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Re-instating the artistic beauty: A Study of English Translation of “Pyam-e- Subh”

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Abstract

The current research focuses on the exploitation and suffering of transgender in Arundhati Roy's *The Ministry of Utmost Happiness*. The novel covers different stories in which transgender's exploitation and suffering has been selected as topic. Transgender is considered third gender in South Asian society; particularly Indian society does not give any right to Transgenders and they are exploited and suffered with different stereotypical images. They are mocked and a laughed, and people call them different names to essentialize them. The same has been initiated in the current research to explore the exploitation and suffering of transgender in Arundhati Roy's *The Ministry of Utmost Happiness*. The researcher has used theoretical discussion based on Stryker's (2008), Butler's (1999) and Halberstam's (2005) theories to vindicate the argument of the research. Further, close textual analysis has been used as method for analyzing the primary text to explore the exploitation and suffering of transgender. The researcher has concluded that suffering and exploitation of transgender has been resulted by societal factors as well as inner suffering is prominent. The research shows that transgender has no place in the Indian society, even transgender has not given no status and no position and he/she is asided from binary opposition of gender; male and female.

Key Words: Exploitation, Suffering, Transgender, Arundhati Roy, *The Ministry of Utmost Happiness*

Introduction

Different acts are performed to report the violence of different genders, either man or women, leading to psychological, sexual, physical suffering and trauma. The suffering and exploitation vary from context to context and place to place like; contemplated in educational institution, home, jobs places and many other places which reports the exploitation and suffering of different genders, particularly woman is of a great importance but we cannot underestimate transgender who are exclusively excluded from the historiographers.

India is the pregnant society with gendered discrimination; apart from Transgender women have been given a prominent place to give them voice as they have to bear the burden of different problems as they have to tolerate different gender discriminations throughout their lives. The exploitation and suffering of women is reported from different perspectives; sexual harassment, rape, Dowry system, infanticide and feticide, domestic violence, work place violence and so one.

The exploitation and suffering of women have been reported largely in different works; literary works, criticism and many other works, and largely settled down with the passage of time but one of the prominent issues; apart from women's representation and their exploitation is the representation of transgenders. Transgender holds a very submissive position in every society. Indian society is prominent in this regard where transgender is given a submissive and inferior position.

Transgender is considered to be the ugly human being (Kyo 1953; Elert 1979; Goldman and Waymer 2014) as the concept of ugliness and beauty is very ambiguous and complex phenomenon, and can be understood from different perspective, leading the exploitation and suffering of different people. The attractive and beautiful on the surface of earth are given importance and presented different form of literature, culture, art and many things as subject while the ugly are ignored and exploited and suffered in the entire process of humanity. Beauty, though positions a place of honour and respect while it is linked with aesthetic appealing but ugliness is regarded shame and disrespect for the individuals who hold ugliness. Literature is full of such stories and largely the protagonist is represented with beauty while the antagonist is shown an ugly one and exploitation and suffering is linked with the characters. In this regard transgender is given an ugly position in different representation as they are devoid of beauty and they do not have any aesthetic attractiveness (Kuplen

2013) The ugly people like transgender lacks aesthetics beauty and can be concluded with the phrase they lack harmony and melody (Kuplen, 2013: 278).

This ugliness of transgender leads them to inferiority and exploitation in different genres of literature (Lorand, 2000; Rickman 2003). The ugliness of characters are not only exploited and suffered in the novel but they are sometimes shown immoral and corrupt. However, it is not necessary that ugly characters are exploited and suffered but characters like transgenders are given the same representation to be exploited and suffered because they are considered inferior and submissive creature rather than men and women.

The current research is about the exploration of exploitation and suffering of a character belongs to transgender community in Arundhati Roy's *The Ministry of Utmost Happiness* (2007). His name is Aftab, later on he has given the name Anjum. His character is stereotypically presented with the image of Hijira (called in Urdu language) and remains exploited and suffered entirely in the context of novel.

