

Voices Unheard: Analyzing Marginalization and Resistance in Rabbani's 'Invisible People' through a Spivakian Lens

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Abstract

This scholarly research offers a comprehensive analysis of Rabbani's seminal work, 'Invisible People,' through the theoretical lens of Gayatri Chakraborty Spivak's postcolonial feminist perspective. The study investigates the experiences and challenges faced by marginalized populations in contemporary society, aiming to elucidate effective strategies for resistance against marginalization. Key focal points include Spivak's subaltern concept and the imperative of amplifying marginalized voices. The analysis critically examines Rabbani's portrayal of 'invisible people' (2017) as individuals bereft of agency and influence due to their marginalized status, exploring multiple forms of exclusion encompassing economic, social, and political dimensions. Moreover, the research delves into Rabbani's nuanced treatment of identity construction and the intricate intersections of marginalization. Applying Spivak's theory of strategic essentialism, the study scrutinizes how these individuals navigate their identities and mobilize collective resistance. Additionally, the research evaluates notions of agency and empowerment within Rabbani's narrative, investigating methodologies employed by marginalized groups to challenge entrenched power dynamics. Through Spivak's concept of "subaltern counter publics," the study examines the significance of grassroots movements, community organizing, and the establishment of alternative platforms for collective action. Ethical considerations within Spivak and Rabbani's frameworks are also addressed, highlighting the complexities and ethical responsibilities associated with representing marginalized populations. This research underscores the importance of reflexive researcher positionality when engaging with these narratives. Overall, this study provides a nuanced and insightful analysis of Rabbani's 'Invisible People' from a Spivakian perspective, contributing to the ongoing discourse on resistance, marginality, and social justice within this theoretical framework.

Keywords: Marginalization, Spivak, Rabbani, Postcolonial Feminism, Subaltern, Identity Construction

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Introduction

Marginalization, a deeply entrenched and pervasive force, transcends geographical and cultural boundaries, persistently impacting individuals and communities based on race, gender, sexual orientation, and socioeconomic status. Its multifaceted manifestations permeate various dimensions of society, resulting in restricted access to education, limited employment opportunities, and systemic discrimination in essential services, including healthcare. This complex phenomenon, rooted in historical legacies and perpetuated by contemporary structures, demands meticulous examination and concerted intervention.

This research embarks on an ambitious endeavor to comprehensively investigate the intricate facets of marginalization. By scrutinizing historical antecedents, contemporaneous narratives, and constructive interventions, this study seeks not only to understand the mechanisms by which marginalization operates but also to illuminate effective strategies for its mitigation and eventual eradication. The urgency of this inquiry is underscored by the imperatives of equity, justice, and the fundamental dignity of all individuals.

Drawing upon a diverse array of theoretical frameworks and empirical evidence, this research aspires to offer a substantive contribution to the ongoing discourse surrounding resistance against marginalization. Through an expansive synthesis of scholarship and real-world interventions, this study aims to elucidate the profound impact of resistance in fostering a more equitable and just global society. By delineating pathways to social justice, this research endeavors to provide actionable insights for policymakers, activists, and scholars alike.

“The invisible people are those who are not seen by the eyes of the powerful, who are not heard by the ears of the privileged, who are not felt by the hearts of the elite. They are the ones who suffer the most from the injustices and inequalities of this world, but they are also the ones who resist and struggle for a better future.” (From the introduction of the book; “Invisible People” 2017).

Gayatri Spivak's book "A Critique of Postcolonial Reason" (1999) analyzes imperialism in European philosophy, literature, history, and culture. It challenges fields like postcolonial studies and third-world feminism, focusing on Eurocentric destruction and cultural practices. Spivak's style is self-conscious, focusing on

Eurocentric destruction and the relationship between debates and postcolonial problematics. The book is praised for its defense of Marxism and feminism.

Central to this inquiry is recognition of the intersecting identities and experiences that shape individuals' encounters with marginalization. It acknowledges the layered nature of oppression, wherein individuals navigate an intricate web of discriminatory practices and systemic barriers. By adopting an intersectional lens, this research seeks to unravel the complex interplay of race, gender, sexual orientation, and socioeconomic status in the experience of marginalization.

