

ANALYSIS OF THE WISH MAKER FROM QUEER PERSPECTIVE

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Abstract

The Wish Maker is a novel written by Ali Sethi, a novelist of Pakistani origin. This present study analyzes the story from Queer theory perspective. Zaki Shirazi, protagonist in The Wish Maker is faced with crucial issues like identity crisis, in contemporary Pakistani society, where gender beyond the structuralist binaries is considered a taboo. The novel also reveals that how deviation from traditional gender and sexual orientation lead to marginalization. The researchers have used queer theory as a conceptual framework to identify and deconstruct gender binaries and sexual orientation of the characters in the novel, mostly through the illustration of the main character, Zaki Shirazi. The main focus of this research is to understand the issue of gender identity in The Wish Maker. The researchers have found out that traditional gender and sexual orientation cannot be expressed with acceptance of the society, and therefore, lead to suppression among characters or their marginalization among the society. There are multiple gender roles between the male-female binary which are inherent in the characters as evident from the discourse in the novel. The discourse can also reveal that this gray area does not have acceptance and recognition due to the societal norms and culture. This research also reveals that gender and gendering lead to marginalization, through class, age, ethnicity and traditional gender roles and sexual orientation.

INTRODUCTION

Background of the study

The Wish Maker by Ali Sethi is a novel that tells the story of Zaki Shirazi, a young boy from the United States who returns to Lahore, Pakistan to attend the wedding of his childhood friend and cousin Samar Api. The novel explores political, social and cultural changes in Pakistan from the 1980s to the 2000s, as well as the personal and family relationships of Zaki and Samar api.

The queer context in Pakistan is complex and challenging. LGBT people in Pakistan face social stigma, discrimination, harassment and violence, as well as legal penalties for same-sex

sexual acts under Section 377 of the Pakistan Penal Code. However, there are also some signs of tolerance, diversity and activism among the LGBT community, especially in urban areas like Lahore. The transgender community, known as *Khwaja Sarahs*, have got some recognition and protection under the law, because of the efforts of human rights advocates and the Supreme Court rulings.

Gender and sexuality are present in *The Wish Maker* novel by Ali Sethi in various ways. The novel explores the roles and expectations of women and men in Pakistani society, as well as the challenges they face in pursuing their

dreams and desires. For example, Zaki's mother, Naseem, is a political journalist who defies the traditional norms of a submissive wife and mother, while Zaki's father, Zakia, is a distant and absent figure who abandons his family for another woman. Samar, Zaki's cousin and friend, is a rebellious and adventurous girl who seeks romance and freedom from her conservative family, while Zaki is a sensitive and introspective boy who is struggling with his identity and sexuality.

Intersectionality and marginalization are not explicitly addressed in *The Wish Maker* by Ali Sathi, but they can be inferred from some of the themes and characters in the novel. Intersectionality is a term that refers to the people who are born with variations in their sex characteristics that do not fit in the typical definition of male or female sexuality. Marginalization is a term that refers to the process of exclusion or discrimination against certain groups or individuals based on their identity, status, or differences.

The term "gender binaries" refers to the traditional division of gender into the traditional male and female gender roles, which are mutually exclusive. In this binary system, people are assigned a gender role at birth, solely determined by their biological form, which is often identified by outward physical traits like genitalia. The biological gender is the only recognized gender identity while the two genders have their specific roles within Pakistani society. It is crucial to remember that gender encompasses more than simply biological sex and is a complicated and multidimensional notion. Gender refers to the social and cultural roles, expectations, behaviors, and identities associated with being male, female, or other gender categories. It encompasses a complex set of characteristics, roles, and attributes that societies consider appropriate for individuals based on their perceived or assigned sex.

While sex is typically understood as a biological category based on physical and reproductive characteristics, gender is a social construct that varies across cultures and historical periods. It goes beyond the biological differences between males and females and includes social and psychological aspects of being

masculine, feminine, or other non-binary gender roles assumed by individuals.

Gender is a multifaceted concept that encompasses various dimensions. Gender identity refers to an individual's deeply felt sense of their own gender, whether it aligns with the sex assigned at birth or not. Gender identity can include male, female, non-binary gender, queer, gender fluid, and other diverse identities. Gender expression refers to how individuals present and express their gender identity through their appearance, clothing, behavior, and mannerisms. It can include both stereotypically masculine and feminine traits or can involve a blend of gender expressions.

It is important to recognize that like all other identity markers, gender is a deeply personal and individual experience. Individuals may have different gender identities and expressions that may not fit into traditional binary categories. The understanding and acknowledgment of diverse gender identities and experiences are essential for promoting inclusivity, tolerance, respect, and equality for all individuals.

Gender binaries refer to the classification of gender into two distinct and mutually exclusive categories: male and female. This binary system has traditionally been the prevailing understanding of gender in most of the societies, where individuals have been assigned a specific gender, based on their biological sex at birth. Non-binary individuals, for example, do not exclusively identify as either male or female. They may identify as a combination of both genders, as of neither gender, as a different gender altogether, or as having a gender that fluctuates over time. Genderqueer individuals normally reject the binary concept of gender entirely, viewing gender as a spectrum or as a fluid and individual experience.