Research Statement

Deviants (transgenders) once categorized have always been depicted with stereotypical images in South Asian writings. Roy's novel seems to be full of stereotypical images as transgenders have been maltreated, seduced, molested, abused, ignored, stigmatized, beaten, abducted, isolated, divorced, lynched and enslaved by men. These aspects of the novel lead the character Aftab to exploitation and suffering in the entire novel to be investigated in the current research.

Research Objectives

The objectives of this research are:

- To investigate the depiction of transgenders in Arundati Roy's *Ministry of Utmost Happiness*
- To investigate the stereotypical representation of transgenders in the novel.
- To show the exploitation and suffering of transgender in the novel, caused by his/her stereotypical images.

Research Questions

The present research will answer following questions:

- How does Roy depict transgenders in her novel *The Ministry of Utmost Happiness*
- How transgender characters are represented in the selected novel with stereotypical images?
- How do the stereotypical images of the transgender lead his/her representation to exploitation and suffering?

Significance of the Research

The study carries an analysis of the treatment of transgenders. The writer depicts the emotional, social, Psychological and financial problems of transgenders living in sub continental community. This study will help to provide in depth analysis of the treatment of transgenders, how and why they are presented with exploitation and suffering.

Theoretical Framework

For the current research Stryker's (2008), Butler's (1999) and Halberstam's (2005) theories are productive as they define transgender and give their representation with different perspectives, largely the stereotypical and bleak aspects of transgender are of great importance in this regard. Further Butler's theory of gender performativity is of great importance as the theory gives attention to gender performance in a culture and society. According to this theory different characters and genders play their roles according to their society and cultural demands or we may call it cultural expectation of both male and female. The society assigns different acts and roles to genders, similarly, transgenders have also been given different roles or they are constructed according to the choices of the society. Therefore, different transgenders represented with stereotypical images to show them exploited or represent them with appropriate description, is policed by the cultures norms.

Halberstam (2005) has analyzed and theorized different aspects of transgenders, particularly their representation in the social context is given and how their identity is constructed in the social world. Further, the impacts of social life have been observed on transgenders lives because they are not given social status because they do not exist in the binaries. Furthermore, the book

suggests that transgenders have been largely represented with stereotypical images. In her book *In a Queer Time and Place* she talks in detail about Transgender Bodies and Subcultural lives. However, the chapter which is developed into the framework for this paper is “Technotopias: Representing Transgender Bodies in Contemporary Art”. The reason for this selection is its relevance to the objectives of the paper and direct linkage to the concerned issues.

Further, Stryker (2008) who defined transgenders with complexities rather than marginalization can be objected and challenged here because the binary opposition of transgender stands itself with transgender creations, that need no binaries but itself controversial and stereotypical. Further, the controversies are more complicated when it is asked about the representation of transgenders either to be one way representation to be given equitable position or it is one way representation based on stereotypes means misrepresentation.

External and societal exploitation and suffering

The physical torture and hurting is now a daily routine of Anjum and she does not bother with the people who are doing and nobody in the society is caring about but the more serious and annoying situation for Anjum is when she is called with different names by people as she is called “a clown without circus, queen without palace. Therefore, she is not fit in her surrounding because it is the daily routine that how a transgender is exploited and suffered in a civilized society. The fact is that transgenders ought to be dealt with sympathy and caring but nobody care and they are tortured and exploited.

Anjum is not in the position to fulfill the requirements and demand of the society because her look is entirely based on the same description as she is to be called a clown and a laughing by other to enjoy and feel disgusted. We find Anjum is a peaceful and calm characters because she remains calm and “she let the hurt blow through her branches like a breeze and used the music of her rustling leaves as balm to ease the pain” (Roy, 2017: p. 1). She absorbs all physical tortures and calling names with patience and tolerates the things with great sense of responsibility. She hides her aggression inside and does not show to anyone, neither she shares with anyone nor complain against the people.

As the narrative progress we see that Anjum is now a complete woman, living in a graveyard while the next chapter tells us the proper beginning of the story.

She struggles in the life to become a normal one but unable to do so. Therefore, the miserable fact about her life has been revealed that Aftab is no more Aftab because Aftab is transgender and now his name is Anjum. The name Aftab was given to her by her parents when she was born because it was a boy “after three girls. They were waiting for their Aftab for six years” (Roy, 2017: p. 1).