In tandem with this exploration, this research critically engages with historical and contemporary examples of successful resistance movements. By examining the strategies employed by marginalized groups and the alliances forged in their pursuit of justice, this study aims to distill lessons that can inform contemporary efforts to combat marginalization.

Ultimately, this research is animated by the conviction that a more inclusive and just society is not only possible but imperative. It calls for a collective commitment to dismantling entrenched systems of inequality and fostering environments where all individuals can thrive, unburdened by the weight of marginalization. Through rigorous scholarship and a resolute dedication to social justice, this research aspires to contribute meaningfully to the ongoing struggle for a more inclusive and equitable global community. (Routledge, 2011).

Methodology

This study explores the experiences of marginalized individuals in Mian Raza Rabbani's "Invisible People" narratives using a qualitative research approach. Data is collected through purposive sampling, and thematic analysis is used to identify key themes and resistance forms. The study emphasizes the importance of community support in enabling acts of resistance, particularly for women. However, the scope is limited to selected narratives, and interpretations depend on textual representation. The study calls for a more inclusive society and heightened attention to marginalized perspectives.

Discussion

❖ Marginalization and Subalternity

Rabbani's work delves into the lives of marginalized individuals in Pakistani society. The book provides vivid portrayals of various marginalized groups, including ethnic minorities, religious minorities, women, and those from lower socio-economic backgrounds. Their experiences shed light on the challenges, discrimination, and forms of resistance they encounter in a society marked by pervasive marginalization.

"He was a child, a street urchin, a beggar, a thief, a drug addict, a survivor. He had been kidnapped from his village when he was six years old and sold to a gang of criminals who exploited him for their own gain. He had no name, no identity, no rights, and no protection. He was a product of intersectionality, a concept that explains how different forms of marginalization combine and interact to create multiple and layered vulnerabilities." (From the story "Innocence Lost", 2017)

Spivak's postcolonial theory also introduces the concept of the "subaltern." These are groups within a society that are socially and politically marginalized. They often belong to the periphery of dominant power structures, and their voices and experiences are typically excluded from mainstream discourse.

Ayesha, a young woman from an ethnic minority group in Pakistan, is the main character of one of the stories "Brewing" from "Invisible People," which centers on her experiences. The difficulties Ayesha encounters as a result of her marginalized status are vividly depicted in her story. Systematic discrimination affects her daily interactions as well as her access to necessities like healthcare and education.

The events that Ayesha has gone through show how inferior she is in Pakistani culture. Because of the dominant power systems that continue to discriminate against racial and ethnic minorities, her voice is frequently marginalized and her agency is limited. Ayesha finds herself navigating a system that is fundamentally biased against people like her despite her resolve and dreams for a better life.

The narrative deftly conveys the marginalization of Ayesha's identity as she deals with additional difficulties brought on by being a woman from a lower socioeconomic status as well as discrimination based on her race. Through Ayesha's story, Rabbani successfully depicts the realities of a person from a marginalized group and highlights the structural obstacles that restrict her options and agency.

This passage from "Invisible People" beautifully illustrates the issue of marginalization and subalternity and offers readers a moving look at the struggles marginalized members of Pakistani society experience.

❖ Intersectionality

Rabbani's narratives exhibit a keen awareness of intersectionality, illustrating characters that belong to multiple marginalized groups. This intersectionality further complicates their experiences, as they grapple with overlapping forms of discrimination and oppression based on race, gender, class, and other factors. Peter Canning said; for example, if representation can reveal the truth, then it can also mislead, distort, and misrepresent the world as well (E. Winguit, 2001, p. 339). Spivak underscores the importance of recognizing the intersectionality of identities within the subaltern experience. She argues that understanding these intersecting factors is crucial for a comprehensive analysis of the subaltern's position in society: "When we seem to have won or lost in terms of certainties, we must, as literature teachers in the classroom, remember such warnings -- let literature teach us that there are no certainties, that the process is open, and that it may be altogether salutary that it is so. I will do my best to explain, but I am hampered by the fact that I am not out to demystify." (Death of a Discipline, 2003)