In queer theory, gender is not considered a binary limit. The structuralist theorists have advocated binary system by identifying objects through their opposites such as day and night, hot and cold, black and white, male and female. We can examine how the theory propagates gender in binary construct even though it does not expressly address the concept of gender and identity. The link between the signifier and the signified is arbitrary, according to structuralism. In other words, no intrinsic or natural link exists between the two. Meaning is established instead through a set of differences within a specific

language or sign system. The signifier obtains meaning by distinguishing itself from other signifiers in the system. Traditional gender roles in many societies have been designed perfectly in line with this binary opposition system, with expectation and standards attached to each group.

The Queer theorists believe gender to be fluid and unlimited. There is a gray area between male and female roles and expressions. There is a possibility that males have the characteristics of female, and female have masculine characteristics. It means that the binary extreme is inherently insufficient if not wrong altogether. The queer theorists are also of the view that the biological space between the two binaries, previously known as the “third gender” is not correct because in this space there are many more genders roles present. Attached to gender identity, according to queer theorists, there is also the issue of sexual orientation as personal and individual preference in the same manner as gender. The purpose of queer theory is to determine these gray areas. So, Queer theory does not deal with the biological orientation of gender, because gender, according to them, is relative. We will analyze gender relativity, from Sigmund Freud’s psychosexual theory. Sigmund Freud was a psychologist and considered the father of psychoanalysis. One of Freud’s theories about gender identity is psychosexual theory, which contends that early experiences and the passage through several psychosexual stages have an impact on how we develop our sexuality and gender identity. Our investigations are about the traditional concepts of patriarchy, marginalization, and exclusion. Furthermore, we also explore about the concept of binaries of privileged and unprivileged gender roles in the selected novel for research *The Wish Maker* written by Ali Sethi.

Statement of the Problem

The research focuses on analyzing Ali Sethi’s portrayal of the main character, Zaki Shirazi, in the novel and its implications for gender and gendering, specifically exploring how these factors contribute to marginalization. Furthermore, it investigates how intersectionality challenges traditional notions of gender and gendering within the context of the novel *The Wish Maker*.

Research Question:

- 1) How sexual orientation of Zaki Shirazi is depicted in the novel *The Wish Maker*?
- 2) How non-binary gender and sexual orientations lead to marginalization in *The Wish Maker*?
- 3) How intersectionality questions the traditional gender and gendering in *The Wish Maker*?

Objective of the Study:

- 1) To explore sexual orientation of Zaki’s Shirazi in *The Wish Maker*.
- 2) To investigate gender and gendering leading to marginalization in the society.
- 3) To highlight intersectionality, questioning the traditional gender roles.

Significance of the Study

The current study is very important and meaningful because it elaborates the concept of implicit and explicit ways through which LGBT are exploited in the society. Moreover, the significance of the current study lies in its scope because it explores the hidden issue of the society which are portrayed artistically. In the novel *The Wish Maker*, the author has portrayed patriarchy, marginalization, gender binaries exclusion, and intersectionality of gender and gendering. The writer mainly explores that how the society constructs gender.

Delimitation of the Study:

Though the selected novel is very rich and broad for analysis, however the researchers have delimited the study to the Queer analysis of gender binaries construction in Pakistani societies. The method adopted by the researchers is purely qualitative, the textual analysis of the novel while applying the queer perspective. The researchers do not have any concern with stylistic or semantic analysis of the novel and only focus on queer theory to identify marginalization of gender and intersectionality of gender and gendering in the novel *The Wish Maker*.

LITERATURE REVIEW

In in-grouping discrimination and prejudice LGBTQ+ communities act in certain ways as a

miniature of the larger social phenomenon known as gynophobia. Sex, gender, and gender expression are more fluid among LGBTQ+ communities, and these concepts are not often seen as being as essential as they are in dominant society. As a result, there is new research that enables comparison of social and mental health outcomes either masculine or feminine. This study demonstrates both masculine privilege and gynophobia to a great extent. (Blair & Hoskins, 2015, 2016; Serano, 2013a; Taywaditip, 2001).

In out-grouping discrimination and prejudice an examination of the psychosocial literature shows a propensity to police femininity more than masculinity. For instance, people who are born with the gender identity of a man faces more severe consequences for transgressing gender norms. Children's of femininity as seen by the greater rates of parents seeking treatment for their female children, are also perceived as requiring more medical or psychological treatment.

This research suggests that femininity is devalued and regulated, even though gender nonconformity (i.e., crossing the gender binary) is associated with the abuse and prejudice experienced by members of the LGBTQ+ community. This is not meant to imply that there should be a preference for one identity configuration over another when attempting to understand violent behavior (for example, gender nonconformity, femme, or femininity). Instead, this framing attempts to shed light on an element of discrimination that hasn't been fully clarified or addressed.

The term "gender" is used to describe a cultural fiction, according to Judith Butler (citation, 2011). The two essentialist biological sexes (i.e., male and female) serve as the sociocultural framework within which society produces gender archetypes of either masculinity or femininity. Stereotypical media depictions are just one example of how discourse and institutional practices, like these, which have an impact on society and consequently on individuals (Butler, citation, 2011), perpetuate and reinforce this fantasy. Gender is not synonymous with the concepts of sex or sexuality. To put it simply, sex is about physical traits, sexuality is about sexual orientation, which is defined as an emotional, physical, and/or romantic attraction, and gender is about attitudes, feelings, and behaviors that are present in a particular

societal environment. In other words, gender refers to attitudes, feelings, and behaviors that are displayed within a specific societal context.