In the first days of the baby birth everything was quite normal but Aftab mother realized that the baby is transgender and he informs her husband. She gets terrified with the truth and get disturbed. Here the question raises how a mother gets terrified with her baby. Roy herself raises such question; “is it possible for a mother to be terrified of her own baby?” (2017, p.1). It is fact none of the mothers get frightened from their new born babies but Anjum mother gets afraid when she comes to know about the truth. Aftab’s sexuality forced to think her mother for bringing him to this world is caused by her and tormenting her. She “recoiled from what she had created” (Roy, 2017, p. 2). Aftab’s mother thinks very seriously and thinking about the horrible life of a transgender and she thinks that she has given birth to an ugly monster which has no good life. Aftab’s mother firmly decides to either to kill the baby herself because she is ashamed on Aftab’s birth. However, killing an ugly creature which is thought by his mother is preferable either to live a long life with more insult and disgust because transgender in every community is ridiculed and insulted by the people. Therefore, the idea of killing is preferable rather than the exploitation and suffering that is to be faced by transgender throughout her life.

Aftab’s parents have struggled to change the sexuality of Aftab but it was just waste of time and her sexuality was not overcome and remains transgender. If we think or take the life of transgender from the very said position, his existence in the world is very pathetic because his/her own parents are not agree to accept him/her and they feel ashamed of their own new born baby, even they want to kill him/her. It is the extreme kind of exploitation and suffering for transgender while living in a society. The concept of Butler (1999) is more appropriate and applicable here because if the baby was boy or girl the parents would have certainly shown their happiness but what happens on the birth of transgender, the mother is ready to kill him/her or herself. Here the question once again raises that transgender does not hold a place in binaries, therefore, the acceptance of transgender in society is not given importance.

She wanted to be ‘Bombay Silk’, the “tall, slim hipped woman wearing bright lipstick, gold high heels and a shiny green satin salwar kamiz” (Roy, 2017, p. 18). The ugliness others found when they saw Aftab was the reason he felt attracted towards Bombay silk, he did not only admire her but wanted to become her. He also wanted to cover up his ugliness, the most prominent thing in her being with the glittering dresses and shiny shoes, he wanted to apply that make up, so he could hide the ugliness his face offered, which offended his fellows and compelled them to call him names and abuse him. We see that a lady in a green dress is above all in ridiculing Aftab as she calls him a “he-she”. The lady is not responsible for such name but the whole society is responsible because transgenders are treated in such way to call them different names. Such names are the very example of suffering and exploitation of transgenders because they are neither accepted by male nor female and therefore it is necessary for them to identify them with such names. One of the basic reasons is to mock and a laugh them because they are sometimes considered to be the sources of entertainment for the readers and audience not only in books and media but they are the sources of entertainment in the real world as well. However, the fact cannot be underestimated but Roy’s stance is very serious as she is initiated in the novel to show the extreme exploitation and suffering of transgenders who are not accepted by the society in ever span of life. These exploitation and suffering of transgenders are extrinsic exploitation and suffering which are not felt by the transgenders from within but they are caused by the people.

Aftab from his childhood is not known to the fact what is different about him and what kind of ugliness he holds as these factors are the major aspects of his exploitation and suffering which do not place him amongst his age fellow. The physical appearance of Aftab excluded him from all spare of life and he is known to the fact that he is not fit to the society. When he is completely rejected by his age fellow and consistent mockery and laughter is reported then he is force to live in Khwabgah where all rejected and dejected people were living. He was known to the fact that the place is suitable for him because other dejected and rejected people are those souls who tolerated the miseries of life and they live there to spend their time. Aftab was used to sit all the day and night as “it was the only place in his world where he felt the air made way for him” (Roy, 2017, p. 19). These miserable souls are actually the beautiful faces of the earth despite of their ugly physique because the bore all exploitation and suffering with smile face and never complained about what people has done

with them. Therefore, the place is giving respect to Aftab alongwith others those who are exploited and suffered. Further, it was a place that did not judge beauty or other features of individuals but only seek the miseries and hide there and they are respected because all of them, living there have shared values and shared miseries. Aftab ugliness was accepted there without any judgment and he knew this was the only place which could give him the respect he never had or would get from the world he came from. The physical beauty of Bombay silk did attract Aftab but, it was the concept of getting rid of his malice which forced him to follow Bombay silk.