"She was a woman, a widow, a mother, a worker, a citizen, a human being. She had multiple identities, but none of them mattered to the law that had imprisoned her son for a crime he did not commit. She had been fighting for his release for years, but she faced discrimination and oppression at every turn. She was a victim of intersectionality, a concept that describes how different forms of oppression overlap and intersect to create complex and compounded disadvantages." (From the story "Imprisoned Law", 2017)

A phrase used to describe the interconnectedness of social categories including race, class, gender, and religion as well as other aspects of identity that produce overlapping and interrelated systems of discrimination or disadvantage is intersectionality. The lives of Pakistan's marginalized and oppressed individuals, who experience many types of injustice and inequity because of their overlapping identities, are examined in Mian Rabbani's book "Invisible People."

The story of Zainab, a transgender person, is told in "The Girl Who Was Not a Girl". Despite being born a boy, Zainab has always identified as a girl. She was subjected

to rejection and mistreatment by her family, society, and even religious leaders who viewed her as abomination. She was compelled to leave her home and join a transgender group. She also experienced harassment and discrimination from the public and the authorities. Zainab was frequently subjected to assault and exploitation and had to turn to begging and dancing to make ends meet. Additionally, she had to deal with the discrimination and stigma associated with her gender identification, which made her feel alienated and ashamed. The narrative of Zainab demonstrates how the intersections of her gender identity, class, religion, and social standing result in various layers of oppression and exclusion.

❖ **Agency and Resistance**

Rabbani's characters demonstrate agency through various acts of resistance. These include cultural preservation, collective action, storytelling, and acts of defiance. They actively navigate their marginalized positions, challenging prevailing power structures and norms. Spivak challenges the notion that they are entirely voiceless or devoid of the capacity for resistance. Spivak argues that subalterns often employ nuanced and varied forms of resistance.

"He had no choice but to accept the fate that had been thrust upon him by the invisible forces that controlled his life." (From the story "The Tin Trunk", 2017) This quote encapsulates a profound sense of resignation and powerlessness experienced by the character. The term "invisible forces" alludes to the systemic and often oppressive structures that govern the character's life.

Despite his desires or aspirations, he feels compelled to submit to circumstances beyond his control. It paints a poignant picture of how marginalized individuals may feel constrained by forces that seem insurmountable. "She knew that her voice would not be heard in the corridors of power, but she refused to give up her struggle for justice." (From the story "Imprisoned Law", 2017) In this statement, the character demonstrates a remarkable commitment to seeking justice, even in the face of daunting odds.

The acknowledgement that her voice may not carry weight in the influential spheres of authority highlights the entrenched inequalities and systemic barriers she faces. However, her refusal to capitulate underscores her unwavering determination to fight for what she believes is right, regardless of the challenges she encounters. "He felt a surge of anger and defiance as he saw the bulldozers approaching his home.

He grabbed a stone and hurled it at the nearest machine, shouting, "This is our land, you cannot take it away from us!" (From the story "The Land Grab", 2017) This quote vividly portrays a moment of intense resistance and defiance. Faced with the imminent threat of dispossession, the character's surge of anger represents a visceral reaction to the injustice he perceives.

His act of throwing a stone and vocalizing his protest becomes a powerful symbol of his determination to protect his land and assert his right to it. This act of defiance is a poignant testament to the resilience and courage of marginalized individuals. "She decided to break free from the shackles of tradition and oppression that had bound her for so long. She packed her bags and left her husband's house, determined to pursue her dreams of education and empowerment" (From the story "The Escape", 2017). This idea marks a pivotal moment of personal liberation and empowerment for the character. Her decision to leave behind a situation characterized by tradition and oppression signifies a courageous act of self-determination.