All participants adopted a more constructivist view on the gender system, given the fact that their dominant beliefs about gender in society differed from essentialist binaries. "Gender is a construct, I counter that," said Sam (26, a Chinese-Dutch). "I do all kinds of things to 'go against' gender binarism," Sasha (26, a native Dutch speaker) showed, demonstrating how they question traditional views of femininity and masculinity.

The traditional binary definition centers around sex, which is determined at birth and includes the biological traits (such as genitalia, reproductive organs, and chromosomes) that define a person as male or female. Many people misunderstand or think that the terms "sex" and "gender" mean the same thing. According to the American Psychological Association citation (2012), gender refers to the socially created traits of femininity and masculinity, as well as the attitudes, feelings, and behaviors that are connected to sex.

Gender identity is an important no binary idea. It describes a person's unique experience of gender and is conceptualized as a spectrum with "male" and "female" at either end. Gender socialization, or learning how to act according to societal gender norms and gender roles, is the process by which children acquire their gender identities (Stockyards Citation 2006). This process is carried out by their parents, teachers, and schools student.

Sexual behavior hierarchy: Gayle Rubin investigated how society prioritizes particular sexual behaviors over others in her essay "Thinking Sex" from 1984. This normative framework, in Rubin's opinion, subsequently provided the foundation for discrimination and oppression.

Eve Kosofsky Sedgwick's influential work *Epistemology of the Closet* (1990) studied how society genders sexuality, for instance by defining your sexual identity primarily by the gender identities of the people you find attractive. *Study up on gender identity Gender Trouble*, written by Judith Butler in 1990, makes the argument that gender and sex are performative aspects of identity rather than inherent traits.

Queer theory's origin may be traced back to Teresa de Laurites, who was the first author to use the term. De Laurites gave a radical reinventing of sexuality freed from the binary divisions and norms imposed by heterosexual power structures, which Michael Warner would later label as "heteronormativity." Learn more about the idea that heterosexuality is the default and hence better expression of sexuality, often known as heteronormativity.

By indicating that people's gender identities are merely acts they play out for themselves, Judith Butler presents a postmodern take on gender in her groundbreaking book *Gender Trouble: Feminism and the Subversion of Identity* (1990). According to her, "Those who fail to approximate the norms are condemned to a death within life" (Butler, 1990). By talking about gender as an act or performance, she argues that it is not a fixed idea. As a result, she rejects simplicity and fixed identity in her understanding of gender. If one does not act in a manner that conforms to heteronormativity, they run the risk of losing any sense of their own gender. Historical patriarchy and its impact on society further support Butler's perspective. They do not act in a way that is in keeping with heteronormativity. Pakistani culture is defined by traditional heteronormative and patriarchal norms. The concept of heteronormativity, which refers to gender as a binary structure, is described as the idea that heterosexuality is the only sexual orientation or that sexual and romantic partnerships may only exist between people of different sexes. The entire idea and definition of heteronormativity, which brands Trans people as "aberrant" or "abnormal," "weird," "ill," and other such terms, constantly pushes them to the edges. *Undoing Gender* (2004) by Butler offers demonstrations of two crucial concepts—acknowledgement and gender abuse—that widen the gap between one's own identity and how others see them. People are constantly looking for approval because "each of us is a socially acceptable person through the presence of acceptance." It is essential to follow the cultural standards that establish who we are as people and as a community in order to communicate with others effectively. We see the norm as binding us, yet we continue to think of it as a tactic for fostering togetherness, according to Judith. The terms "public" or "community" when referring to a transgender person refer to the general population.

Stigma is one factor that fuels established negative opinions.

Goffman (1963) first formally described stigma as a quality that is highly disparaging. According to Goffman (1963), stigma is an ingrained component of society that obstructs basic interpersonal interactions because both stigmatized individual and non-stigmatized people may be reluctant to engage with one another. Goffman (1963) examines how the stigmatized person views themselves and their status in society. He examines the many coping mechanisms used by those who are stigmatized to deal with the opinions of others and the complex self-perceptions they develop as a result. Foucault (1976) disagrees that sexuality has been suppressed or is taboo, but he does think that sexual behavior should be limited by systematic measures.

He is certain that it is known as "the repressive theory." According to Foucault, sexuality is not innate but rather the result of discussions and disputes that are produced by society. He saw this as evidence of the "birth of homosexuality" and the rise in popularity of homosexuality as a way of life. By Rich (1980), the term "Compulsory Heterosexuality" become well-known. She claims that patriarchal culture has historically upheld these values. Any individual who doesn't meet those criteria is labelled "deviant" or "abhorrent." Rich used the following analogy to explain how norms and standards are so ingrained in society: "The inability to investigate heterosexuality as an institution is as refusing to understand that the economic structure known as capitalism or sarcasm's class structure is sustained by a number of factors, involving physical aggression as well as mistaken awareness."

According to Rubin, sexuality has its own set of laws, as well as its own forms of injustice and exploitation. Her main argument is that gender politics and sexuality are similar. Since the beginning of time, the dominant groups have negotiated and governed the concept of sexuality in this way. The theory of "sexual essentialism," which claims that sexuality is essentially a social construct that evolves over time and has no influence on a person's upbringing, beliefs, principles, or environmental circumstances, is severely criticized by Rubin.

In one of her writings from 2007, Ahmed describes how society views institutions like heterosexual

proximity, marriage, and the family as "good objects" that guarantee future happiness. Her essay focuses on those who are instantly classified as depressed because they fit into categories of difference or divergence. In the end, these people seek fulfilment in activities that are frowned upon by society's accepted norms. She dissects characters like the "miserable LGBTQ and wistful immigrant," demonstrating the need to differentiate between the false definition of contentment and the truly "happy," and examining the "dissatisfied records," in which each character represents a medium to highlight alternative means of surviving.

