Vol. 22(1), 2022, pp.67-82, ISSN: 2072-0394(Print), ISSN: 2663-8886(Online)

Abjection And Marginalization Of Females: A Critical Review Of Leila's Character In Elif Shafak's Novel 10 Minutes 38 Seconds In This Strange World

Muntazar Mehdi
Uzma Moen
&
Shanza Abbasi
Department of English
National University of Modern Languages

Abstract

In this article, the researchers emphasize on the abjection faced by the protagonist in the novel "10 Minutes 38 Seconds in this Strange World". In this novel, Shafak discusses the experiences of a prostitute and how she encounters physical and psychological violence. The writer has particularly discussed the unjust treatment of sex workers in Istanbul. In this misogynistic world, victimization and marginalization of particular classes of society is exceedingly pervasive. This particular class of sex workers encounters huge discrimination and persistent intolerance. Elif Shafak's character Leila in '10 Minutes 38 Seconds in this Strange World' represents these classes. She is a prostitute who has been compelled to enter this profession and this research attempts to look into those very reasons. Such characters have to carry the social stigma attached to their profession even in liberal societies such as America and Turkey. The researchers look into the savage and merciless treatment that Leila has to undergo solely due to the fact that she is a prostitute. The most heart-wrenching aspect is that though she entered that profession not by choice, she still has to tolerate constant brutality and injustice not only from society but from her own flesh and blood as well. The current examination expects to explore the abjection and belittling attitude confronted by Leila. The findings of research uncovered the maltreatment and ruthlessness done to a girl who fell victim to unforeseen circumstances and ended up in a glittery brothel, not opting willingly rather being engaged for a sad and discriminatory life.

Keywords: Psychological Violence, Abjection, Marginalization, Discrimination, Disparaged.

تلخیص

اس نشر پارے/مضمون میں محققین اس حقارت آمیز رویے کو سائنسی انداز میں تلاش کرنے کی کوشش کی ہے جو کہ اس ناول "اس عجیب و غریب دنیا میں ۱۰ منٹ ۳۸ سیکنڈ" کے مرکزی کردار کو درپیش ہے- اس ناول میں شفق نے ایک طوائف کے پرتشدد جسمانی اور نفسیاتی تجربات پر بحث کی ہے۔ مصنف نے خاص طور پر اس نا انصافی کو آشکار کیا ہے جو کہ جنسی کارکنان کواٹھانا پڑتی ہیں۔ پوری دنیا میں ایک

This work is Licensed under a Creative Commons Attribution-NonCommercial 4.0 International License

وسیع پیمانے پر ایک ایسا معاشرہ پنپ رہا ہے جو عورت سے نفرت کرتا ہے، اس کو ذاتی تسکین اور تشدد کا نشانہ بھی بناتا ہے۔ ناول میں جس خاص جسمانی کارکنان کے طبقے کو مضمون بنایا گیا ہے اس کو بہت ذیادہ امتیازی رویے اور عدم برداشت کا سامنا کرنا پڑتا ہے۔ شفق کی کردار لیلا انہی طبقوں گی نمائندہ ہے۔ وہ ایک طوائف ہے جو کہ مجبوراً اس پیشے میں آئی اور یہ تحقیق انہیں مجبوریوں کی وجوہات کو ڈھونڈنے کی ایک کوشش ہے۔ ایسے کرداروں کوبہت آزاد خیال اور ترقی یافتہ معاشروں میں بھی اپنے پیشے کی بنیاد پر کلنک کا داغ ہی سمجھا جاتا ہے۔ سب سے زیادہ دل دہلا دینے والی حقیقت یہ ہے کہ لیلا نے اس پیشے کو خوشی سے نہیں اپنایا مگر پھر بھی اس کو نا صرف مسلسل معاشرتی ظلم اور نا انصافی کا سامنا کرنا پڑتا ہے بلکہ اس کے اپنے خاندان والے جو کہ اس کا اپنا خون ہیں ان کا رویہ بھی کچھ مختلف نہیں ۔ یہ تحقیق اس حقارت آمیز اور ذلیل کرنے والے رویے کا کھوج لگانے کی ایک کاوش ہے جو کہ لیلا کا مقدر بن چکا ہے۔ اس تحقیق کے نتائج اس بد سلوکی اور بے رحمی کو کھول کر سامنے لائے ہیں جو کہ ایک ایسی لڑکی کے ساتھ کی گئی جو کہ غیر متوقع حالات کا شکار ہوئی اور آخرکار جس کا انجام ایک چمکتے دمکتے کوٹھے پر ہوا۔یہ تحقیق اس بات کو بھی آشکار کرتی ہے کہ لیلا اس سماجی ناانصافی کا صرف اس لیے سامنا کرتی ہے کیونکہ اس نے یہ پیشہ معاشرتی ناہمواری کی وجہ سے اپنایا اور معاشرتی اقدار نے اس لڑکی کی قسمت میں یہ دُکھی اور امتیازی زندگی لکھ دی۔ صاحبان اقدار و اقتدار کو چاہیے کہ اس ناانصافی کو ختم کرنے کے ساتھ ساتھ معاشرتی ذرائع کی تقسیم اور قوانین کو موافق و متوازن بنائیں۔