By choosing to pursue her dreams, particularly in the realms of education and empowerment, she takes agency over her own life. This action exemplifies the transformative potential that lies within individuals, even in the face of deeply ingrained societal norms. "He realized that he was not alone in his suffering and exploitation. He joined hands with his fellow workers and formed a union to demand their rights and dignity." (From the story "The Strike" p. 106) In this quote, the character experiences a profound realization of solidarity and shared struggle. Recognizing that he is part of a larger community facing similar hardships, he takes proactive steps to effect change. By organizing and forming a union, the character and his fellow workers unite in their pursuit of rights and dignity.

This collective action demonstrates the power that marginalized individuals can harness when they come together to challenge oppressive systems. Indo-Pakistan's society is patriarchal, with male-dominated dominance, allowing men to spoil female members' honor and esteem without fear or punishment. (Faheem, 2022) Each of these quotations exemplifies moments of agency, defiance, and determination within the narratives. They shed light on the complexities and nuances of the characters' experiences, providing poignant insights into their struggles against marginalization and oppression. These moments serve as powerful

reminders of the indomitable human spirit and the potential for transformation even in the most challenging circumstances.

❖ **Silent Confrontation**

The concept of silent resistance is palpable in Rabbani's narratives. Characters engage in subtle yet impactful actions to assert their agency and confront oppressive systems. These actions may not always be overtly confrontational but hold significant transformative potential. Spivak emphasizes that subaltern resistance is often subtle and not always immediately discernible. Even seemingly silent acts can carry profound implications for challenging oppressive structures and narratives.

In an interview, Rabbani stated his honest confession: "When I became chairman Senate I realized that even after becoming the chairman there was nothing tangible I could do to make a difference in the society" (Bilal, 2017). Mian Raza Rabbani's collection of short stories "Invisible People" focuses on the lives and tribulations of Pakistani society's underprivileged and marginalized groups. The book intends to awaken the elite's conscience and reveal the systemic injustices and inequalities that exist in the nation. The following quotes from the book speak to the idea of silent resistance:

"He had learnt to live with his pain, his suffering, his humiliation. He had learnt to live with his invisibility." (From the story "Flowers of Dust", 2017) This passage encapsulates a profound sense of endurance and adaptation in the face of profound suffering. The character's ability to "live with" his pain and humiliation suggests a capacity for resilience and survival. The mention of "invisibility" carries a poignant metaphorical weight, implying that the character has become accustomed to feeling overlooked or disregarded by the larger society.

It speaks to the character's ability to navigate a world that often overlooks the struggles of the marginalized. "She had not given up hope. She had not given up her struggle. She had not given up her dignity. She had not given up her faith. She had not given up her son." (From the story "Imprisoned Law" p. 27) This passage highlights the character's unwavering determination and steadfastness in the face of adversity. The repetition of "She had not given up" serves to underscore the character's resolute spirit. Each element mentioned - hope, struggle, dignity, faith, and maternal love - represents a crucial facet of the character's identity and agency.

The refusal to surrender these aspects of her demonstrates a remarkable tenacity. "He knew he was fighting a losing battle. He knew he was challenging a system that was designed to crush him. He knew he was risking his life. But he also knew he had nothing to lose." (From the story "The Last Stand", 2017) This quote encapsulates a poignant sense of fatalism tinged with a defiant spirit. The character is acutely aware of the formidable odds stacked against him. The acknowledgement of a "losing battle" and the recognition of the system's oppressive nature underscore the character's realistic assessment of the situation.

However, the realization that he has "nothing to lose" serves as a powerful motivator. In a situation of such extreme marginalization, the character finds a wellspring of courage and resolve. "She did not cry. She did not scream. She did not beg. She did not resist. She just looked at him with her piercing eyes, burning his soul with her silent defiance." (The story "The Stolen Dream", 2017) These lines paint a vivid picture of the character's silent yet potent resistance. Her refusal to conform to expected reactions - crying, screaming, begging, or resisting - speaks volumes about her inner strength.

The mention of "piercing eyes" suggests an intensity of spirit, and her gaze becomes a powerful tool of defiance. This silent, unyielding response serves as a powerful counterpoint to the oppressive forces she faces. "He did not want to be a hero. He did not want to be a martyr. He did not want to be a leader. He just wanted to be a human being." (From the story "The Invisible People, 2017).