When talking about diversity, Piazza and Fasulo (2015) distinguish between the phrases "stigma" and "described identity." They contend that identity is a process by which people negotiate their sense of self in relationships with others and is not a given. Both the terms "mark" and "stigma" relate to a void or loss in which the person loses value. Being "marked" means having a unique trait, yet this is not in any way a flaw. Being "marked" means having a distinguishing characteristic, yet this is not in any way a flaw. It only discloses a unique or unique identity, which by definition should not be kept a secret but rather made known. The course of people's identity positions and narratives, as well as the contrast between large-scale, long-term societal changes impacting identity processes and smaller, more rapid discourse shifts around specific groups and labels, appear to be constant in reality.

The way that gender stereotypes in the media affect how viewers view the world and behave gives them greater weight. The gender roles, goals, and views of society can be seen via the lens of the media. The media affects how we see gender roles.

Serious social problems exist in Pakistan, including murder and families' explicit rejection of transsexual children. Bol (2011), an Urdu film, was the first of its sort to directly address this issue in Pakistan. The movie's writer-director Shoaib Mansoor offers a few words on the situation. "Since I've been so fortunate, I always remind myself of my duty to express thanks. The record appears to go on forever, yet it always comes to the conclusion that I was born a man. The thought of being born a woman or a hermaphrodite in a place like Pakistan, where obscurantism is universal, concerns me more than anything else. Bol

talks about transgender people's lives and struggles in Pakistan. Bol carefully deconstructs sexuality and sexual identity. The topic is emphasized in a broader sense, taking into account nationalist states, patriarchy, and feudalism.

After having seven daughters, the character Hakim Sahib in the film gets a transsexual son named Safi.

The prejudice, injustice, and taunts the youngster would encounter as they grew up in Pakistan are all things Hakeem Sahib is aware of. He finally locks Safi inside the security of the house. He isn't permitted to leave the house. The decision to get out the rumor that Safi is possessed by a jinn has been made by both of his parents. These pictures demonstrate how fear, humiliation, and prejudice surround the birth of a transgender person. Dissatisfaction that the infant is not acknowledged as a human being since they were not born into the traditional binary gender. Boll's narrator, Zineb, tells Safi's story throughout. She discusses the struggles, decisions, and setbacks he experienced during his life. Safi's world was confined to the four walls of his house because both his father and society as a whole kept his true identity from them. Safi is really a woman imprisoned in a man's body. He is, however, expected to behave in a manly manner and seek the kinds of goals that men generally have because he feels trapped in a man's body. But he has an odd attraction to men that makes him an outcast in society.

Khuda Mera Bhi Hai (Urdu: **خدا میرا بھی ہے**) is a Pakistani drama serial that aired on ARY Digital from 22 October 2016 to 10 April 2017. The serial is written by Asma Nabeel, directed by Shahid Shafaat and produced by Sana Shahnawaz. The title soundtrack has been composed and sung by Waqar Ali. It stars Ayesha Khan, Syed Gibran, Furqan Qureshi, Saba Hamid, Ali Khan, Mehmood Aslam, Hira Tareen and others.

The drama revolves around Mahagul (played by Ayesha Khan), a mother who gives birth to an intersex child named Noor (played by Furqan Qureshi), and the resulting challenges she faces in her family and society – where acceptance of the third gender remains a taboo. Noor's father, Zain (played by Syed Gibran) refuses to accept the baby and separates from his mother.

Mahagul is a conscientious, strong woman who envisions equal opportunities and fair treatment for

her child like any other normal being. She provides him a privileged upbringing and education while challenging societal norms. She is joined in her mission by Noor's tutor Mikaeel (played by Ali Khan), who becomes his caretaker and treats him like his own son. Mikaeel also develops feelings for Mahagul.

RESEARCH METHODOLOGY

The study is entirely qualitative. According to Shank (2002), qualitative research is "a type of systematic empirical inquiry into meaning." He means "planned, ordered, and public" when he says "systematic," as in "following rules agreed upon by members of the qualitative research community." He means that this form of research is anchored in the world of experience when he refers to it as empirical. According to the definition of meaning inquiry, researchers aim to understand how people make sense of their experiences. Denis and Lincoln (2000) state that qualitative research takes an interpretive and naturalistic approach: "This means that qualitative research studies things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them."

"Qualitative research is an investigation technique that primarily explores and focuses on underlying reasons, perspectives, and motives. It is commonly used to investigate complicated phenomena and to capture the complexity and depths of human experiences" (Merriam). According to Bell and Bryman (2007), qualitative research is "a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data." The researchers employed qualitative research methodology to answer the research questions, achieve the objectives, and analyze the data. The essence of qualitative research is concerned with understanding human behaviors, beliefs, values, and the way individuals perceive social and non-social problems in their specific contextual situations. This is why a qualitative tool was chosen. As a result, a qualitative technique was used to examine and analyze the words of the novel *The Wish Maker*, revealing hidden and unhidden meanings, as well as adding new meaning to the current text.

In addition, the meaning of the text exists in the mind of the researcher, making the researcher an exclusive entity. In other words, researchers are not restricted to

a particular objective meaning. This implies that researchers have the liberty to interpret the meaning in various ways. According to Denzin and Lincoln (2005), interpretive research is based on the researchers' established beliefs and feelings about the world and how they believe it should be comprehended.