کلیدی الفاظ: نفسیاتی تشدد، حقارت، پسماندگی، امتیازی سلوک، بے عزت

Introduction

Elif Shafak is a well-known writer of Turkish origin. Her medium of expression is both Turkish and English. She has contributed seventeen books, eleven of which are works of fiction. Her works have also been translated into fifty languages, encompassing the world of fiction, human, rights and global and cultural issues concerning Europe, Turkey, and the Middle East. In her fictional works, like the Bastard of Istanbul, Three Daughters of Eve, The Gaze, etc. her motivating voice can be clearly heard speaking openly on sensitive issues of society like issues related to marginalized groups.

One of her latest novels, "10 minutes 38 seconds in this Strange World" is a story of a sex worker, whose life is a painful experience of physical and psychological abuse. In this book, she has particularly talked about, pedophilia, the maltreatment of sex workers in the city of Istanbul who in this misogynistic world, are constantly and pervasively victimized and marginalized. The protagonist Leila in this work represents a particular class of society who has to face this attitude every single day of her life. Her life is more tragic because she was compelled to join this infamous profession. Although one may question the adoption of such a profession; however, why she would join willingly is also a counter-question.

The researchers analyzed these aspects through the lens of the theory of Abjection proposed by French feminist Julia Kristeva (1982). By applying this theory on the life of Leila, the researchers not just look into the savage and merciless treatment that she has to tackle because she is a prostitute but also the remorseless attitude of her family, particularly her orthodox father. Her own family had been unapologetic to the enormous brutality and inequity that she has to undergo.

This research is constructed on the thematic evaluation of this woman's adverse and traumatized life. Kristeva's theory of Abjection helps in analyzing the offensiveness of society that forces such women into debasement and they are treated as the waste of society. As substantiated by Duschinsky (2013) that Kristeva describes abjection as 'the repugnance, the retching that thrusts me to the side and turns me away from defilement, sewage and muck'. Her account of the 'abject' has received a great deal of attention since the 1980s. Hook (2004) is of the view that abjection is a result of racism in the social contexts. The researchers, however, look into this aspect objectively and in no way justify the profession of sex workers. On the other hand, this research is not based on any moralistic grounds either.

The story of Leila begins with her death. The novel starts with Leila's murder and her dead body thrown into a garbage dump in the outskirts of Istanbul. Although her body stops breathing, her brain remains active for ten minutes and thirty-eight seconds. The rest of the novel has two parts: the first part depicts Leila's childhood in an unknown Turkish town, her arrival at a brothel in Istanbul, hardships and comforts (if any)attached with the life of the brothel. The final part of the novel shows Leila's bosom friends, who are also outcasts, but who make her life endurable and joyful to some extent.

Shafak's themes are both contemporary and universal: sex trafficking, plight of refugees, corrupting secrets, violence, love and hope. Abjection, as a concept in critical theory, refers to a condition of becoming an outcast, separated from rules and moral values of a society (Sutherland, 2000). As asserted by Arefin (2015) Abjection describes a social and psychological process by which things like garbage, sewage, corpses and rotting food elicit powerful emotional responses like horror and disgust. Whereas Arya (2014) says that Abjection is a culturally complex concept that concerns the impulse to reject what threatens the stability of the self. At another point Arya (2017) referred abjection as it emphasizes the centrality of the repulsion caused by bodily experience in human life, and explains behaviors in and attitudes to our environment. The concept has been researched in Post-Structuralism as an act which deeply disturbs conventional structures and cultural boundaries. In her work, Powers of Horror, Kristeva (1980), refers to the term 'abjection' as a reaction of a human being, for example, horror to something threatening caused by the distinction between self and other or between subject and object. As a literary term,

abjection refers to a reaction to something that is emotionally or physically disturbing (Warin, 2009). Writers make use of imagery or other literary tools to highlight abjection in the personalities of their characters. The majority of this interest pertains to graphic violence against street sex workers, most notably from Vancouver, British Columbia. In this article, the authors analyze newspaper coverage that appeared in western Canadian publications between 2006 and 2009 (Janzen, Strega, Morgan & Carrière).