Apart from acceptance in society which was impossible in the society for Aftab, the acceptance was provided by Khwabgah while the viciousness attitudes of different individuals, living in Khawbgah attracted Aftab. The absurdity and ugliness remained him about the people day and night that the place is not fit for transgender but fit for the dejected one as “most masculine person in the Khwabgah did menstruate” (Roy, 2017, p. 21). It was the narration about a woman whose name was Bismillah. Roy has given the narration of the Bismillah as most masculine and she belongs to the community where all downcast people of the society were living. Masculinity in any woman is the worst trait that is possessed by Bismillah as she “was a small, wiry, dark woman with a voice like a bus horn” (Roy, 2017, p. 21). Here the narration of Bismillah is similar to Aftab because Bismillah is also considered an ugly character and they ugliness is more worst if it is seen in a woman. Loud voice an unlikely quality any woman can possess, with dark complexion and short height. She was a specimen for one of the ugliest women if not the ugliest of all.

The standards set out for the woman of South Asia to be feminine and her femininity is equal to her delicacy, fair look, tenderness and more is about her soft voice because they soft and lovely voice of the South Asian woman is liked. Therefore, they are given more importance and they are considered the most important and beautiful human beings for the men. In comparison to the said complex Bismillah is completely devoid of such characteristic as she has loud voice, dark complexion and not beautiful. Although, the reason is made that she is “not being able to bear child” (Ibid, 21) and thrown out of the house but actual reason is reported that she is ugly and not having feminine features. Apart from her ugliness she is also immoral because she provides customers to

Hijras where she lives in Khwabgha with Hijras. These customers belong to respectable families but they are provided to Hijras with high secret.

Apart from woman who is considered to be more masculine we find a man in the Khwabgha who behaves like women, wearing dresses like them and he changed her name from original man name to a female name “Razia”. A man living outside the Khwabgha is never tolerable to behave and dress like woman. In the outer world a man must behave like man and woman like woman while these two binaries are accepted, apart from these binaries other human beings are not accepted. In case they move to this world from Khwabgha will be treated rudely and they will be a laughed and mocked because they are the ugly people for the outer world.

Apart from these exceptions in the Khwabgha where transgenders are living we find Nimmo Gorakhpuri who is the youngest among all those who are living there. The description of Nimmo is given in a very interesting and detailed way by Roy in the novel as Nimmo is “Short and chubby with thick, curly hair, stunning eyebrows curved like a pair of scimitars, and exceptionally thick eyelashes. She would have been beautiful but for her fast-growing facial hair that made the skin of her cheeks look blue under her makeup, even when she had shaved” (Roy, 2017, p. 22).

It shows that Nimmo is somehow beautiful in this world but still she is not inspiringly beautiful to be attracted to the external world. Her physique, figure and face do not have coherence they do lack with each other and imbalance Short and Chubby are the two undesirable features which are not acceptable for both woman and man describe them but the words are used for Nimmo to describe her. Apart from the said ugliness her beautiful eyes brows and eyelashes are beautiful and attracted but no one noticed the beauty and her ugly face under the blue skin is explicated in the novel which is less than disgusting. If her hair were thick, the curls they possessed ruined the beauty and left her with a physique no more than of a joker.

Roy is more polite and sympathetic towards Nimmo when she describes the physical appearance, both beauty and ugliness. Although, Nimmo is one of the character whose beauty is described in the novel but the external world is bounded to accept only beauty not ugliness, if both beauty and ugliness are existed in the same, still the person is not accepted. Even the if a person is small eyes and big nose, he is asked to fix for the purpose to be presented in

front of others because the beauty is presentable while the ugliness is hidden. Nimmo's case a thing or two about her appearance were acceptable with a range of ugly traits which would subject her towards the cruelty of the world, ridicule and painful existence.