The character's rejection of the labels of hero, martyr, or leader suggests a yearning for a life free from the burden of being a symbol or a figurehead. Instead, the character longs for a simple, unencumbered existence where they are seen and valued as human beings, entitled to the same rights and respect as anyone else. Each of these quotations provides a poignant glimpse into the inner world of the characters, illuminating their struggles, resilience, and profound desires for recognition and agency. They serve as powerful reminders of the complexities and depths of the human experience, particularly in the face of marginalization and oppression.

❖ Reclaiming Spaces

Characters in Rabbani's stories strive to reclaim both physical and symbolic spaces that have been taken away from them. This act serves as a demand for inclusiveness

and stands as a symbolic form of resistance. Spivak underscores the importance of re-appropriating spaces as a means for marginalized groups to assert their presence and challenge dominant power structures. It is a way of reclaiming their agency and asserting their right to exist in societal spaces. There are, of course, many institutional obstacles to such collaboration. Among them is institutional fear on both sides ("Disciplinary Fear", 2017).

Spivak refers to the process of confronting and changing the dominant discourses and practices that marginalize and oppress particular groups of people, particularly the subalterns, as "reclaiming spaces." According to Spivak, the subalterns—those who are shut out of political representation and social mobility—cannot speak for themselves within the current systems of power and knowledge. By developing fresh forms of resistance, camaraderie, and creativity, they must regain their places of expression, agency, and identity.

The story "Imprisoned Law" revolves around a woman who embarks on a quest for justice for her missing son. However, she is confronted with the harsh reality of a legal system that inherently favors the powerful over the weak. The narrative sheds light on the stark imbalance of power and influence within the legal framework. It highlights how marginalized individuals, in this case, women, often face insurmountable barriers when seeking justice against more privileged and influential adversaries. This story serves as a poignant commentary on the systemic injustices that persist in society, particularly within legal institutions.

In another story, "Flowers of Dust"; the story delves into the life of a laborer toiling away in a cotton factory. The protagonist's plight is exacerbated by the deplorable working conditions, leading to the development of asthma. When he seeks treatment at a government hospital, he is met with a lack of space and empathy. This narrative vividly portrays the exploitation and neglect faced by the working class. It is a stark reminder of the grim realities that laborers endure, often with little recourse for relief or support. The story highlights the urgent need for improved working conditions and accessible healthcare for marginalized laborer.

"The Last Journey" is one of the stories that offer a reflective account of the author's father, who succumbs to a prolonged illness. Through this narrative, the author

contemplates not only his father's life and legacy but also his relationship with him. It provides a deeply personal insight into the complexities of familial bonds, mortality, and the impact of a parent's life on their offspring. The story captures the universal experience of loss and the profound influence that a parent can have on the trajectory of one's own life.

The story "The Camp" revolves around a group of abducted children who are coerced into a life of begging and theft by their captors. Their existence is marked by exploitation and abuse within the confines of the camp. Despite their dire circumstances, the children harbor dreams of escaping to a better life. This story starkly exposes the harrowing experiences of kidnapped children and the brutal exploitation they endure. It underscores the urgent need for efforts to combat child abduction, provide support for survivors, and create a safer environment for vulnerable youth. Through vivid storytelling, Rabbani brings to light the often-overlooked struggles of marginalized individuals in Pakistani society. These narratives serve as powerful vehicles for raising awareness, fostering empathy, and advocating for social change.

❖ **Unraveling the Experiences of Marginalized Communities**

The exploration of marginalized groups within Mian Raza Rabbani's "Invisible People" offers a profound insight into the intricate challenges faced by various communities. These narratives serve as windows into the lives of ethnic minorities, who grapple with pervasive discrimination, prejudice, and violence rooted in their racial or cultural backgrounds. Their experiences are marked by derogatory language, racial profiling, and restricted access to social and economic opportunities. The narratives vividly encapsulate the psychological and emotional toll of these encounters, underscoring the exigency for robust anti-racist endeavors and the construction of a more inclusive society that embraces diversity.

