In the text, it was Paghonda who feels insecure from inside and that she scares death (P-39)

just because of the culture she uses to live in. Almost all ladies who marry in such age don't feel themselves secure.

The novella is a story type: only two or three characters are repeatedly narrated in the novel. The noun Paghonda is frequently repeated almost in every paragraph which neither seems good nor it sounds well. The novella reflects women marginalization because the time when Paghonda becomes pregnant, her family compelled her on abortion (P-72). The word "this" has been used (P-72) by the author because she has already one daughter whereas her family is unwilling to have her second daughter born at their home.

It is during check-up when the sonographer tells them to avoid abortion as that time she is not a girl <sup>1</sup>(P-74). It is probably clear that Paghonda's family feel ease when that time there is a male in her womb. On the way back, her mother in law buys a garland of flowers from a transgender (P-74). The passage of the text pragmatically shows the life and obstacles transgender face in the society (P-74). They do not have any other option than to beg or dance or to sell the garlands of flowers. They face obstacles in common society because a society does not admit to work with the aid of third gender. Likewise, people having third gender face obstacles in the society of normal people, in schooling or in any other work place. The author (P-74) as well as Origgi's theory of transsexuals focus is on the problems of transsexuals that they spend a miserable life.

At the time of medical check-up, Paghonda comes to know that everything was normal except for genitals (P-60). That simply means that she will give birth to a transgender baby which is the matter of shame for her family. The birth of a transgender is considered to be the matter of shame for a family. After giving birth to a transgender, Paghonda's husband family leave a message for her to go to her mother's home (P- 85). Her in law family do not tolerate the birth of a transgender in the family as that is considered to be the matter of shame. Therefore they leave a message to her to go to her mother's home.

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The nurse in the hospital passes a remark that Paghonda has been cursed by giving a birth to a transgender baby (P-85). This shows that a family where a transgender born is considered to be the cursed family. This is not a God's made law rather this has been made up by the people use to live in the society. Out of these laws, women have been mal-treated whereas some have considered the birth of a child as a curse.

The time the family come to know that the born child is a transgender, they intend to kill him (P-85). This is probably cruel intention to kill a human even though if it were a transgender. Such intentions, to kill a transgender baby of their own family, has almost been common in the society; both in male and in female.

The time Paghonda gives birth to a transsexual; she does not want to go to her mother home (P-86). This shows that even parents suffer with the birth of a transsexual. Not merely transsexuals but also their families and their parents face hurdles. This is not a God's made law rather this has been made up by the people use to live in the society. Out of these laws, women have been badly whereas some have considered the birth of a child as a curse. Even then their parents support their transgender babies because of their unconditioned love towards them (P-87) as Paghonda said, "No one can kill my baby" (P-87). She snatched her baby's life from the family but the survival of such gender becomes difficult for parents in the society. Paghonda's father wants to handover the baby to Guru. In return she says, "I won't give away my baby to Guru" (P-88). This shows mother's feelings for her transsexual baby.

With the passage of time, due to the birth of transsexual baby, Paghonda faces problems at her in law home. Psychologically she gets disturbed and starts quarrelling at her in law home (P-90). Her behaviour changes because of this she needs counselling. Similarly, when such transsexual babies become handed over to Gurus in the society, their parents often become psychologically disturbed. This is a calamity which needs to be stopped.

The novella reflects the miserable life of transsexual in the society. The time Paghonda and Brekhna visit Guru that Guru says that they are made to

choose to have dancing as a source of earning a living. (P-94) This shows that transsexual faces problems in the society to earn for their living. They face problems in Pakistani society in particular. The novelist describes the baby with long brown eyes (P-94) which creates sympathy in the hearts of the readers for the transsexual baby.