Theoretical Framework:

The research is based on the textual analysis of Ali Sethi's novel *The Wish Maker* to identify the queer variables and examine how the marginalization and intersectionality of gender and gendering are portrayed in the novel. "The Wish Maker" by Ali Sethi is a novel that follows the story of Zaki Shirazi, a young boy from the United States who returns to Lahore, Pakistan to attend the wedding of his childhood friend and cousin, Samar Api. The novel delves into the political, social, and cultural changes in Pakistan from the 1980s to the 2000s, while also exploring the personal and family relationships of Zaki and Samar. Gender and sexuality are prominent themes in "The Wish Maker" by Ali Sethi. The novel explores the roles and expectations placed on women and men in Pakistani society, along with the challenges and opportunities they encounter while pursuing their dreams and desires. Although intersexuality and marginalization are not explicitly addressed in the novel, they can be inferred through certain themes and characters within the novel.

This study relies on textual analysis, which is a tool used by communication researchers to describe and evaluate the visual or audio features of a recorded message. Textual analysis is utilized to describe the content, structure, and purpose of messages found in texts. The primary goal of textual analysis is to determine the types of texts to be researched, acquire appropriate texts, and adopt a specific approach to analyze them (Frey, Botan, and Kreps, 1999).

According to Frey and his colleagues, textual analysis serves three purposes: assigning meaning to the text, understanding the impact of external variables on the text, and evaluating and critiquing the text (Frey, Botan, Friedman, and Kreps, 1992).

This study focuses on textual analysis, employing a qualitative approach to analyze the text. The aim of qualitative textual analysis is to uncover both the hidden and overt meanings within the novel.

Interpreting the text is essential to achieve the study objectives.

Data Collection:

This study relies on both primary and secondary data. The novel *The Wish Maker* serves as the primary source of information. Secondary sources of data collection include research publications, journals, magazines, newspapers, and other websites related to the topic. The information gathered takes the form of words, phrases, and sentences relevant to the issue.

The current study follows a step-by-step approach to data analysis. Firstly, the researchers read the novel multiple times to gain a better comprehension of its content. Secondly, in order to critically assess the data and construct a relevant and compelling narrative, the researchers documented important themes and points for the study. Lastly, the researchers highlighted scenes, dialogues, and characters that were significant for analysis.

DATA ANALYSIS

This chapter deals with the analysis of Ali Sethi's novel, *The Wish Maker*. In the context of queer theory, *The Wish Maker* is a novel that explores the various ways in which sex and gender are constructed and perceived in Pakistani society. Our analysis has been focused on how Zaki's queer identity shapes his sense of self and his relationships with others. Additionally, we have examined how the novel depicts the intersection of gender, gendering, and ethnicity in Pakistan, and how these factors contribute to marginalization.

Analysis of the Text

The Depiction of the Protagonist Zaki Sherazi as queer and Intersectionality Questioning the Traditional Gender and Gendering:

Intersectionality is a concept that encompasses situations where a person's physical sex features do not fit into standard male or female categories. Intersectionality can be explored in literature, including novels, as a means to question and challenge traditional gender roles and expectations. It can initiate discussions about the limitations and issues associated with fixed gender boundaries. Authors have the ability to shed light on the complexity of gender identity, societal pressures to

conform to a binary system, and the experiences and hardships faced by intersex individuals by incorporating intersex characters or addressing intersex themes. If intersectionality is addressed in *The Wish Maker*, it may delve into questions about the character's identity, the struggle to balance cultural expectations, and the navigation of their place within a society that often demands strict adherence to male or female gender stereotypes. This exploration can prompt readers to contemplate the limitations of rigid gender stereotypes and the importance of embracing diversity and inclusion.

The boy too was fair skinned and danced with slow movement of his shoulders and it was instantly sexual it was sexy in extreme. (P.23 Text)

In examining this passage through a queer theoretical lens, we can consider how it contributes to or challenges prevailing narratives about homosexuality. On one hand, the description may reinforce stereotypical notions of queer individuals as sexually attractive or hypersexualized. This representation can perpetuate harmful assumptions about queer people and their identities, reducing them to their sexual desires. By portraying Zaki Shirazi in this manner, the novel may be challenging societal norms and expectations around sexuality. It may be providing a counter-narrative that disrupts conventional ideas of what is considered "normal" or acceptable in terms of sexual expression. The text utilizes terms such as "fair-skinned," "slow," "sexual," and "sexy" to emphasize Zaki's attraction and appreciation for Saif's appearance and movements. These remarks imply that Zaki is not only observing Saif but also fantasizing about him and his body. Additionally, the novel employs repetition and intensity to depict Zaki's strong and immediate reaction to Saif's dance. The phrase "instantly sexual" is followed by "it was sexy in the extreme," indicating Zaki's admiration and fascination with Saif's performance. The adjective "extreme" also conveys that Zaki's feelings are extraordinary or unexpected.

You can do it on your own until you get married?" "You pregnant." Don't have to," said Isa. "Your babe can take the pill. Otherwise she'll get "Condoms also ..." said Moosa from the bed "Condoms suck," said Isa. Moosa made a squelching sound they laughed. Then do it with a boy (p. Text)

In the novel, the main character Zaki Shirazi suggests that individuals should engage in sexual activities with someone

of the same gender, thus highlighting the concept of homosexuality. The text can also be interpreted as a thought-provoking and provocative conversation between friends, where they openly express their opinions and preferences regarding sex. The phrase "Then do it with a boy" can be viewed as genuine advice or a proposition, indicating that the speaker is sincere and earnest about their suggestion. The speaker might be disclosing their own homosexuality or bisexuality, or encouraging the other person to explore their sexuality or experiment with a boy.