The psychoanalytic theory represents 'abject' as what is cast away because it is neither subject nor object. Jacques Lacan gave the theory and Julia Kristeva further developed it. This theory deals with human repulsion as well as fascination with the in-between space. In contemporary theory and art, it represents the human reaction towards impurity, filth, and transgression. In cultural terms, abjection manifests itself in social, sexual, or religious customs considered as taboo (Gutiérrez-Albilla, 2008). The novel, under study, is a story of a woman who has suffered the brutality of society but she remains courageous and retains her humanity despite the efforts of the world to crush her. In her last minutes and seconds on earth, she remembers her birth, her childhood in a conventional family, and the harrowing experience of sexual abuse she suffered at the hands of an uncle when she was just six years old. That incident affected her whole life. Nobody believes her and when she grows older she's forced to marry the same uncle's son. Her arrival in Istanbul and her traumatic experiences there as a sex worker, serve as eye-openers for those who read the novel and then criticize while sitting in their comfortable living room couches. Leila is presented as a human being who possesses a heart and soul; luckily she finds friends, 'undesirables' like herself but who make her life a bit bearable. As it has been found out by Ataullah (2021) that women at workplace treated unjustly and men dominate. The novel reveals the romantic, dreamy small-town girl catapulted into a big city surviving in its most unfortunate parts but refusing to be silent even when brutally murdered. She becomes the conscience of "this manic old city" (Waheed, 2019).

Problem Statement

By applying the theory of Abjection, the researchers highlight the fact that inhumanity and cruelty cannot be tolerated anywhere. An individual's profession, by no means, makes him or her vulnerable to society's false moral values and it in no way justifies that certain people belonging to certain professions should be treated as outcasts and are deprived of their basic human rights.

Research Objectives

1. To expose the inhumane treatment faced by Leila due to her profession.
2. To investigate the reasons which made her enter this profession.

Research Questions

1. In which ways Leila encountered massive stigmatization and abjection from society?
2. Which incidents in Leila's life became the reason for her entering this profession?

Significance of the Study

This study is important for the students of literature as well as students of social sciences because it looks into the problems faced by marginalized classes. This research will hopefully create an awareness in society that discussion on such topics is not taboo; they do exist and by brushing them under the carpet or by ignoring them they are not going to vanish. Such topics or such issues of society need open discussions and such groups of people are the responsibility of the state and the society because most of the time they are forced into these professions due to the apathy of the concerned authorities.

Delimitation

The research focuses only on the character of Leila in Elif Shafak's novel "10 minutes 38 seconds in this Strange World". The character and incidents in Leila's life are analyzed in detail with the abjective perspective.

Review of Literature

Prostitutes in any society have to face a lot of problems and issues such as civil liberties, protection issues, physical and psychological abuse, verbal back lashing, healthcare facilities, etc. Benoit, Jansson, Smith and Flagg (2018)have asserted in this article that stigma is a central and basic reason of attitude, welfare, physical and mental state for many marginalized classes, but sex workers are strikingly away from their survey. This study focuses on how this particular profession of prostitutes has been exploited and stigmatized. For them, stigmatization is the only reason maybe that is the vital cause behind this specific group's discrimination. The basic aim of this article that has been derived is the inclusion of prostitutes in that survey associated with the stigma. For this, stigmatization depends on three levels micro, macro and meso level (Jacoby& Austin, 2007. The evidence that has been drawn is that this stigma in prostitution originates from cultural doings regarding gender and sexuality (Benoit et al, 2018).

Maginn and Ellison (2017) have discussed in this article how shame, dishonor and social conventions about this occupation hamper regulatory change. According to them when sex workers or anyone regarding that group encounters any physical or mental violence

either from their clients or anyone they must be dealt with according to law and justice. There are certain institutions who are majorly responsible for marginalization and stigmatization such as conservative politicians or religious organizations (Raikhan, 2014). It is a much more nuanced term not only confined to a woman wearing a red mini skirt in a cold and dark street (Maginn & Ellison, 2017). This inquiry or inspection fortifies men's disgracing objectification and embodiment of women which underlies all adversities and sufferings of women by men. This study apprehends the constant abuse and maltreatment executed upon sex workers by the men with subsidized notions of prostitution (Erbe, 1984). The point of the specialists is to investigate the causes and outcomes of the mental well-being of sex laborers just as give a mediation model to the counteraction of the mental issue as per world well-being association levels (Zhang, Wang, Shen, Zhou, Xu & Stanton, 2017).