It was considered the main reason where a young girl like Nimmo faced abusing attitude of the people and she knew more about how ugliness is treated in the contemporary world. She puts a question in front of Aftab "do you know why God made Hijras? The question is only for Aftab but it is confronted to the entire readers of the text because love beautiful and aesthetics creatures. She further goes for the discussion that ugly people are unliked by the same human being and they are treated very rudely, even they are mocked and a laughed. The answer of the question is more interesting and heart touching, explaining the emotions and suffering of Nimmo. She explained her existence to Aftab as an experiment of God, an experiment conducted by God Himself as "He decided to create something, a living creature that is incapable of happiness" (Roy, 2017, p. 23). Therefore, according to Nimmo God created her and all her fellow beings, ugly and distasteful sights to witness so they must live in this never-ending misery for life time.

If we think and pay attention to the question of ugliness and beauty, certainly God has given and they are more less than blessing but in the world of human beings people who are ugly face exploitation and suffering because of their suffering. The suffering and exploitation is caused by physical existence and ugliness but the ugliness holds the souls of human beings as well. It means the exploitation and suffering is not only physical but it is covered the souls as well. Therefore, the disgust and hatred which is faced by Aftab, Bismilla and Nimmo is caused by their physical appearance and ugliness, though, they try to cope up with the condition but they are unable to fix themselves in the outer world and reside in Khwbgah. Further, the physical attraction of the said characters is drastic advantage for them because they have resented in the novel by everyone as men call them different names full of abusive words and also mock them, boys chasing them and a laughing on them while women turn their faces with disgust when they are seen by them and the more devastating is kid throw stones on them and run after them. Nimmo has come up with the reason that why they cannot live happily because "for us the price rise, and school admissions and beating husbands and cheating wives are all inside us. The riot

is inside us. Indo-Pak is inside us. It will never settle down. It can't" (Roy, 2017, p. 23).

It is the war which can never be ended because these people are socially rejected. Further, this war is not about two genders but it is about good and bad, negative and positive, moral and immoral, right and wrong, and life and death. It is the daily routine of Nimmo, Bismillah and Aftab who face beautiful faces in the outer world, attracting them and thinking of their beauty but at the same time they think whether they should hide their faces or not. What happens they are laughed, mocked and kids throw stones on them. In this condition they are speechless either to fight or revert back. They fed off from this daily routine but nobody can change their exploitation and suffering and their pain is increasing day by day. The war which is given birth by the external world forces them to choose the right way or the wrong way but they are only dumb and deaf. Therefore, they pretend they had been born not to win but to lose, therefore, they devote themselves to fight with people and withdraw their harsh words and keep silent.

Apart from the war of good and bad, right and wrong, and moral and immoral the war of two sexes inside one body is more torturing because they cannot decide to declare themselves either men or women, even the outer world forces them to not think of both sexes either woman or man. They are thrown from the binaries and cannot place in the social world. Aftab is a young boy is brought up as male who is the lover of singing and admirer of beauty but later when Aftab leaves home and starts living in Khwbgah gives the traits of another gender. Therefore, Aftab neither lives in the world of men nor the world of women.

When Aftab was turning fourteen "his body began to wage war on him. He grew tall and muscular. And hairy. In a panic he tried to remove the hair on his face and body with Berol-burn ointment that made dark patches on his skin. He then tried Anne French Crème hair remover that he purloined from his sisters" (Roy, 2017, p. 24). In this regard he comes to know that he is growing now and his sexuality has been altered with hairy body. Therefore, he wanted to shave his body because he wants it now because he decides in good and bad, wrong and right and moral and immoral. Although, the age gives him understanding of the things but what happens now is serious because he is hiding the ugly

physique and ugly face from the external world that is not accepted to the people living in the world which is cruel and rude for such people.

It was the time when her age fellows mock her and a laughed on her. She is a laughed of her body because the physical appearance of transgender is very vague rather than other human beings. Even though Aftab drastic change broke her spirit there was other more dreadful changes which effected not only her physical body but effected his mental state to a large extant. He lost his self-confidence and went deep into the rabbit hole when “He developed an Adam’s apple that bobbed up and down. He longed to tear it out of his throat. Next came the unkindest betrayal of all- the thing he could do nothing about. His voice broke. A deep, powerful man’s voice appeared in place of his sweet, high voice” (Roy, 2017, p. 24).