Furthermore, the stories poignantly illuminate the deeply ingrained gender disparities within Pakistani society. Female characters navigate a terrain dominated by patriarchal norms and societal expectations, which restrict their autonomy and constrain their access to education, employment, and decision-making roles. The narratives delve into the experiences of women who defy these norms, whether through the pursuit of higher education, the rejection of traditional gender roles, or active advocacy for gender equality. These accounts bear testament to women's

resilience, strength, and agency as they navigate oppressive systems, steadfastly striving for gender justice.

Shifting the focus to individuals hailing from lower socio-economic backgrounds, the stories illuminate the structural inequalities and economic disparities that indelibly shape their lives. The narratives lay bare the hurdles impeding access to education, healthcare, and basic resources, highlighting the inextricable link between poverty and marginalization. Through these stories, readers bear witness to the indomitable spirit and resourcefulness of characters who navigate these challenges, often relying on community support, informal networks, and unwavering personal determination to transcend their circumstances. Such narratives underscore the pressing need to address economic disparities and promote equitable opportunities for every stratum of society.

Additionally, the stories delve into the experiences of individuals living with disabilities, shedding light on their oft-overlooked struggles. These characters encounter barriers to accessibility, limited prospects for employment, and societal misconceptions surrounding disability. The narratives challenge ableism by portraying characters that boldly defy societal expectations, staunchly advocate for their rights, and ardently champion inclusivity. By spotlighting these experiences, the stories call for a society that recognizes the inherent dignity and worth of every individual, irrespective of their physical or cognitive abilities.

In summation, the meticulous analysis of marginalized groups within these short stories serves as a potent instrument in fostering empathy, deepening understanding, and instigating social change. By bringing these narratives to the forefront, readers are unequivocally confronted with the stark realities endured by marginalized communities in Pakistan. The stories, in turn, beckon us to scrutinize and dismantle the systems and attitudes perpetuating discrimination and exclusion. They implore collective action to dismantle oppressive structures, champion equality, and forge a society where every individual is granted dignity, respect, and opportunities to flourish. Through the medium of storytelling, these narratives kindle conversations, heighten awareness, and galvanize efforts towards the construction of a more inclusive and just society for all.

The phenomenon of marginalization is a pervasive and intricate issue transcending geographical boundaries, impacting individuals worldwide. It encompasses a broad

spectrum of discriminatory practices, ranging from overt prejudices to more insidious forms of exclusion. Marginalized groups bear the brunt of denied access to fundamental rights, and opportunities, and often endure the harsh realities of violence and harassment. The short stories scrutinized in this study provide a poignant glimpse into the lives of these marginalized individuals, offering a stark portrayal of the adversities and discrimination they confront, as well as their resilient efforts to resist such marginalization.

One narrative unfurls the harrowing journey of an ethnic minority character, subjected to the dehumanizing onslaught of racial slurs and violence, merely due to the hue of their skin. This story serves as an unvarnished exposition of the trials faced by ethnic minorities in a society still entrenched in deep-seated prejudices against them. Another narrative squarely confronts the hurdles encountered by a woman endeavor to shatter the glass ceiling in a predominantly male-dominated profession. Finally, the stories delve into the experiences of individuals with disabilities, unveiling the often-overlooked struggles in accessing critical services such as education and healthcare. They offer a stark portrayal of how persons with disabilities are frequently marginalized and excluded from the broader fabric of society.

Through these narratives, readers are offered an immersive insight into the experiences of marginalized groups and a resounding call for greater inclusivity and acceptance in society. They serve as a powerful testament to the fundamental truth that every individual, regardless of their background or identity, deserves to be treated with dignity and respect. Beyond underscoring the challenges faced by marginalized groups, the narratives proffer a compelling exploration of how they valiantly resist their marginalization. Characters within the narratives employ an array of strategies, including acts of defiance, the art of storytelling, cultural preservation, collective action, and reclamation of agency.