Never Marry," he said, shaking his head dismally at his own faint reflection in the Windshield. "You will forget the man you were, the man you wanted to be. Never marry (P. Text)

The novel reveals the driver's unhappiness and regret regarding his marriage and life. He advises Zaki to avoid making the same mistake and to refrain from getting married. According to him, marriage would change Zaki's individuality and identity, causing him to lose sight of his dreams and aspirations. The driver expresses his discontent and dissatisfaction with his own choices and circumstances. The book also portrays Tanvir's traditional and patriarchal views on marriage and gender roles. He emphasizes that Zaki will lose his autonomy and authority as a result of marriage, becoming subordinate and dependent on his wife. Tanvir believes that marriage will restrict Zaki's opportunities and freedoms, hindering his pursuit of dreams and ambitions. It is evident that he is projecting his own prejudices and biases against the institution of marriage.

Who Were generally more blunt, though Tara Tanvir herself was more like boys, then, Because she liked to say what was on her mind. (P. Text)

The remark implies that Zaki believes that being direct or speaking what one is thinking is a masculine trait, or that boys do it more than girls. Tara Tanvir, he claims, was more like boys back then since she wanted to communicate what was on her mind. He implies that this was uncommon or strange for a girl. Even the narrator looking for male tendencies in girls.

Why?" I said, touching his arm, his foot. "Why?"

"Stop it," he said.

"You want me to stop it?"

We appeared then to fight, and it was the opposite of what we were doing, but

There is a release in occupying an estrangement that gives weight to wishes and Ways of arriving satisfactorily at what we already know (P. Text)

The scene in which Zaki and his male friend Kazim engage in a sexual encounter in a hotel room is portrayed. Zaki is perplexed and intrigued by his feelings for Kazim, questioning why they are behaving in this manner. Their interaction escalates into an argument when Kazim insists that Zaki stop asking questions. However, Zaki argues that their disagreement is a way of expressing their emotions and perspectives. He suggests that being separate or distinct from one another brings a sense of relief or liberation, as it allows them to acknowledge their desires and their understanding of themselves and each other. It implies that they share a profound bond that surpasses the traditional or expected roles of friends or lovers.

This text realistically or intricately depicts homosexuality. It may suggest that Zaki and Kazim are uncertain about their sexual orientation, identity, or relationship. They may possess complex or contradictory aspects of their personalities, histories, or goals. They might also face challenges or societal pressures from family members or society who do not accept or acknowledge their homosexuality. Their argument could serve as a way to confront or cope with these challenges or pressures. They may find solace and support in each other's homosexuality, as they share similar desires and ways of being.

In October I joined the editorial board of a magazine called Peace and Justice The day after I joined it the editors participated in a sit-in with the janitors' what Vere working on the campus. And the week after that we led a protest march Rom Kendall Square to Downtown Crossing, waving flags and chanting slogans to condemn the occupation of a country with which I had no connection, but which I had found, in this time of new kinships, similar to my own. I was I Charge of magazine publicity, and took their flyers everywhere. I went to the Nineties Dance, to the South Asian Dance, to the Islamic Society Banquet, and I went to the Queer Dance, and

stood beneath the colors of the rainbow, which were mine. (P. Text)

The mention of attending the Queer Dance and standing beneath the colors of the rainbow, which the narrator recognizes as their own, indicates the queer aspect in this paragraph. This implies that the narrator is a member of the LGBTQ+ community and emphasizes their involvement and support for LGBTQ+ events and causes. It is right, The Queer Dance and rainbow colors are unambiguous signs of the paragraph's queerness. Other subtle indicators of the narrator's LGBT identification, such as their involvement in the magazine and the protests, might be interpreted as questioning the status quo and expressing solidarity with marginalized people. Queer theory challenges us to look beyond the obvious and challenge the assumptions and norms that influence our understanding of sexuality a command gender.

The defecation of gender and gendering lead to marginalization:

She meant to say these things to my mother, her daughter-in-law, who lived in

The same house and ran a magazine and was organizing the wedding and was felt to have acted as if she owned everything.

"There will be no wedding," said Daadi. "We are not responsible for any wedding.(P. Text)

In patriarchy society power and decision, taking are often connected with in male member of the family. But in this text daughter in law is overstepping the traditional boundaries and exerting control. Dadi and her daughter in law challenges these traditional gender norms. That women have specific and domestic roles and caregiving duties. This often challenges the binary construction of gender and hierarchal nature of gender expectation.

From a queer perspective, the given text appears to portray marginalization and power dynamics within a family context. Let's analyze the elements present in the text.

This text suggests that the speaker, Daadi, is marginalizing her daughter-in-law, who is organizing the wedding. Daadi's statement, "We are not responsible for any wedding," implies a

withdrawal of support and potentially excludes the daughter-in-law from decision-making processes and the overall planning of the event. This marginalization could stem from a variety of factors, including familial hierarchies, gender dynamics, or traditional expectations. Daadi's assertion that "she acted as if she owned everything" highlights a power struggle within the family. It suggests that the daughter-in-law's agency and authority in managing the magazine and organizing the wedding are perceived as a challenge to Daadi's control or influence. Overall, the text highlights a complex interplay of gender roles, power dynamics, and marginalization within a family setting.