The voice tore through and broke him hard; it splits his soul into several pieces. Even though voice carried special place in life of Aftab, the sweetness of voice is one of the most important traits of beauty. It is reality that beautiful faces have beautiful voices. In the first introductory section about Bismillah, her voice is reported which is compared with the bus horn. The comparison of Bus horn with an human being is more significant in the novel because the dejected and rejected people are symbolized what the people want to do with them because they are the ugly creatures and not accepted to the society. Apart from the bad voice if the voice of the person is sweet then the overall personality is considered to be beautiful. It is reported in the novel that ugly people open their mouth for uttering some words they are looking very vague and frighten the people because their ugly sound have bad impression on external world. Therefore, it is generalized that ugly people would ugly voice and this bad expression is maintained throughout in the novel. This is very true that Roy has given the true picture of the society as ugly people in reality are treated in such a way as Aftab, Nimmo and Bismillah have been treated.

We cannot underestimate the fact that voice plays an important role in the characterization of a person whether he is beautiful or ugly. For Aftab this matter is of more concern because Aftab has to do more with his self-respect and self-esteem. His passion, emotion and confidence when lost the entire situation turn against Aftab. All three of these were crushed as it was the only thing which he knew he was good at and defined him as a person. Singing had a major role in keeping him sane and after losing her rhythm he was not the

person he used to be any more. He grew self-hatred due to this incident and “he was repelled by his voice and scared himself each time he spoke. He grew quiet and would only speak as a last resort, after he had run out of other options. He stopped singing. No amount of persuasion, not even from Ustad Hameed himself, could coax a song out of Aftab” (Roy, 2017, p. 24).

The character of Aftab moves from psychological trauma as he turned from Aftab to Anjum she passed through different medicines and surgeries to get the original position and particularly the original voice. However, the efforts were done with appropriate medicines and surgeries but it was vain and impossible to regain the original voice. To some extent the medical treatment was offered and got the her voices as “sounded like two voices quarreling with each other instead of one. It frightened other people, but it did not frighten its owner in the way her god given one had” (Roy, 2017, p. 29). However, we see different transgenders who do not pass through medical surgery and medicine because either they cannot afford or they are not given the opportunities but the case of Aftab is exclusively different because she passed through medical surgeries and different medicines have been taken but she is unable to get her original sex.

We see another important character in the novel who is a little girl of three years Zainab who was found by Anjum when she was passing in front of a Mosque. It is explicit in the novel that she has been deliberately left by someone in front of God or left unintentionally, though, Anjum herself is exploited and suffered but due to fear of God she holds the baby and look after the baby. When the child is found by Anjum she has seen not a beautiful as usually children are beautiful but she is described as “a painfully thin mouse of a thing” (Roy, 2017, p. 30). The child is neither beautiful nor healthy, even she does not have any quality to attract others. He has very vague and dusty appearance, showing that she has been left deliberately because of the same issues happened with other dejected and rejected characters. When the child is hug by Anjum she is crying and Anjum offers her finger “she glanced up briefly, grasped it and continued to cry without pause” (Roy, 2017, p. 30). Despite Anjum exploitation and suffering she is still sympathetic character and shows courtesy towards the little child. Although she is not satisfied with the complexion and physique of the child but still she gives love to the child. It shows that Anjum is more sympathetic because she herself remained exploited and suffering, therefore, she can understand the miseries and suffering of others.

The struggle Anjum was used to of while talking to someone was not needed to persuade little Zainab for trusting her, she trusted her despite all the ugliness her face offered and did not stare at her as if she was something unusual, an extra ordinary rather abnormal being. The child is treated by her as an human being and it is very evidentive in the novel if someone asks for help from Anjum she wholeheartedly and generously offers her services without any doubt. The child in counter does not see for long but tries to understand Anjum. She starts trust in Anjum because she has morality and generosity from within; there the child is believed that she can be loved by Anjum without any doubt.