Guru tells Paghonda and Brekhna, "The baby belongs to us now and my love is unconditional for him unlike yours" (P-94). Guru realizes that the mother's love for the baby is something unconditioned though she had handed him over to Guru. With the passage of time Paghonda loses trust in everyone. She is not prepared to take her responsibilities at home (P-95). This is just because she loses the affection of her baby due to which she becomes psychologically disturbed.

The new baby girl is looking like an angel on the earth. Her beauties and her body structure are very attractive, but the grandma refuses her beauty because she takes interest in male. All the time she desires for a baby boy, but the God's will is different from hers and He bestows her with baby girl. Everyone else though seemed as distressed as the worst possible thing had happened to the family.

Paghonda's mother who is all the time looking for the upcoming life of her daughter without knowing that what her daughter will face in future after the early marriage in adolescent age. Even the daughter does not know the customs and tradition of marriage ceremony in daily life. All the time she is worried for her Dolly to take it with herself in a new home. The behaviour of her mother in their own home is conservative and her mother-in-law is the epitome of pessimistic views. Every time Paghonda is teach about the responsibility of the future home.

The mother tried to make her daughter understand that she no longer needs those dolls in new house because they bring bad luck of having baby girl in future, these entire misconceptions become miss leading in future. Her grandma is her guide. She asked Paghonda to sit with her to learn something new for their new life. Simply seeing marriage as the destiny of girls is unjust and destroys their individualism and their rights as citizens of the country.

There needs to be wider social publicity of information on the matter and an agreement between all those involved that marriage of minor girls should not be encouraged. Brekhna is a character who is the representative of transsexuals. She fights for their rights. It is she who is preparing Paghunda's children to accept living with transsexual at home even she convinces her mother to bring transsexual her home. (P-115)

It is she who tries for the rights of transsexual to give them their due rights in the society where they use to live. She starts a project "Transgender Rights Campaign" for their rights. Guru becomes the chief guest of the program which is conducted by Brekhna for the rights of transgender. Guru delivers a speech which creates sympathy in the hearts of the addresses. In his speech Guru says, "Our lives are marked with poverty, harassment..." (P-118) Guru's speech creates a sense of sympathy in the hearts of the addresses. He says that in Pakistan their rights are violated (P-118) and families feel hyper in kill transsexuals. Brekhna successfully wins mother's heart to permit to bring transsexual her home (P-120). Both Brekhna and Guru start work with devotion for the rights of transsexuals. For Origgi the improvement of gender rights for transgender people is taking place on the grounds of slow cultural progress. The novella also depicts the solution to the issue being solved slowly with cultural progress.

### **Conclusion and Recommendations**

From the qualitative and textual analysis of the novella *A Prince Who Destroyed My Life*, it can be concluded that there is no place for transsexuals in some parts of Pakistan because they are marginalized, mal-treated and suppressed. There are rampant inequalities and the die is loaded against them. The level of exploitation of transsexuals is almost the same in both urban and rural areas. They have a bleak future in brothels urban. Brekhna wants wriggle out of the clutches oppressive Pakistani society she feels that transsexuals are treated by the society as if they are animals.

The novelist rightly glorifies the characters of Paghunda and Brekhna who openly support transsexual rights and come to their help and rescue as and when needed. It is Brekhna who saves the life of a transsexual baby. Her

character shows that the society is not absolutely sterile and there are humane, sane and gallant people who have the spine to resist and reject the oppression imposed on transsexuals. She demonstrates greatness and spirit of humanity by introducing an NGO for the rights of transsexuals. Her action shows that all people are not in favour of marginalization of transsexuals in the society of Pakistan rather there are people like him who are against it. Being the humans of God, they should be facilitated to avail the opportunities of work in different departments and in the different fields of the life, enabling them to participate in nation building and bringing prosperity to the people of the country.

Government, semi-government, public institutions and NGOs need to focus on transsexual rights.

A significant number of research papers must be written on gender inequalities and transsexual rights in addition to articles and column in the newspapers.

Electronic media should also put on air programs on the subject of gender inequality and suggest measures to eradicate it.

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