Two years later I was born, and though in moments of hostility she

Claimed to be my aunt, entitled by the nature of that position to deferential Treatment, we were raised from the start to consider ourselves part of the same Litter. (P. chapter 2 Text)

From queer perspective it portrays the concept of marginalization through the relationship between the narrator and their aunt. The phrase "Two years later I was born" suggests that the narrator is younger than their aunt. Despite their age difference, the aunt claims to be the narrator's aunt in moments of hostility. This claim is used as a means to assert her authority and demand deferential treatment.

The mention of being entitled to deferential treatment based on the nature of the aunt's position as an aunt is significant. It implies that the aunt feels deserving of respect and obedience solely due to her familial role. This highlights a power dynamic within the family where the aunt tries to exercise control and exert dominance over the narrator.

The concept of marginalization is depicted through the power dynamics between the aunt and the narrator. The aunt, by claiming her position as an aunt, attempts to assert her authority and establish a hierarchy where she is entitled to special treatment. This behavior marginalizes the narrator and undermines their autonomy and agency.

Then the weekend arrived, and she heard that her husband had appeared outside the gate. He was not supposed to be seeing her because he was unemployed after quitting his job at a factory near the village, and was known in these periods to exploit her. Naseem Went outside the gate to see. He was there. They spoke. Naseem Brought him inside, fed him in the kitchen= and allowed him to stay. The night. And in the morning, after he had gone, she was filled With remorse, having parted with most of her money and exposed .Herself again as a weaver of wishes, a person who habitually Amounted to nothing:(P. Text)

Unemployment of the husband is depicted as being unemployed after leaving his work at a factory near the village. As he is no longer employed and may suffer financial troubles, he is marginalized in terms of financial security and possibly social standing.

Wife exploitation: It is stated that the husband is known to exploit the wife during these periods of unemployment. This suggests a power dynamic in which the husband exploits the wife's resources or vulnerabilities, further marginalizing her and putting her in danger.

The narrator refers to Naseem, probably the wife, as a "weaver of wishes" and someone who "consistently amounts to nothing." This description implies that she may have a marginalized role or low social position. Her hopes and dreams may not be realized or taken seriously, emphasizing her marginalization.

But Chhoti did belong to the village, and described the things that happened there with tormented involvement. She talked about the wives of her husband's Relations, women who, like her, lived in big houses in small, poor places and were known to one another because of their seclusion- a requirement for the Women of landed families. It was a life, Chhoti said, of waiting in cars and houses, of waiting for occasions that required the playing of roles: the women Vent to weddings, funerals, milaads, sometimes to watch the ashura ceremonies that were hosted by Shiia families in neighbouring villages. They heard stories and told stories that led to new understandings, to engagements and marriages that also broke and caused feuds. There

was a tendency for things to get Distorted that resulted from people's unavoidable reliance on one another; there were only so many good families of so many good castes, and it was impossible me to break out of some affiliations without imperiling others. Chhoti was grave when she described the things that happened to transgressors: their cattle were stolen, their fields were burned in daylight, their homes were broken into, and their women were abducted and paraded in the streets. She said such things were Common in the villages, where customs were old and went largely untouched by the new ways that developed continually in the cities. (P. Text)

The women in the village face concerns of marginalization. These ladies, including Chhoti, are characterized as living in large houses in remote, impoverished areas, cut off from the outside world. They have fewer interactions and are required to meet specific tasks and expectations within their society. Because of their isolation and reliance on one another, they have little prospects for social mobility and breaking free from old alliances. Furthermore, the paragraph discusses the penalties that transgressors incur, such as theft and property damage., as well as female abductions, all of which demonstrate a lack of safety and vulnerability for the village's marginalized residents. The reference to new ways of developing in cities implies a contrast between the village's stagnating traditional customs and the possibilities for advancement and change in urban places

Later she told Zakia about her friend Alice, who was black and a lesbian and was in the habit of settling Nargis's head in her lap and playing with her hair. "She calls me her doll," said Nargis. Zakia didn't ask any questions" You're shocked." Zakia said, "Not really." She didn't know about those things. (P. Text)

Queer theory is a branch of psychology that questions long-held beliefs about identity, sexuality, and gender, particularly heteronormativity, or the view that heterosexuality is the only normal and natural expression of sexuality. Queer theory is concerned with the ways in which LGBTQ+ persons are marginalized and oppressed by society. It aims to

understand why these people are excluded from mainstream society and how they can be integrated more fairly. Queer theory also investigates how power relations around sexuality and gender are established, as well as how these connections may be questioned and transformed. This sentence implies that LGBT people, like Alice, endure social marginalization. Nargis' remark on being dubbed a "doll" by Alice illustrates their tight and caring bond. It means that Alice regards Nargis as special and treats her with respect. However, Zakia's failure to recognize or comprehend these parts of Alice's identity points to a larger societal issue: the marginalization and lack of visibility of LGBTQ people. Zakia's reaction of not being horrified can be taken in several ways. It could be a reflection of Zakia's personal acceptance and lack of judgement towards Alice's identity, or it could be a reflection of her ignorance about LGBTQ experiences and the obstacles they confront. The latter interpretation maintains the notion that LGBTQ people are frequently marginalized or disregarded in society, and their experiences are marginalized or ignored. Based on familial and age claim the authority. It suggest the exclusion of gender based discrimination. Further in this continuation of paragraph this distinction based on family structure can be seen as an example of marginalization from a queer perspective. The absence of a father figure in the narrator's life sets them apart and creates a sense of exclusion. It suggests that traditional family structures, with both a mother and a father, are regarded as the norm and carry certain privileges within the social context of the novel.