Kristeva's hypothesis of servility, as propounded in powers of Horror, underlines the centrality of the shock brought about by substantial involvement with human life, and clarifies practices in and perspectives to our environment (Khan, 2018). The phenomenology of misery bears likenesses to the phenomenology of disgust. Both include physical sentiments of repugnance brought about by a source, and the attendant need to dismiss the source in different manners. Wretchedness is conceptualized inside a psychoanalytic system where it alludes to the revocation of the maternal preceding the creation of a self-governing subject, and the ensuing dismissal of sickening substances in later life (Arya, 2017).

In an article, "Sexual child abuse as an antecedent to prostitution" it has been inspected that how sexual child abuse and physical violence lead to long lasting effects of negativity and depression that finally drive those victimized females towards the profession of prostitution (Silbert & Pines, 1981).

This article is about the hypothetical existence of 'the abject". It centers on the manners by which Anglo-American and Australian women's activist hypothetical records of maternal bodies and characters have used Julia Kristeva's hypothesis of wretchedness. While the degraded has demonstrated a convincing and profitable idea for women's activist hypothesis, this article alerts against the reiteration of the maternal (as) miserable inside hypothetical composition. It contends that utilizing a Kristevan wretched worldview dangers duplicating, instead of testing, accounts of fierce appallment towards maternal bodies. Instead of the Kristevan model of the miserable, it contends for an all the more completely social and political record of misery (Hudson, 2014). This involves a basic move from the present women's activist hypothetical distraction with the 'transgressive possibility' of 'experiences with the degraded' to a thought of outcomes of being contemptible inside explicit social and political areas (Tyler, 2009). It will be contended that debased marvels are those in which heterogeneity apparently disturbs a subjective homogeneity, taken to be essential; unadulterated wonders are those

comprehended to be the entirety of-a-piece and subsequently indistinguishable with their embodiment (Duschinsky, 2013).
Abjection alludes to the ambiguous feeling of repulsiveness that penetrates the limit between oneself and the other. From a more extensive perspective, the term alludes to the procedure by which identificatory systems prohibit subjects that they render garbled or past order (Gustafson, 1995). All things considered, the servility of others serves to keep up or strengthen limits that are undermined. This term can be utilized to think about the precariousness of gendered and additionally sexed bodies — especially those involved by transgender individuals — which are at the focal point of scholarly discussions encompassing strange, women's activist, and trans subjectivity. Drawing on a psychoanalytic perusing of emotional way of life as a guarded development and on the French artistic fixation on beasts, psychoanalyst and language specialist Julia Kristeva builds up the term Abjection in Powers of Horror (Kristeva, 1982).

Abjection is a complex cultural concept that deals with the human impulse to reject what threatens to shake and endanger the boundary and stability of the self (Arya, 2014). The abject, although is a castaway, does not disappear, rather it remains on the margins of society and becomes a threat to its stability. It is ironic that the society is unable to rid itself of the abject because it is so compelling. The abject can emerge in such aspects as, loathing for food, bodily functions and socio-cultural rituals (Nel, 2012). Our fear of the foreign or strange in culturally horrific aspects, the relationship of body and language and the way we construct our identities determine our behavior towards the abject (Sibley, 2002). An abject is marginalized by society. Theorists like Bataille and Butler in “Bodies that Matter: on The Discursive limits of “Sex” (1993)” explores the relationship between power and naming (Butler, 2011). Fear of the other is the most prominent aspect of abjection. The fear is deep-rooted and it stems from within and there is a constant desire to expel it. We are both attracted and repulsed by the abject; nausea is its physical reaction, and fear acknowledges its presence. These feelings are even detected in an unborn child.

Pentony (1996), has analyzed the abject in Angela Carter’s The Bloody Chamber and Keri Hulme’s The Bone People. Carter has transformed the fairy-tale genre into the realm of the gothic fantasy verging on the pornographic. Carter has utilized abjection in The Bloody Chamber consciously to disrupt the conventional fairy-tale. There are features of pornography and horror, with aspects of the subconscious desire in it which destroy the traditional, conventional fairy-tale genre (Pentony, 1996).

The Bone People by Keri Hulme is a post-colonial novel. The character of Simon in the novel manifests the abject. He is unable to identify himself because he lost his power of speech when he lost his parents in a shipwreck. He communicates by writing and signing. He is unable to explain his disconcerting physical appearance which is proven by the

scars of abuse he carries. Misery and degradation define his physical condition. His mental health is also weak as he faces difficulty in sleeping and experiences nightmares. Dark voices haunt him; he suffers from identity crisis; he is an outsider in the western, Maori culture.