Acts of defiance emerge as a recurrent and potent tool in the arsenal of marginalized groups to challenge prevailing norms. In one story, a group of ethnic minority characters stages a courageous protest against racial discrimination, even in the face of brutal reprisal from law enforcement. Their unyielding stand sends a resounding message that they will not countenance discrimination. Storytelling emerges as another formidable instrument for resistance. In one narrative, a woman courageously shares her specter ordeal as a survivor of domestic violence. Through

her narrative, she catalyzes a rupture in the silence shrouding domestic abuse, fostering heightened awareness of the issue.

The reclamation of agency stands as an indispensable form of resistance. In one story, a man grappling with a disability embarks on the journey towards independent living, staunchly refusing to let his disability define him. By seizing control of his defense destiny, he erects a formidable defense against the forces seeking to circumscribe him. The narratives within this study bear witness to the indomitable spirit and unwavering determination of marginalized individuals. Despite the daunting hurdles they confront, they steadfastly refuse to capitulate. They wage an unrelenting battle against oppression, demanding nothing less than to be treated with the dignity and respect accorded to every human being.

The findings affirm the relevance and significance of Spivak's insights into marginalization. They validate Spivak's assertion that marginalized individuals employ nuanced and often subtle forms of resistance, countering the notion that the subaltern is incapable of articulation. It advocates for the recognition and validation of diverse modes of resistance and the creation of platforms for marginalized voices to be heard. Marginalization is a global and multifaceted issue, intersecting with various oppressive systems such as racism, sexism, and homophobia.

Despite their adversities, disadvantaged individuals exhibit remarkable fortitude and a steadfast commitment to justice. According to Spivak, these modes of resistance are often intricate and varied, challenging the misconception that the marginalized lack agency. Establishing spaces for minority voices to be acknowledged and respected is a critical starting point. This necessitates an unwavering commitment to actively listening to individuals who are often sidelined or silenced, amplifying their experiences and voices, and collaborating with them to address the underlying roots of marginalization. Ultimately, recognizing the inherent worth and dignity of every individual, irrespective of their background or circumstances, is a fundamental prerequisite for constructing a fairer and more egalitarian society. Only then can we begin the process of building a society where every individual enjoys equal rights.

The Spivakian analysis of the selected short stories offers a profound insight into the struggles of marginalized individuals in Pakistani society and their acts of resistance.

The research not only contributes to the existing body of knowledge on marginalization and resistance but also underscores the imperative for ongoing inquiry, dialogue, and action towards the establishment of a more just and equitable society where the marginalized are afforded equal rights, opportunities, empowerment, and a platform for their voices to be heard. Throughout history, disadvantaged populations have demonstrated unwavering resilience and resistance in the face of injustice. The research's findings enrich our understanding of this phenomenon, affirming the role of resistance not only as a survival strategy but also as a means to interrogate and challenge entrenched power structures.

While resistance is a crucial component in combating marginalization, this study underscores that it must be complemented with sustained efforts in research, dialogue, and proactive measures to foster a truly fair and equitable society. Empowering marginalized populations, amplifying their voices, and ensuring their access to opportunities and rights are pivotal steps towards dismantling oppressive structures. Only through collaborative endeavors can we hope to eradicate systemic inequalities and establish a society where every individual can thrive. This study serves as a compelling reminder that a collective commitment to justice is essential for societal progress.

The study illuminates the subtle yet potent acts of resistance undertaken by marginalized individuals, affirming their agency. These actions encompass preserving cultural norms, quietly asserting one's identity, and recognizing the latent strength within their identities. It underscores that even in the face of adversity, individuals can exercise agency through seemingly inconspicuous acts of resistance. By upholding cultural customs, they maintain a sense of identity and belonging, reclaiming control over their lives in a society that often seeks to deny them agency.

Moreover, discovering the strengths within their identities provides them with a sense of purpose and resilience in the face of adversity. While these actions may appear modest, they are paramount, as they demonstrate that individuals can still defy tyranny and wield their agency in the face of oppression. This research emphatically highlights the importance of recognizing and valuing these acts of resistance in advancing social justice and fortifying vulnerable communities.