Suri and Hukmi sat by her side and stroked Her back, soothed her with words when she awoke, made her drink at glasses of Water, had her pace the room and encouraged her to go back to sleep. (P. Chapter2 Text)

From the perspective of queer theory, the passage we selected from the novel *The Wish Maker* can be analyzed in terms of how gender is marginalized. This passage doesn't explicitly mention gender, we can examine the power dynamics and interactions to explore potential aspects of gender marginalization. Suri and Hukmi are caring for and supporting a female character who is in trouble in this scenario. Their actions of massaging her back, comforting her with words, forcing her to drink water, and coaxing

her to sleep again can all be considered acts of care and empathy.

Queer theory questions the notion of set gender roles and norms, recognizing that society frequently marginalizes people who do not comply with standard gender expectations. Suri and Hukmi are described in the passage as providing caregiving and emotional support, which are traditionally associated with feminine gender roles. Their activities are consistent with stereotypes of women as nurturing, soothing, and caring. Furthermore in this paragraph the traditional gender role that *dadi* is emotionally fragile dependent on male figure for emotional stability. The text implied that women are emotionally fragile and need support. As seen through the reaction of her son death.

She was standing above the tray with the Small jug of milk in her hand, and was holding her briefcase in the other hand.

She took it every morning to the office of the English-language daily for which she worked, and returned with it in the evening; and by then all items for the Running of the household had been bought. (P. Chapter2 Text)

From the perspective of queer theory, the passage could be interpreted as opposing established gender roles and customs that marginalize women by restricting them to household responsibilities. The woman in the paragraph violates the norm that women should be entirely responsible for caregiving and homemaking by working outside the home and taking on household tasks. From this vantage point, the sentence could be interpreted as a challenge to established gender roles and customs that marginalize women by restricting them to home responsibilities. The woman in the paragraph violates the norm that women should be entirely responsible for caregiving and homemaking by working outside the home and taking on household tasks.

This suggests from the departure of traditional role, this portray to subtle not to braking the traditional gender role and promoting that women can actively participated in the work place.

Samar Api's descriptions of life in the village were unimaginable. She said she wasn't allowed to sit with her male cousins, she wasn't allowed to speak until she was spoken

to, she wasn't allowed to step out of the house, not even to go into the garden unless she went with a servant. "We have to wear chadars when we go out," she said. "Even when we're sitting in the car. And I can't even see through it. And it's so bloody hot in Berhampur, like a bloody oven. (P. Text)

From the perspective of queer theory this selected text which is taken from "The Wish Maker" by Ali Sethi depicts gender-based marginalization through Samar Api's descriptions of her life in the village. Samar Api outlines a set of repressive norms imposed on her as a girl by her family and neighborhood. She reveals that she is not permitted to sit with her male cousins, talk unless spoken to, or even leave the house without being accompanied by a servant. These constraints clearly indicate how gender norms and expectations marginalize and limit the agency of girls and women. The passage also emphasizes the chador (a traditional covering garment) being imposed on girls and women. This demonstrates how gender-based dress standards are restrictive and limit women's visibility and freedom of movement.

Overall it highlighting the gender inequalities and power imbalances that exist within the community.

CONCLUSION

The overall research explores the novel *The Wish Maker* from the perspective of queer theory. The focus is on how the novel examines the concept that gender is socially constructed through societal norms and discourse. Additionally, the research aims to investigate how gender and gendering contribute to marginalization within the novel. The key arguments from the novel support these themes.

The Wish Maker, written by Ali Sethi, centers around the main character, Zaki Shirazi. The research intends to analyze and understand Zaki Shirazi's portrayal throughout the novel. Zaki is depicted as a young man living in 1990s Lahore, Pakistan, hailing from a middle-class background. He grapples with the complexities and challenges of a rapidly changing society. One key aspect of Zaki's portrayal is his internal struggle to reconcile traditional norms with his yearning for personal freedom. Zaki's character also serves as a lens through which the broader social and political landscape of Pakistan is examined.

From a queer theory perspective, Zaki Shirazi's character embodies a queer identity within Pakistani society. The novel deconstructs the traditional binary system of gender, challenging the notion that there are only two distinct categories of male and female. Zaki's portrayal highlights his homosexual tendencies, reflecting queer theorists' aim to dismantle these binaries and explore the nuanced space between male and female identities.

Recommendations for Future Research

As a researcher group our understanding of this novel *The wish maker*, there are many more area for academic research purposes. There are various literary theories that can be applied to Ali Sethi's work "*The Wish Maker*." **Feminist Theory** is one of the most often used literary theories. This idea can be used to examine the novel's portrayal of women and their roles "**Postcolonial Theory**" is another literary theory that might be used. This idea can be used to examine how the novel depicts Pakistan's relationship with the United States. **Marxist theory** can be applied to novel *The Wish Maker* by analyzing Pakistan's social and economic situation. The novel depicts Pakistan's connection with the United States, and Marxist theory can be used to analyze how this relationship is depicted. Marxist theory can also be applied to the novel's role of socioeconomic class and the way it impacts the characters. **THE READER RESPONSE THEORY** can also be applied to analyze the implied meaning of the text of the novel *The wish maker*.

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