

**WOMEN MARGINALIZATION: AN EPISTEMOLOGICAL
CONNECTION AMONG LEOPARD AND THE FOX, JULIUS CAESAR
AND I AM MALALA.**

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ABSTRACT:

The purpose of this study is to seek the examples of women marginalization and the epistemological connection among three different authors, with reference to their books *The Leopard and the Fox*, *Julius Caesar* and *I Am Malala*, while using the perception of women subjugation from Foucauldian view point of power in the theory of New Historicism. The study will show an epistemological connection among these three books, because author of the each book has depicted woman according to his own episteme and there are many similar examples in these books regarding women marginalization, which show that patriarchy rule in every culture and society.

Key Words: Marginalization, Patriarchy, Woman, Power, Episteme

Introduction:

This study aims to examine the epistemological connection of women marginalization in three different societies that are Pakistani urban, Elizabethan and Pakistani rural Pashtuns, with reference to the study of three different books *The Leopard and the Fox*, *Julius Caesar* and *I Am Malala*, while adopting the perspective of woman subjugation in Foucault's view of power, from the theory of New Historicism. Examination of these three works offer an adequate scope for the New Historical approach and analysis. (Chandra, Tiwari,) assert in their study that New Historicism as influenced by Foucault's view of power, seeks examples of power and its exercise on marginalized people. Thus, the purpose of New Historicism is to reveal those entities which are powerful. The present study depicts the power of man in three different contexts and the marginalization of woman. (Rahimi, 2013) is with the opinion that Foucault's views are that all human being are impacted by the episteme of their epoch and the authors are not exempted from it when authors write anything they write under the effect of their age.

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Therefore Ali, Shakespeare and Malala are those authors who consciously or unconsciously endeavored to depict the episteme of their own society where women are kept inferior to men.

Discussion

Women Subjugation in The Leopard and the Fox

It is no doubt that Tariq Ali has written **The Leopard and the Fox**, under the episteme of his own society we see elements of women subjugation in his writing. Ali gives references to woman marginalization unconsciously in his play, for instance in some greeting at Rawalpindi, Bhutto ridicules woman and entertains his fellow men to disgrace the daughter of some well-known personality while, talking to Mr. Turner. Which is an indication of grotesque attitude of man towards woman and her marginalization by so called liberal and open-minded Pakistani man. Which displays the social and political milieu where maleness employs its power to destroy the opposite by means of women. Bhutto discusses Nixon and calls him a bastard for his roguish act with some lady, as follow,

“Bhutto (cont’ d). He treated us all like ranch hands.

I remember when I was Foreign Minister. Our first Military dictator, Ayyub Khan, took me along on a State visit to Washington. Johnson came up to our Leader’s daughter. Dragged her off to the dance floor. That was bad enough. Then he pinched her bottom.

Laughter. Bhutto (cont’d).

Afterwards she told her father.

Field Marshall’s advice? ‘Keep quiet. No

Scandals. ‘So you see we Pakistanis have always had very special relationship with Washington’. (p, 15)

This shows the lowest mental level and attitude of a Pakistani men towards women. It also detects the feature of a Pakistani society where woman either educated or uneducated, either privileged or unprivileged, is usually marginalized in the patriarchal system of Pakistan. In an article by (Srivastava, Singh, 2015) women subjugation is asserted in the light of the biography of Tehmina Durani which reflects the diplomacy of elite ruling class who treats woman as a second-class citizen. In fact woman is not marginalized by lesser educated or unprivileged man but she is suppressed by higher educated and privileged man also. This article gives the true picture of the poor and repressed condition of woman in the patriarchal system of Pakistan where woman is considered as a personal property of man. In **The Leopard and the Fox**, if Bhutto is depicted as a political leader on the one hand, on the other hand he is exposed as a patriarch and a masculine autocrat who treats woman unjustly. On some event in the play he abuses Akbar with his illicit talks against his wife, for a simple reason of taking his nick name Zulfi, which shows that woman for Pakistani man is an easy way to dishonor and shut the mouth of another man.

“BHUTTO (cold anger). Don’t you Zulfi me just because I have your wife”. (p,42.)