One of the aspects in the novel is very explicit when Zainab was found in front of Mosques nobody gives attention to her because she is dirty girl and her physical appearance does not attract anyone, therefore, nobody is given attention to the child and she is left over there. Further, one of the notion is observed that the child may belong to the family of beggars and she is left over there to collect money. The character of the child does not present at all any affiliation with any respectable family because she is in very rough and poor condition.

The child is dejected and rejected like Anjum as Simon de Bevuore and Butler (1999) have noted that women are submissive to men and they do not have any agency. Therefore, women have given less attention rather than men in any society. However, the child is taken by Anjum and she is cared and look after by Anjum like her own child. Her love for Zainab is like her daughter, even she loved more than her real mother. Despite an ugly one the child is given full attention in Khwabgah and showed full love by Anjum and others to not realize that she is alone. In this deserted world, though, all are covered by dejection but still they give a sense of responsibility to show love for each other. The child called Anjum “ Mummy other residents were called ‘Apa’, Ustad Kalsoom Bi and Bismillah became ‘Badi Nani’ and ‘Choti Nani’. The mouse absorbed love like sand absorbed the sea” (Roy, 2017, p. 32). The entire event in the novel depicts the morality and soft nature of the rejected and dejected people in the Khwbgah which is not seen in the outer world because the place is free of immorality and sexual corruption.

One of the aspects that adds another claim where Anjum narrates the flyover incident where a driver moved the vehicle that was taking transgenders and

police officer start beating all the transgenders despite of the fact that driver was responsible. All the transgenders were “dragged out of the matador, kicked on their backsides as though they were circus clowns and instructed to scam, to run all the way home if they did not want to be arrested for prostitution and obscenity” (Roy, 2017, p.35). All have physically tortured and called with different names as Anjum has reported that it is a “routine bit of humiliation for hijras, nothing out of the ordinary” (Roy, 2017, p.35). Such incidents have psychological impacts on individuals and disturb them while they are of quite significance why they are tortured in such rude way. Transgenders are those human being who can be punished without any reason and can be taken to police station without any prior reason and nobody is there to speak for them or resist for them, even different human rights agencies are working but still their exploitation and suffering the extreme and readers can only feel sympathies for them.

Further, one of the fact has been highlighted by Roy that these transgenders are not given any respect or they don't deserve any respect as other individuals get. The treatment of the police shows that transgenders do not hold any respect in the society. Other than the serious allegations of prostitution and obscenity they are treated as ‘circus clowns’, due to their physical attire and faces covered by makeup they are humiliated on regular basis. However, they are the part of the society but still they are not accept because their sexualities are creating problems for them because they are not accepted either by woman nor man. It is the reason they are treated to called dirty, prostitutes and nobody is going to give them respect. Further, their ugliness is the major problem for them as they are called ugly individuals and ugly souls.

We see the representation of beauty in ugliness when Zainab is shown motivated and emotional towards animals as everyone has longing for beautiful and healthy pet. Therefore, Zainab's real motivation was “To free all the half-bald, half-dead white chicken that were pressed into filthy cages and stacked on top of each other outside the butcher shops, to converse with every cat that flashed across her path and to take home every litter of stray puppies she found wallowing in the blood and offal flowing through the open drains” (Roy, 2017, p.36-37).

The very animals which are liked by Zainab are rates and goats, is another hatred and prejudiced of the society towards the ugly animals which are liked

by the ugly people. It is based on brutality because the filthy animals are linked with ugly people while beautiful and healthy pets are linked with the beautiful and rich people. Amongst the pets dogs and cats are more important that is the reason goats and rates are associated with the poor Zainab because she does have the right to have pets like dog and cat. Further, it shows the misery and dejection of both Zainab and Anjum who are living in shabby place and to love the shabby animals, showing the hierarchy of the society how rich, middle class, poor and the inferior and submissive are transgenders who do not have any access to the society.