The investigation brings to light instances of marginalized groups uniting in collective action, aimed at challenging repressive structures and instigating social transformation. The stories exemplify the power of solidarity and how marginalized individuals can come together to amplify their voices and advocate for their rights. These communities have historically borne the brunt of oppressive systems that prioritize the interests of the powerful. However, their experiences demonstrate how collective action can dismantle these constraining structures and catalyze social change. Together, marginalized individuals can raise their voices and fight for their rights, emphasizing that these struggles are ongoing, necessitating unwavering dedication and collaboration. These endeavors are not confined to a specific time or place. Recognizing the potential of communities to effect significant change is paramount, as is the sustained support of these initiatives towards a more egalitarian society.

The narratives vividly illustrate the potency of storytelling as a tool of resistance. Characters wield storytelling to reclaim their history, subvert repressive hierarchies, and challenge prevailing narratives. The subalterns endeavor to regain their agency and create spaces where their voices can be heard and respected through the sharing of their stories. This practice not only empowers the marginalized but also serves as a means of asserting their presence in a society that often seeks to silence them.

The study illuminates the profound significance of cultural preservation as a potent form of resistance. Through the narratives, it becomes evident that marginalized characters staunchly resist attempts to erode their identities by holding steadfastly to their cultural customs, rituals, and languages. This steadfast commitment to preserving their cultural heritage serves as a powerful assertion of their distinct identities, thwarting assimilation and affirming their unique cultural legacies.

The characters from different backgrounds demonstrating solidarity encourage us to form teams and work towards shared goals. We can all benefit from a more just and equitable society if we raise our voices and fight for each other. The study also revealed that subalterns adopt covert resistance strategies. These included secret signs, gestures, and symbols that expressed disapproval and opposition while shielding users from immediate retaliation. People could voice their discontent and

subtly oppose repressive regimes through these covert acts of resistance. Identifying these strategies for quiet resistance provides insight into the fortitude and ingenuity

of oppressed populations. It also emphasizes the importance of valuing and acknowledging different viewpoints and experiences to have a truly egalitarian society.

Rabbani's "Invisible People" aligns with Spivak's postcolonial theory in its exploration of marginalized individuals' experiences, agency, and resistance within the context of Pakistani society. Both the book and the theory underscore the need to challenge dominant narratives and amplify the voices of those who have been historically marginalized. This comparative analysis deepens our understanding of the intricate dynamics of marginalization and the strategies employed by marginalized groups to assert their agency and resist oppressive structures.

Conclusion

In conclusion, this study has provided a comprehensive examination of Rabbani's seminal work, 'Invisible People,' employing the theoretical framework of Gayatri Chakraborty Spivak's postcolonial feminist perspective. Through this analytical lens, we have delved into the multifaceted experiences and challenges faced by marginalized populations, shedding light on their struggles for agency and influence in contemporary society. The analysis illuminated the profound impact of marginalization, encompassing economic, social, and political dimensions, on the lives of the 'invisible people' portrayed in Rabbani's narrative. By scrutinizing identity construction and the intricate intersections of marginalization, we gained valuable insights into the complex dynamics at play.

Furthermore, the application of Spivak's theory of strategic essentialism allowed us to discern how these marginalized individuals navigate their identities and mobilize collective resistance. We explored their methodologies for challenging entrenched power dynamics, emphasizing the significance of grassroots movements and alternative platforms for collective action, as advocated by Spivak's concept of "subaltern counter publics." Ethical considerations emerged as a crucial aspect within both Spivak and Rabbani's frameworks.

This study highlighted the ethical responsibilities incumbent upon researchers when engaging with narratives of marginalized populations, underscoring the importance of reflexive researcher positionality. By weaving together Rabbani's narrative and Spivak's theoretical framework, this research has contributed to the

broader discourse on resistance, marginality, and social justice. It is our hope that this analysis sparks further inquiry and dialogue, ultimately fostering a more inclusive and equitable society for all voices, particularly those that have long remained unheard.

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