Women Marginalization in Julius Caesar

Like Tariq Ali, Shakespeare also follows the episteme of his own age in **Julius Caesar**, we see many features of Elizabethan period in his writing particularly woman marginalization. Which he shows on behalf of two female characters Calpurnia, as Caesar’s wife and Portia, as Brutus’s wife. These women are not only the demonstrative of Roman society but they also characterize the women of Shakespeare in English society. In the patriarchal culture of Shakespeare woman was kept destitute of her essential rights, for man she was not more than a cause of sensuality. The characters of Calpurnia and Portia are the true representatives of Elizabethan women from the view point of New Historicism. (Davis, n.d.) states that in Elizabethan era gender inequality was in practice the power of masculinity used to be exercised on women. The play shows the context where man is the symbol of rule and power. Both female characters are exhibited as the possession of men.

Lines said by Portia, wife of Brutus in **Julius Caesar**, exposes the narrow mindedness of Roman man as well as English man from the stance of New Historicism. Portia’s urging her husband for the revelation of secret of the enterprise he was about to conduct was always ignored by him. As he does not think woman trustworthy with whom any confidential thing should be shared. Therefore, Portia grows stoic and thinks that for man woman is not more than an abuse.

**“To keep with you at meals, comfort your bed,
And talk to sometimes? Dwell I but in the suburbs
Of your good pleasure? If it be no more,
Portia is Brutus’s harlot, not his wife”. (p,127.)**

The above quoted lines show the patriarchal context of Shakespeare. (Regal,2009) asserts that England had a patriarchal culture in Shakespeare’s time. Which meant that woman was recessive to man in every phase of life. English society received this patriarchal system from religion. Woman was considered inferior to man because of the myth that woman is created for man from man that’s why Eve is attributed responsible for the fall of man. Eve was weak and easily cheated by Satan to have the fruit of knowledge which caused the fall of man. Therefore, all women must be kept in their limits and no secret should be shared with them. An Elizabethan woman was not permitted to get proper education but she was skilled in household affairs. It was a common assumption that the purpose of Elizabethan women was to get married and keep on dependent and ease their men throughout their life.

Woman was a submissive creature and the prey of man supremacy, who always misbehaved with her disrespectfully, as is presented by Caesar’s attitude in **Julius Caesar**. When Caesar disgraces his wife Calpurnia for being infertile and commands Antony to touch her in his progression of race.

**“Forget not, in your speed, Antonious,
To touch Calpurnia; for our elders say,
The barren, touched in this holy chase,
Shake of their sterile curse”. (p,10.)**

Actually, it is Caesar's shortcoming not to bear a child concealing his impotence he disgraces Calpurnia publicly and lets a strange man to touch her during his race so that she may be able to give birth to a child. It expresses the power of man over woman. In the view of Foucault about power it is revealed that Elizabethan man is powerful and free from all faults and shortcoming. Elizabethan woman was marginalized like Calpurnia not tolerable to express her feelings. In an article by (Rahimi, 2013) on **Julius Caesar**, he infers that the lower attitude towards women was a noteworthy aspect of a conventional English man of the age of Renaissance. Women was not permissible to benefit herself with educational and professional prospects but she was well-thought to be the holder of her home and live only to watch over her husband and children. Therefore, Shakespeare's feminine characters are under the impact of the episteme of the marginalized women of his contemporary period.

Women Marginalization in I Am Malala

Like Tariq Ali and Shakespeare, Malala also seems affected with the episteme of her contemporary Pashtun society. As a child of a patriarchal Pashtun family Malala does not attribute Taliban as the founder of this custom but she asserts in her book that patriarchy has been deeply rooted in the culture of Pashtuns since centuries. For instance, she writes about the apathy of man towards woman in case of sharing his affairs.

“Most Pashtun men never do this, as sharing problems with women is seen as weak. He even asks his wife! They say as an insult.” (p.17)

It displays the patriarchal culture to marginalize women by keeping them in distance in personal and public affairs. It has been thought a feebleness of man to share his matters and complications with his wife or any women near to him. Though Malala condemns this practice of her custom and views this conduct as to prove women weak, inactive and less intelligent and unreliable. In patriarchal system, it is thought that woman is powerless neither wise nor she has the ability to converse with them the problems. Although the episteme of Malala shows the patriarchal aspect of Pashtuns which is to marginalize woman, but it is not wrong to say that the sociocultural status of Pashtun woman is bilateral that she is relaxed from many restrictions in urban areas while in rural areas she is fastened with the chains of patriarchy because of her cultural code Pashtunwali and strict interpretation of religion (Jamal, 2015).