However, their exploitation and suffering are the part of their lives and they are alleged with different bad characteristics like prostitution is one amongst the biggest one but they are kind hearted and sympathetic to others because they pass through all kind of suffering and exploitation. Despite their kind heartiness and care they are thrown to the margin and intimated to hide themselves and never show their ugly face. When Anjum forced by her motherly instinct tried to save Zainab by changing her attire into that of a boy, the matter was not taken lightly. Ustad Kulsoom Bi, the manager of Khwabgah called a meeting where it was made clear that “forcing a little girl to live as a boy, is to incarcerate her, not liberate her. There is no question of that happening in Khwabgah. No question at all” (Roy, 2017, p.54).

Even though these words of Ustad Kulsoom are the highlight of the whole speech made by her at this occasion this is not all. The hardships of being born in “a wrong body” are discussed by her in detail as she talked about her life as a Hijra. She claimed, “ordinary people of duniya- what did they know about what it takes to live the life of hijra?”. She included her long journey where she started from ‘begging for alms’ and built herself up “bit by bit, humiliation by humiliation” (Roy, 2017, p.53). Khwabgah was the place where “holy souls trapped in wrong bodies were liberated” (Roy, 2017, p.53). Ustad Kalsoom intimated that we need a place where all dejected and discarded souls may live to spend a good life free of exploitation and suffering bestowed by the cruel society.

To sum up this section of the research it can be said that transgenders are exploited and suffered by the outer world and they are not given any prior position and status. Therefore, they are limited to Khwbgah a place where all dejected and rejected souls are living.

Conclusion

Through the explorative study, using close textual analysis as a research method the research showed the exploitation and suffering of transgender Anjum in Arundhati's novel *The Ministry of Utmost Happiness*. The study is important from different perspectives as analyzed, showed the exploitation and suffering of transgender. Transgender is third gender, excluded from the binary opposition with reference to gender. Therefore, transgender is bestowed no rights, only they are treated as Other and without any agency. Largely, they can never be agentic only submissive to be presented and they have to follow either male or female. However, one of the prominent notions is developed with reference to the character of transgender as transgender is completely an exclusive entity, neither accepted to the group of males nor to females. Females consider them male while males consider them female and some of them are called she-male or he-she. However, these stereotypes confused the characters of transgenders and they are liable to be exploited and suffered.

The current research explored the representation of transgender in Arundhati Roy's *The Ministry of Utmost Happiness* is somehow applicable to the same narration of transgender Anjum who has been called either she-male or he-she, neither accepted to males nor females. Even Anjum's birth is tragic for her mother to kill herself or the baby. It means that transgender is considered a disgraceful and humiliated human being for the family and they she is not accepted to the families, therefore, largely transgenders have to leave their houses and reside somewhere far away from their families to get rid of inner suffering while the external suffering, imposed by society is not given importance by transgenders because they have adjusted their lives according to the choices of the social world.

The research is based on the questions which can be answered respectively in this section of the research. The first question how does Roy depict transgenders in her novel *The Ministry of Utmost Happiness*? can be answered that transgenders have been depicted in Roy's novel with appropriate information, largely replicated from the Indian community where transgenders are shown suffered and exploited.

The second question how transgender characters are represented in the selected novel with stereotypical images? can be answered that the novel shows different stereotypical images of transgenders as they are called with bad names, neither accepted to males nor to females. They are called the ugly creatures and mocked and a laughed. They are only presented as commodity rather than to give them agency. However, Roy is of the position to give them voices and make them agentic but the depiction of the transgenders shows that they cannot be given voice and agency because they are outside the poles of binary division with reference to genders. Though, they are considered to be third gender, despite the fact their placement as third gender still proved them Others and suffered human beings.

Third question of the research how do the stereotypical images of the transgender lead his/her representation to exploitation and suffering? can be answered that transgenders with stereotypical images have been represented in the novel, led them to exploitation and suffering because transgenders have been excluded from social norms and tradition. The society does not speak for them, even first their birth is considered as a trauma for the family's honour while secondary aspects is more pathetic as they are mocked, a laughed, stereotyped for the purpose to entertain the binary opposition with reference to gender. It means that transgenders are only commodity in the entire Indian community and they can be exploited and suffered.

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