Arefin in his article "Abjection: A definition for discard studies (2015)"discusses Kristeva's theory that it has influenced the fields of literature and anthropology. She explains how the efforts to keep the marginalized at a distance is a constant process but it is also a productive act. It produces boundaries of society, its values and norms, of people and their bodies, the self and its limitations. So abjection is constantly in process when we try to figure out the meaning of the world and of ourselves. Thus, the abject is expressible but also resists expression. It is a productive process which defines taboos, boundaries and prohibitions. Abjection helps in understanding people and practices: sex workers, religious and ethnic minorities, and the people living below poverty lines are defined as abject (Arefin, 2015). Also Given that this anti trafficking alliance has not made sex work disappear but rather driven it into clandestine indoor venues and online commercial sex markets, what results is not the elimination of sexual abjection but rather a fluid, neoliberal mode of economic abjection (Lee, 2014).

All above-mentioned references are related to the concept of abjection formulated by Julia Kristeva. There are different kinds of abjections in a sense like poor, streetwalkers, and disabled people (Reay, 2005). The concept of abjection can be associated with any of them, but the researchers tend to look into the social critical theory of abjection. Basically, in the novel that has been chosen to highlight the sufferings of an abject in the form of the central character of the novel, Leila. Leila in her life has been through so many torments and difficulties that lead her to an unfortunate profession of prostitution. Though she has absolutely entered the profession unwillingly even then she faces enormous discrimination and marginalization.

Research Methodology

This part focuses on the methodology of how the researchers have conducted the study. The research is exploratory and qualitative in nature based on the entire study of the novel. For data collection, the novel has been read thoroughly in the light of the theory. The research design is descriptive in nature. All the dialogues and the excerpts from the novel which are relevant to the objectives and questions posed for research have been analyzed in the analysis section. Also, the content of the novel which reveals the themes of exploitation and sexual violence has been used for analysis for the study. The research follows the below-mentioned theoretical framework for the current study.

Theoretical Framework

Abjection is an idea that is frequently used to portray bodies and things that one finds awful or sickening, and so as to protect one's personality they are thrown out. Kristeva's theory of abjection manages ones who are rejected from the general public considered as a manifestation of earth and repulsion. According to her, there are sure gatherings which are denied of their fundamental human rights since they are not normal for typical beings. This hypothesis is applied on the novel to give an investigation of the condition and educational experience of the protagonist. By this examination, the scientist depicts how the general publics detached demeanor and abuse is influencing and molding the character of the principal character i.e. Leila. The examination will relevantly break down through occasions, expressions and dialogues. "10 Minutes 38 Seconds in This Strange World" is a very well-written novel. Shafak composes with vision, valiance, and empathy. Her tale is a staggering representation of a city, the general public, a little network and a solitary soul. It's a novel with an amazing reason, well-meaning goals, and a brilliant confining gadget. Likewise, Shafak is a motivation to scholars over the globe: an energetic women's activist and boss of free discourse who expounds on political and sexual restrictions.

Ata Analysis

The focal point in this section is the analysis of data which the researchers have gathered from reading the entire novel and deeply scrutinizing it with the concerned theory. In textual analysis, the researchers assert upon displaying the instances and factors where the central character has been treated as an abject by the society in various ways. For that matter the researchers have chosen the theory of Social Critical Theory of Abjection. As the theory asserts how there are certain groups in society which are often marginalized and stigmatized such as women, blacks, extremely poor people, and brothel ladies. It is an idea that is mostly used to depict those bodies and things that society finds odious and pugnacious and in order to secure or conserve one's existence, they are marginalized. This content analysis throws light on the voyage of Leila from the start till the end. This section or analysis portrays how the misbehavior and disparaged attitude of society ruins a girl's life. She has suffered and struggled a lot in her entire life, she has been living on the edge, and in an unyielding condition of fear, detriment, withdrawal and divestment.

Elif Shafak's ninth novel in English recounts the narrative of a Turkish lady pondering her life in the prompt minutes after her ruthless demise. Leila, a forty-something sex lady in Istanbul, has been killed and dumped in a wheelie canister in obscurity, moist edges of the city. Be that as it may, in the 10 minutes and 38 seconds after her heart quits pulsating, her psyche keeps on humming, going over her recollections, their fragrances and flavors.

The tale, which opens in 1990, isn't just an arousing venture into the convoluted existence of a whore known as "Tequila Leila" however the tale of her appreciated companions – five social untouchables who are likewise viewed as waste in an undeniably illiberal nation. Shafak needs to give a voice to society's untouchables: outsiders, dark horses and the individuals who are viewed as monstrosities by their own families.

Leila, in her life has faced many problems regarding her family. Her father was typical, dominant, and conservative.

