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Discourse on Relocated Rape and Redefined Prostitution: A Critical Analysis of Nepal's Novel, *Gigolo*

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Abstract:

Swagat Nepal, in his novel *Gigolo*, has well presented a society, which very frequently comes to encounter and negotiate with uncommon practices then goes against of so-called straight jacketed features that this present society is supposed to bear and have it in name of sexual misconduct, prostitution and rape, respectively. His imagined community, on contrary of having many features being conventionalized these days, has been relocated and revisited in terms of practice of prostitution and rape or sexual misconduct as well. Though we see males being dominant and females a submissive and exploited character in name of rape and sexual misconduct or prostitution, Nepal has made a reversed sketching in his novel, where males are victims and females are seducer or rapists. This research article endvours to trace out such reversely relocated rape and redefined prostitutions in his novel.

Keywords: Rape, Prostitution, Victims, Conventional-Practice.

Background

Interrelations between literatures and society are duly assimilated and endorsed in different epochs of time. Society is well exposed through literatures and literatures do strongly uphold the social realities. Reading any piece of literatures is always supposed to reflect this or that type of social account: be that of present or past or future time or with blending of all. For the reason, Tyson writes, "A better understanding of the world in which we live, it seems to me, automatically comes along the ride when we study literature... (xii), and then cements the feeling that studying literature is a most enjoyable way of accessing the world. Winch argues that the interrelation between history, philosophy, literature and social theory is vital to a better understanding of our social worlds (Winch 1990); and he well supports the feeling as Tyson regards over literature as to be the mirror to reflect society in part or whole. So feel the literary figures and expose society from various angles through literatures.

As par difference in interests, some literary figures highlight present ongoing social realities and some make stronger reservations and remarks over the political dilly-dallying and see-sawing whereas some others make a subtle and analytical forecasting about upcoming community. The subject 'what and of when' do they pick up for developing the plot of their creations might vary nonetheless can't escape away from this or that of segment social set-up. Many authors do infallibly project society as it is and in course of experimentation, few of them make an alternative adjudication then forward totally de-familiarized, uncommon and unusual depiction of society through their creations.

In the same line, one of the emerging literary figures, besides his remarkable and noteworthy contribution in domains of: advocacy, teaching, journalism, sports and many more, Swagat

Nepal- who is a name of fame and meaning in present society- has depicted a completely unexpected, yet unpracticed and yet un-assumed society in his novel that has a scenario of prostitution and sexual abuse or rape which is far more unusual for present day people to guess and go with.

Analysis and Interpretation

Nepal, in his novel *Gigolo*, has well presented a society, which very frequently comes to encounter and negotiate with uncommon practices then goes against of so-called straight jacketed features that this present society is supposed to bear and have it in name of sexual misconduct, prostitution and rape, respectively.

Systems on 'how a society should be composed of, what like of members are to be subsumed and encompassed then what the different sorts of characters are about to function' are a way conventionalized in our society. From Plato's orientation of 'better state and quality citizen' to modern discourses on nation building in relation to 'conscious and capable citizens' as explained by Dobbins, various discussions are ever carried to lodge our expectation of having a civilized and sober society. Nonetheless mostly our societies, throughout the globe, are seen as patriarchal. There in, males seem to have comparatively advantageous position over females. This is an unfair and objectionable social praxis long set up and demands exacting and tenacious or taxing efforts to overcome because still the imbalances are in sight. Despite the consistent and considerable voicing against of such felony, it has not been taking swift progress as that has to take in fact. Every good or bad aspect of social life is such a prejudiced cum partial social construct where males are supposed to be beneficial agents and females as vanished and vanquished misfortune.

On contrary of such male benefiting propensity, Nepal strongly attacks through his novel. Throughout the plot of his novel, the author Nepal projects a male society being reeled under severe exploitation, seduction and sensual attraction. Normally, rape is regarded as an activity where women go being a sufferer and men as customer or aggressive coercer. Still prostitution or rape is supposed to be practiced in favor of male customers by submissive females. Bell writes, "First, prostitution does not constitute a transparent category of analysis; even the referent, 'the flesh-and-blood female body engaged in some form of sexual interaction in exchange for some kind of payment, has no inherent meaning and is signified differently in different discourses'" (2) and proves that females to be victims of prostitution or rape. Writing "In course of time that might have changed as 'viable occupation choice' for many women" (221), Hershatter too lays an idea that females will be as an object on sale for prostitution.