“Be kind to your mother-in-law and father-in-law so they treat you well. Take care of your husband and be happy.”(p.53)

Malala further signifies the power of man over woman. She says that a Pashtun married woman can make herself happy if she cares for the relatives of her husband, which is again the part of marginalization and patriarchal culture. Which is deeply inculcated in young girls that while they playing forged weddings, instruct the bride to serve them. So, she may remain contented then. The meaning of life of women is to serve man quietly. Complaining or quarrelling for her own right is intolerable crime. She can only get consideration if she serves them else she must be ready for every punishment. They can behave rigidly she can be the prey of fierceness (corporal, oral and spiritual). So her safety and life are owing to her humble services. Once a girl is wedded they take her for granted and behave with her like servant as if she is sold on them. Every person turns merciless to him. Malala deeply observes the marginalized condition of women in her episteme and confidently writes about it in her book..

“One of my male cousins was angry and asked my father, ‘whys isn’t she covered?’ He replied, ‘She’s my daughter. Look after your own affairs. But some of the family thought people would gossip about us and say we were not properly following Pashtunwali.’” (p.54)

Malala observation of patriarchy in her culture signifies the Foucault’s view of power relationship between man and woman at the micro level of society. She says that the patriarchs use the power of Pashtunwali to manipulate the marginalized masses especially women. Pashtunwali firmly favors Veil or purdah. Women are supposed to cover their faces to prove their submission and suppression, the core principle of the patriarchy. Without veil a women are measured suspected and can let people to do gossips against them as if they have committed a sin. And Malala herself becomes the target of these values when her cousin protests against her to her father for not putting veil

“My mother always told me, Hide your face -people are looking at you. I would reply, it doesn’t matter; I’m also looking at them, and she’d get so cross.” (p.97)

Malala sees the power of patriarchy so influential even her mother is not spared of it. The way the mother thinks expresses her contemporary episteme. Where woman is marginalized and man is dominant, where even a young girl is not secure. Her mother asserts her just to protect her from the dirty eyes of man who easily targets woman as she is always easy and simple to trap

“I spoke of the irony of the Taliban wanting female teachers and doctors for women yet not letting girls go to school to qualify for these jobs”.(p.135)

Malala criticizes the nature of patriarchal society. Which gives power to man and marginalizes woman. She says that see it is an irony, Taliban desires their women to be treated by female doctors and educated by female teachers but they put obstacle on the way of their education. It is astonishing for her how can they get female doctors and teacher in the rigid patriarchal system.

Conclusion

The study successfully applies Foucauldian view on the epistemology of three authors, Tariq Ali, William Shakespeare and Malala Yousafzai, with reference to their books to depict man in power and woman in marginalisation. The study detects the similar features of three different societies like Pakistani urban, Pakistani rural (Pashtun) and Elizabethan societies. It also signifies how each author is under the influence of his epistemology and consciously and unconsciously displaying woman as marginalised in their culture. Furthermore, the study discovers the epistemological connection among the authors, in the light of the references taken from three books and interprets that women in the above cited societies are really ruled by patriarchal system.

Although **I Am Malala** is epistemologically connected with **The Leopard and the Fox** and **Julius Caesar** but there are many social features in this book which does not represent the Pashtun society as a whole but they belong to some particular area and regime. In fact, Pashtuns are knotted with an unscripted tribal code named Pashtunwali since thousands of years. But some of the particular school of thought attribute this ancient custom of Pashtuns to patriarchy. In the study of (Zalmay, 2016) he has interpreted well the idea of Pashtunwali in such manners that that it is due on each Pashtun man and woman to follow this unwritten set of rules **Pashtunwali**, which is not an ideology and practice of few days or few years, but it is being run among Pashtuns since thousands of years, and the fundamental features of this inherited code of life (Pashtunwali) represent the positive aspects of Pashtuns also like their hospitality and generosity, love for integrity and gentleness.

But it is also an undeniable fact that Pashtunwali is misinterpreted in some areas of Pashtuns and religion is shown rigid and patriarchal by some particular school of thought just for personal privileges. As it is stated by (Naz, Parvez, Mughal, Alam, Khan, 2012) that in some areas of Pashtuns ground women are marginalized, she is allowed not to get proper education because minds of their men are widely manipulated by the outdated addresses and speeches of ignorant and stereotype religious scholars.

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