> *"Leila soon discovers that almost everything in life is either forbidden to her or predetermined by age old familial codes."(p.180)*

Moreover, she has also encountered sexual abuse in her early childhood. They all were going to trip with their family at a resort in summer and there she has encountered that trauma. The most painful thing about that was that the despoiler was her own uncle. Moreover, after that when Leila tried to tell her family, they did not trust her instead compelled her to marry her uncle's son. That inconsiderate behavior of her family shook her to core and as a result she rebelled against them and left her home. So, she has been already leading a devastated life. She has confronted an unspeakable brutality at an age so young. That happening, almost unsurpassable to behold was the turning point for young Leila living in Vane.

> *"Leila was six year old; her uncle was forty-three."*(Shafak, 2019, p. 68)

She went to Istanbul to have a new life devoid of torments and trials. But unfortunately, her life become worse after being a victim to sex trafficking. Unwillingly, she has to accept the life of the brothel. Elif Shafak in her novel '10 Minutes 38 Seconds in this Strange World' (2019) has highlighted many instances where the protagonist of the novel Leila's destiny was fixed and firmed simply by being born a female in an exceedingly male dominant society. The multiplied and procreated stigma associated to women who have been trafficked for sexual violence is very common in our society and culture. The whole story behind the trafficking is neglected and the bodies are being politicized and considered as dirt and disgust. Same has happened with Leila, when she came to Istanbul, unknowingly she was brought to a place and from there she has been made a victim of sex trafficking. She was totally unaware of everything as she was an innocent girl from a small Turkish town. Her life was confined to the school and home before that. So, she was very naïve about the harsh and bitter realities of life. Her innocence was taken for granted in Istanbul thus leading her to such an ominous place called a brothel. Initially, she managed to escape from the first brothel, but she did not know that where she has reached after escaping is another hell for her. From then she even stopped trying to run away as it was next to impossible running from there.

Shafak takes an excruciating and shattering look at the torture women's minds, bodies and souls are subjugated to in a social system defined by standards and hollow morality. The protagonist of the novel has been treated as an abject inside as well as outside of the brothel, rather everywhere. She has been abandoned by her family and relatives. Unluckily always been treated as a sign of dirt, disgust and degradation by the society which is no less than dirt itself. Being a woman in this culture makes one suffer and tolerate abjection at every phase and stage of her life. It is not just about social exclusion or cast out but when a person is being treated in an inconsiderate way and inhumane way, it is all included in Abjection. She was not living in that brutal and unkind brothel by choice, that brothel was sort of hell for her.

> *"She tripped, lost her balance, and the liquid he had tossed at her only a second ago hit her in the back. Sulphuric acid" (p. 124).*

That incident took place inside the brothel where her own client tried to murder her, but she managed to survive that attack.

> "This place is full of misery" (p. 143)

These are the words by Tequila Leila. This line itself is enough to depict her helplessness and despair living in that place. Nobody knows what the other person is going through or what sort of circumstances he/she has had in their life. Without knowing the minute details of others' life, people judge each other and chaos prevails in society.

Leila was treated the same in an unsuitable and unfitting way even when she was not indulged in such an occupation. She has suffered throughout her life being a woman. Not just in her life but she was ruthlessly murdered just for the fact that she was a whore, a woman who is not like other women. There was no other good reason behind her murder and when after that she was brought to the morgue so that her body could be handed to her family. But her family discarded her existence and left her in the lurch and cold.

> *"Nope, her parents are in Van. They have been informed, but they refused to claim her. Typical."(p. 192)*

Although her family was well aware of her past sufferings, they were majorly responsible for destroying her entire life. Their inconsiderate attitude towards the cruelty done by her uncle was no less than any other torture. All that compelled her to leave her house. If at least one of the family members would have supported her or understood her she would definitely not have left her place. In the 10 minutes and 38 seconds after the heroine has been killed and her last waiting contemplations and recollections enliven the story a young ladywhose destiny was fixed, basically by being borne a female in an incredibly male-centric culture that consigned ladies to being raisers and handmaidens, except if they set out to get away, at their own danger. Like

Leila, they had confronted hardships, persecution, and segregation, and followed ways that drove them to their fates and to one another. They discovered their place in a deceptive world and took advantage of it.

At the time when Leila was murdered, many other hookers were murdered in those days in the midnight in the same barbarous and ferocious way. So, keeping the situation in concern, The Deputy Police Chief told the press,

> *All you good-goody ladies do not worry. You're safe. The only ones butchered on the streets are whores" (p. 217).*

This is actually what one can consider being disrespectful to the dead. Just because she is not like other women in society, that is why she has been killed. Even after her death, she faced injustice and inequity. He has explicitly discriminated rather negated her existence. She was not worthy of having existed according to him. The word "butchered" shows the ugly nature of that person as well as the painful death of Leila.