Be it the intermittent news about proliferated prostitution in countries, where it is defined as an illegal and punishable task, or news of major thoroughfares in other countries where institutionalized prostitution is accepted in name of 'red-light enterprise', the service offering side is female and males are projected as customers or visitors to them. The Rape Handbook edited by Savino and Turvey, takes the integrated reports about recently noticed rape cases from various countries and that proves as if rape is dared and done to serve the libidinal purpose of male; and the victims are ever and always the females.

An example in their collection, “in June of 2003, a 12-year-old girl was walking near Brookhaven Trailer Park in Monroe, North Carolina, when a man attacked her and pulled her into the woods. The victim told police that the man had tied her hands together with rope, put a knife to her throat, and raped her. He then stole \$21 from her. He also threatened to kill her if she told the police”(Savino and Turvey: 46) narrates a scene how is gender equation and power of rape is practiced in society. “Twenty-two-year-old Deadrick Rockett was convicted of forcible rape”(87)subsequently followed with “In 1999 a 19-year-old woman reported that a stranger on the rooftop of a building had raped her”(95) make the scene better in sight of people that rape is predominantly a male chauvinist and dominated ill-function. Next case in the very book reads “During the investigation of the rape of a young woman who was followed into her apartment building by an unknown male. He sexually assaulted her, and then choked her until she passed out, inside of the buildings elevator” (109). Forth case is like, “In August 1998 a 23-year-old woman was raped inside an elevator at knifepoint” (189). The fifth case reads, “In the summer of 1995 a woman was dragged up to the rooftop of a building where she was beaten and sexually assaulted” (194). One more case goes as “Nicole Armitage, 18, of Norfolk, Massachusetts. She was a University of Maine at Farmington student who claimed she had been raped by a stranger in a campus parking lot sometime in October of 2002”. All the examples extracted justify that rape is a function where a female is subdued, seduced and sucked. Koss and et all’s conclusive finding that ‘approximately 25% of female college students report being the victim of rape or attempted rape’ substantially adduces the conclusion that rape is an obnoxious practice in quest of quenching male libidinal desire or thrust.

But Nepal, making people to think from appositely opposite angle, has presented the scene in reverse manner. His imagined community, on contrary of having many features being conventionalized these days, has been relocated and revisited in terms of practice of prostitution and rape or sexual misconduct as well.

Denying the sexual connection between only people with opposite genders, queer theories try to explain the sexual relation among people having same gender too. But going far from it, he has come with new and alternative perception. Till this time, the practices and principles rape or sexual misconduct are assumed as an inhumanely posed coercive seduction over females by male creatures. The poem ‘Leda and the Swan’ by Yeats too presents the same scene where god zesus, in form of swan, seduced a helpless lady named Leda; and she had no way out to escape from it than to bear the defilement. But Nepal here shows in reserves way where male goes sufferer and women excessively enjoy seducing the males.

“Sir/Madam, intending to kill, she entailed me to have oral sex into her genitals, which was deposited with venomous poisons” (Trans, Nepal: 8) powerfully revisits the equations of usual sexual practice and shows a male in state of being sexually assaulted victim. Even the coercive sexual sounds are forced for joy of self but here it has been adopted as strategy of killing someone. Though Outshoorn writes “Most prostitution involves heterosexual sexual exchanges, with men buying the sexual services of women, within a set of social relations implying unequal power relationships between the sexes” (3) and argues that male demand coercive sexual relation in rape or prostitution, the author Nepal’s projection over character is exactly opposite. Male as helpless victims and females as arrogant rapist are the positions in Nepal’s presentation.

Till now only females do report to the courts and appeal for their rights stating that they are sexually assailed or assaulted. News and reporting about cases of rape in our nation too note in the same line. News headlines such as 'Niraule imprisoned for 8 years on charge of seducing a girl (web-news 1), 'Thapa an escapee after rape to a 25 years' lady in police trap' (web-news 2), 'one to rape 12 years old girl to jail now' (web-news 3), 'gang rape to one female in Terathum' (web-news 4) suffice a ground to understand that rape is mandatorily male ill action over females. In same line of thought, Sommerville writes, "In essence, historical treatments of interracial rape have often failed to consider that black men, especially slaves, could also cross racial boundaries and coerce a white woman or girl into having unwanted sex"(19). This sentence too means that rape is an action of males' desires and they begin it. "Sex has really meant white men having sex with enslaved women, forcefully or otherwise" (20) supports the argument that the discourse on rape never imagined to have female as rapist and male as raped one but Nepal has projected a binary of it. A helpless and disserted male character, who is suffered from sexual domination and imposed prostitution over him by group of females' gang rape time and often, is there.