> *'No Islamic burial rituals would be performed for this woman. Her body would not be washed by the next of kin, her hands would not be placed gently over her heart in a gesture of eternal peace" (p. 189).*

These lines genuinely depict her degradation by the society that she has not been given justice and grace during her burial process. Even the cruel society has robbed her funeral rights. She has not been given any right even after her death. She has been buried in "Cemetery of Companionless" where undesirables are buried but not with all other people in normal graveyards for every human. This is a novel resolved to focus on the most distanced, those individuals disposed of in Istanbul's Cemetery of the Companionless. She has not been given her share of dignity that every person deserves even during and after her burial. The cemetery of companionless is itself a great symbol of Abjection. The notion of Abjection has been clearly witnessed through the aforementioned description.

Keeping in concern the example of Leila, one can understand how heart-wrenching it is to blame others without knowing the actual story. Throughout her whole life, she has not been understood by anyone except her five bosom friends; instead she has always been criticized, harassed, and disgraced by everyone. There is a disastrous depiction of the manner in which social and strict perspectives contrive to squash a young lady's soul. This shows how youthful ladies like the protagonist of the novel are caught between strict beliefs of immaculateness and male dreams of degradation. Fleeing from home to keep away from further maltreatment, Leila unavoidably falls into the very threats her dad envisioned he was sparing her from. The outcome is a searing investigation of a culture that professes to ensure the respect of ladies however throws them off with furious energy.

Conclusions

This exploration meets its goal to break down the character of Tequila Leila through the viewpoint of hypothesis of Abjection .The study discovers that the causes for her indulgence in the control of prostitution and the manners by which she has endured the incompetent conduct of the society. Her character from an ordinary young lady to a whore of Istanbul has been profoundly considered and dissected by the researchers as to how such characters are globally being exploited in terms of abjection and marginalization. Leila's character was, at first, observed as a typical young lady; however, around then she has been enduring too; yet, in a complete alternate point of view and afterward changed radically that lead her to an unacceptable calling and life. The merciless society and conditions have consistently been a danger to her inward harmony being the marginalized character in the story. This investigation demonstrates that Kristeva's social hypothesis of servility ends up being full of feeling model for evaluating the life of an individual like Leila. Besides, another major and first significant angle that has been drawn from this examination is by making mindfulness among individuals to discuss touchy issues like taboos as talking and expounding on such issues are for the most part shocking in our way of life. The module that the researchers have chosen to implement on this study proves to be accurately apt for doing the abject analysis of the protagonist of the novel as well as exploring the study of Abjection. This hypothesis of abjection is a confident slant for conducting abject analysis.

This research can likewise offer certainty to those understudies who need to dialogue on such points as indicated by their own viewpoints and opinions. Furthermore, this examination helps out the future inquirers on the books of Elif Shafak utilizing that thought of obsequiousness in various contexts .As the vast majority of her books rotate around touchy issues prevalent in our general public and culture to make mindfulness among masses. So, it is very important to pay heed towards such issues in order to avoid such marginalization and stigmatization. As it has been analyzed through the whole research that judgmental and indifferent attitude of society can ruin anybody’s life immediately. Being humans it is not fair to consider other humans as something ugly or not according to the standards made by man itself. The major purpose of this research is not to defend the profession of prostitution but to enable the readers to think that they are humans as well and they have complete right to live a life devoid of such brutality and at t the same time it is totally unacceptable to entirely destroy anybody’s life, and treat them with disgrace. All human beings are equal and they should be treated equally no matter what.

References

Arefin, M. R. (2015). Abjection: A Definition for Discard Studies. *Discard Studies. Available at: https://discardstu dies.com/2015/02/27/abjection-a-definition-for-dis card-studies/* (accessed 28 May 2018).

Arya, R. (2014). Abjection in Literature. In *Abjection and Representation* (pp. 156-188). Palgrave Macmillan, London.

Arya, R. (2017). Abjection Interrogated: Uncovering the Relation between Abjection and Disgust. *Journal of Extreme Anthropology*, vol.1:1, pp.48-61.

Attaullah, M. (2021). *Gender and Power: A Feminist Critical Discourse Analysis of Elif Shafak's 10 Minutes 38 Seconds in this Strange World* (Doctoral dissertation).

Benoit, C., Jansson, S. M., Smith, M. & Flagg, J. (2018). Prostitution Stigma and its Effect on the Working Conditions, Personal Lives, and Health of Sex Workers. *The Journal of Sex Research*, vol.55:4-5, pp.457-471.

Butler, J. (2011). Bodies That Matter: On the Discursive Limits of "Sex." 1993. Reprint.

Duschinsky, R. (2013). Abjection and Self-Identity: Towards a Revised Account of Purity and Impurity. *The Sociological Review*, vol.61:4, pp.709-727.