The major character Noblechandra is profoundly suffered of serving many female customers every day. That would always be in force and behest of the girls. Though the present day society only thinks of having call girls, here Nobelchandra, the chief victim is working as the call boy. Lewis's idea (2003) "rape exists any time sexual intercourse occurs when it has not been initiated by the woman, out of her own genuine affection and desire" too asserts an idea that rape is an enterprise where the initiator must be a male. But the author's assertion, "the same day and in the same hotel as well as room, Nobelchandra was compelled to serve Mabee half a day and Bimaa half a day" (Nepal: 12) highlights the pathetic and sordid as well as fragile condition of the male character Nobelchandra. Even the science rates and regards one time intercourse in two days in early or three days in normal, how tough, enervating and disgusting it would be to Nobelchandra to be occupied by two nubile girls on the same day and be in same condition for long time.

Tamble's statement, "prostitution is 'nothing less than the commercialization of the sexual abuse and inequality that women suffer in the traditional family and can be nothing more' (75) also rightly justifies the arguments that prostitution or rape to be an atrocity against of females. Further assertion as "activities such as procuring women and girls for prostitution, pimping, and soliciting men for prostitution elicited nearly identical legal measures in multiple eras" (xiii) cements the feeling that rape or prostitution is such custom where females are to suffer. But, in course of answering the judges, Nobelchandra says, "offering the bouquets in father's statue, I wished for more rich and well-off clients as well as better stamina and increased degree of virility in myself" (Nepal :14). His such an answer too succinctly bespeaks that Nepal has presented a scenario where the prostitution has been completely taken a reverse switching than the contemporary world of this time denotes. In Nepal's text the prostitutes are males as they engage in flesh-trading and service seekers are females. That is totally a revisited and relocated assumption over prostitution.

"Suddenly Mabee commenced kissing him everywhere rampantly; Noble was indifferent and sans response at the beginning but endeavored to escape off later" (Nepal: 19) substantiates females' aggressive abuse over males for sex. "one male is helplessly shouting inside the vehicle,

one female is consistently kissing him a set of other females are violently caressing over his other sensually sensitive organs and genitals as well” (19) further shows that females are ingrained to have sexual attack in institutional manner over males. The gender violence that the modern world mostly focuses has been altered here. The theoretical definition of rape in words of Tredoux ‘by the common law definition, rape is sex without consent. Rape is thus sexual robbery, sexual burglary being unknown’ is not uncommon in novel. But the practice of rape is totally projected in different way that the current news headlines of contemporary society and observation of Handbook of Rape by Savino and Turvey shows.

Continuing ahead, Nepal adds in his plot, “It has been long time. Nobel is excessively enervated and tired out. With all five females, he surrendered to serve sometimes individually and sometimes in group” (23) and that vividly uploads a picture in mind of every reader that how pathetic and helpless males are going to be in the upcoming community. Such a community is not only a fancy or fantasy of Nepal’s mind. Surprising the whole human-minds and jerking the total parameters of mindset, a scientific investigation discovered and endorsed a truth that the Y chromosome inbuilt in male sperms has considerably decreased from 1450 to 45, in between three hundred thousand years back to current time. More depressingly the news turns U, when we envisage a future, as the scientists proclaim, where the number of male population may be zero, five millions years later, if chromosome count continues to slow down in the similar way (Nepal : Back Cover Page). To aware people on upcoming pestilential condition and warn them to have preventive actions right after the acknowledgment of fact, Nepal has been able to alarmingly alert people with prospective males’ misfortune in that time with this reversely coerced rape.

Going on reversed manner, commodification of the males has been well reflected in his novel. “Even in the commercial advertisement of a car, a male figure is featured. So is in promo of the flat or house. Models are only the lads. The news anchoring too is dominated by the boys, who are shown as smarter than smart” (42) endorses that boys are deliberately advertised as that could be of solace for the females who were in desperate search of virile and smart boys ever as their customers. *O’Neill* statement “an important aspect is the attempt to collect and show in a purposeful way what usually remains hidden in the literature and research on women working as prostitutes and on prostitution” (14) marks women as prostitutes where Nepal projects males to supplant the gamut of women, who are apt for sexual tradeoff.

“He is snapping the very scene where dancers, signer and everyone on the stage are only males. Guest and visitors are only females. Waiters to collect the orders and serve them are only males. The waiters, males, should make a kiss to each customer reporting there and should accompany them to take some foods” (Nepal: 47) is in 180 degree difference than what today’s sex market and prostitution industry define the situation. Hershatter deems the prostitution to be viable occupation for females in order to have their lives. Regarding prostitution as a womanly enterprise, Chapkis writes, “Moreover, prostitution and the wider sex industry serve to underpin and reinforce prostitution as a patriarchal institution that affects all women and gendered relations. Second, in contemporary society, prostitution for many women is freely chosen as a form of work, and women working in the sex industry deserve the same rights and liberties as other workers, including freedom from fear, exploitation and violence in the course of their work. Additionally, sex work or erotic labour can actually be a ‘liberatory terrain for women’

(1). The authors regard women to work as an agent to generate erotic sensation to male people into various stations whereas Nepal has made a reverse projection of the scenario; there in, males are serving to generate erotic sensation on female characters. Lust is shown as more feminine characteristics. Libidinal excessivenesses are projected by females, invitations are initiated by them and males are doomed to satisfy females as far as possible.

In the middle of novel, a character, Murmu, one of visitors speaks, “we have kept you males in brothel and have used you in turn and round still we females have not wrangled to each other” (Nepal: 106). It discloses the mode of prostitution which is imposed over males. In contrary of today’s practice and principles of prostitutions, in Nepal’s novel, the vanquished is male and victorious is female. Though Edwards says that ‘women manage to make out by separating their bodies from their souls by ‘performing’ the ‘prostitute’ role’, Nepal projects a society where only the excessive domination and occupation of female exists and males are compelled to work out as prostitutes by separating their bodies from the souls. Together with it, Nepal has envisioned a complete female-controlled society, where ministers, administrators, rulers, judges, advocates, entrepreneurs all are females. So are the president, vice-president and secretaries too.

“God has gifted people with sex. Society and marriage are later setup by humans, pundits and hypocrites. Marriage has rituals and hypocrisies whereas sex has devotion and devotion” (Nepal: 129) too endeavors to withstand the entrenched and yet withhold notion of sex. Altering the common and usual understating, novelist Nepal, through his characters, advises society to demarcate the sex and marriage into two independent and unconnected domains. The requirement of one for another is somehow negated. Relation of marriage for sexual contact as mandatory norms is not considered as the divine law. Novel presents it as a human construct and reflection of mediocre practice. Thus, many females too have been having sex with various males, in Nepal’s novel.

“Even after being faint and unconscious, Shur was addressing and accusing him (the male ministers)- you are the one who keep on changing ideology time and again and switch there where can devour more. You consistently keep in eloping with various ideas and call me gigolo? Answer, how long do you indulge political prostitution?” (Nepal: 133) marks a sarcastic and ironical remarks over agonizingly turbulent and transitory political situation of nation. The sentence as a missile of massive power has given a stunning criticism over the ever fluctuating and inflexible leadership of the country at present. Besides it has tried to make the word prostitute mean outside the industry of flesh trade and forcible sexual assault as defined by canonized authors till the time. A new and interdisciplinary use of word has been practiced. Novelist Nepal entails readers to think that prostitution can be even of ideas and polices, not only of mere flesh.

Author’s tactful art of observing poly-forms of prostitutions in nature and time deserves salute. Besides of body, he has highlighted the political prostitutions as well, where our leaders are busy in price-tagging and auctioning the national sovereignty, prestige and honor. That is far outlandish than flesh trade is. As prostitution adopts so many of partners in life and simply cares of sexual romance, our politicians are also changing their principles, adopting different power stations and surrendering in front of many. More powerfully, as prostitutions are in illegal enterprises, what our politicians do is also out of legal provision and assumptions. Current

political prostitution of nation is well exhibited. Seduction over nation's virginity is and nation's helpless surrendering on their seduction over her is analogically presented with sordid condition of excessively seduced male character in the novel.

Conclusion

Reaching in far distance from normal assumption of people and versions of documented literatures, Nepal has accomplished to pose a new and totally reversed track of prostitution and relocation of rape through his novel *Gigolo*. He has endeavored to set up an alternative or reverse discourse on it.

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