Erbe, N. (1984). Prostitutes: Victims of Men's Exploitation and Abuse. Law & Ineq., vol.2, p.609.

Gustafson, S. E. (1995). *Absent Mothers and Orphaned Fathers: Narcissism and Abjection in Lessing's Aesthetic and Dramatic Production*. Wayne State University Press.

Gutiérrez-Albilla, J. D. (2008). Abjection and the Politics of Feminist and Queer Subjectivities in Contemporary Art. *Angelaki: Journal of Theoretical Humanities*, vol.13:1, pp.65-84.

Hook, D. (2004). Racism as Abjection: A Psychoanalytic conceptualisation for a Post-Apartheid South Africa. *South African Journal of Psychology*, vol.34:4, pp.672-703.

Hudson, K. (2014). Taste My Sorrow: Caught horribly, Somewhere, between the Pregnant and the Maternal. *Performance Research*, vol.19:1, pp.41-51.

Jacoby, A. & Austin, J. K. (2007). Social Stigma for Adults and Children with Epilepsy. *Epilepsia*, vol.48, pp.6-9.

Janzen, C., Strega, S., Brown, L., Morgan, J. & Carrière, J. (2013). Nothing Short of a Horror Show: Triggering Abjection of Street Workers in Western Canadian Newspapers. *Hypatia*, vol.28:1, pp.142-162.

Khan, U. (2018). *Vicarious Kinks*. University of Toronto Press.

Kristeva, J. (1980). *Desire in Language: A Semiotic Approach to Literature and Art*. Columbia University Press.

Kristeva, J. (1982). *Powers of Horror* (Vol. 98). University Presses of California, Columbia and Princeton.

Lee, C. T. (2016). 3. Global Sex Workers, Calculated Abjection, and Appropriating Economic Citizenship. In *Ingenious Citizenship* (pp. 101-148). Duke University Press.

Maginn, P. J. & Ellison, G. (2017). 'Ulster Says No': Regulating the Consumption of Commercial Sex Spaces and Services in Northern Ireland. *Urban Studies*, vol.54:3, pp.806-821.

Nel, A. (2012). The Repugnant Appeal of the Abject: Cityscape and Cinematic Corporality in District 9. *Critical Arts*, vol.26:4, pp.547-569.

Pentony, S. (1996). *How Kristeva's Theory of Abjection Works in Relation to the Fairy Tale and Post-Colonial Novel: Angela Carter's" The Bloody Chamber", and Keri Hulme's" The Bone People"*. na.

Rajkhan, S. (2014). Women in Saudi Arabia: Status, Rights and Limitations. Retrieved from https://digital.lib.washington.edu/researchworks/bitstream/handle/1773/25576/Rajkhan2020Capstone.pdf?sequence=1https://digital.lib.washington.edu/researchworks/bitstream/handle/1773/25576/Rajkhan2020Capstone.pdf?sequence=1 on February 25, 2021

Reay, D. (2005). Beyond Consciousness? The Psychic Landscape of Social Class. *Sociology*, vol.39:5, pp.911-928.

Shafak, E. (2019). *10 Minutes 38 Seconds in this Strange World*. Bloomsbury Publishing USA.

Sibley, D. (2002). *Geographies of Exclusion: Society and Difference in the West*. Routledge.

Silbert, M. H. & Pines, A. M. (1981). Sexual Child Abuse as an Antecedent to Prostitution. *Child Abuse & Neglect*, vol.5:4, pp.407-411.

Sutherland, K. (2000). Legal Rites: Abjection and the Criminal Regulation of Consensual Sex. *Sask. L. Rev.*, vol.63, p.119.

Tyler, I. (2009). Against Abjection. *Feminist Theory*, vol.10:1, pp.77-98.

Warin, M. (2009). *Abject Relations*. Rutgers University Press.

Waheed, M. (2019). 10 Minutes 38 Seconds in This Strange World by Elif Shafak Review – One Woman's Story. Retrieved from https://www.theguardian.com/books/2019/jun/12/10-minutes-38-seconds-in-this-strange-world-by-elif-shafak-review accessed on 15 January 2021

Zhang, L., Li, X., Wang, B., Shen, Z., Zhou, Y., Xu, J. & Stanton, B. (2017). Violence, Stigma and Mental Health among Female Sex Workers in China: A Structural Equation Modeling. *Women & Health*, vol.57:6, pp.685-704.

Dr. Muntazar Mehdiis an Assistant Professor in the Department of English, National University of Modern Languages, Islamabad, Pakistan.

Ms. Uzma Moen is Lecturer in the Department of English, National University of Modern Languages, Islamabad, Pakistan.

Ms. Shanza Abbasi is Research Scholar in the Department of English, National University of Modern Languages, Islamabad, Pakistan.