

PalArch's Journal of Archaeology of Egypt / Egyptology

CLASS STRATIFICATION: A MARXIST VIEW OF FATIMA BHUTTO'S THE RUNAWAY

Iqra Rauf¹, Sehrish Ashraf², Nazia Ashfaq³

¹M. Phil Scholar, Department of English, Language and Literature, The University of Lahore,
Sargodha Campus, Punjab, Pakistan.

²Lecturer, Department of English, Language and Literature, The University of Lahore,
Sargodha Campus, Punjab, Pakistan.

³M. Phil Scholar, Department of English, Language and Literature, The University of Lahore,
Sargodha Campus, Punjab, Pakistan.

Corresponding Author Email: sehrish.ashraf@ell.uol.edu.pk

Iqra Rauf, Sehrish Ashraf, Nazia Ashfaq. Class Stratification: A Marxist View Of Fatima Bhutto's The Runaway-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(1), 305-317. ISSN 1567-214x

Keywords: Stratification, Consciousness, Exploitation, Hierarchy, Marxism, Marginalization

ABSTRACT

This study is an investigation of the class stratification and class consciousness in Fatima Bhutto's *The Runaways*. It further examines the role of ideologies and discourse in supporting capitalism and sustaining the hierarchy of classes in the world of have and have not. The researcher analyzes the struggle of the have not to raise voice and resist against the economic exploitation and the extent to which this struggle can be fruitful or futile. The primary source of data for this study is Fatima Bhutto's *The Runaways*. A detailed and extensive study of the textual evidences from the novel has enabled the researcher to interpret the text in the light of Marxism and the concepts of Class Stratification and Class Consciousness. The findings of this study show that countless instances of different modes of expressing class stratification and class consciousness are embedded in the narrative of the selected text, and the researcher concludes that ideology has an unchallengeable role in strengthening class stratification. Moreover, this study explicates and acknowledges the struggle of those who have developed consciousness about their status of being marginalized and being exploited and are capable of resisting the hierarchy of class though with no fruitful end. This study is of qualitative nature and Textual Analysis has been conducted to meet the objectives of this research.

INTRODUCTION

Fatima Bhutto belongs to an era of the Pakistani fiction which is marked with the literary expedition of amalgamation national politics and the concerns of global nature. Her major works include *Songs of Blood and Blood and Whispers of the Desert*. In 2014 her work *The Shadow of the Crescent Moon* was in the longlist of Bailey Women's Prize for Fiction. Bhutto's writings offer a first-hand experience of the politics of Pakistan as she hails from a family with controversial political background. Her grandfather was hanged by a military dictator General Zia-ul-Haque. Butto's father was later assassinated for which Fatima Bhutto blames her aunt Benazir Bhutto. In Bhutto's writing one can observe a very detailed delineation of violence and complexities in FATA, and these she further hints towards the political complexities due to the proximity of the Afghan border. Fatima has written the fiction in which terror and fear are interwoven with the lives of the common man. Fatima Bhutto's narrative addresses the issues like Feminism, Marxism and Politics too. She exposes the war which has multiple sides ranging from drone attacks to the religious conflicts between Shia, Sunni and the insurgents fought against Army for gaining independence from the state and government.

This research analyzes Fatima Bhutto's *The Runaways* in the light of Marxism. This study is based upon an analysis of class struggle, class consciousness and the core of class stratification in the Pakistan and the Britain where the immigrants from the third world survive as second-class citizens. It further examines the role of ideology to economically marginalize and exploit the have nots of the society, and the extent to which the poor class internalizes its servitude. This research effort may be regarded as a step towards creating awareness about the shackles of class suppression. The characters in the selected text struggle to break these shackles but the system of capitalism reinforces class stratification in the human world.

The researcher in this study has selected this novel because it is relevant to the contemporary Pakistan, it highlights the mechanism of the world powers to control the world either through ideologies or by the use of force and it weaves the postcolonial concerns with the Marxist ideas of a society. The theory of Marxism has been selected here to gain insight because Marxism asserts itself as a theoretical and practical approach aiming at exposing the vices of not only capitalism but other types of suppressive practices springing from capitalism. It has made markedly liberating influence in the context of the hierarchy of class by enlightening through the propaganda of humanitarian ideas. As Marx and Engels (1968) laid the foundation of Marxism by unveiling a tenet that, "the ruling ideas of any age are the ideas of its ruling strata" (Marx & Engels, 1986, p. 37).

BACKGROUND OF THE STUDY:

Fatima Bhutto's *The Runaways* selected as a primary source of data for this study is a narrative about the characters lying on periphery on the national level and the third world citizens surviving in some other countries with the status of being second class citizens and inferior beings because the capitalist powers of this world have snatched their resources and have subjected them to the stereotyped identities of their own choice. The researcher in this study has

selected this novel because it is relevant to the contemporary Pakistan, it highlights the mechanism of the world powers to control the world either through ideologies or by the use of force and it weaves the postcolonial concerns with the Marxist ideas of a society. The theory of Marxism has been selected here to gain insight because Marxism asserts itself as a theoretical and practical approach aiming at exposing the vices of not only capitalism but other types of suppressive practices springing from capitalism. It has made markedly liberating influence in the context of the hierarchy of class by enlightening through the propaganda of humanitarian ideas. As Marx and Engels (1968) laid the foundation of Marxism by unveiling a tenet that, “the ruling ideas of any age are the ideas of its ruling strata” (Marx & Engels, 1986, p. 37).

The increasing globalization and this world turned into a global village are nothing but an outcome of the accumulated practices of skillful practices to dominate market and economic control by those nations which supported or sustained colonialism either with the help of their technological advancement or prosperous resources. Kohn (2014) relates it as, “the colonial powers achieved their further expansion by creating the markets, and conditions for labor under which the less developed and less advanced countries particularly the less advanced ones - marked with the history of deprivation and economic dependence owing to their status of being colonized - were forced to wither surrender willingly or face domination and suppression through economic sanctions and political domination” (Kohn, 2014). One of the most significant and obvious impacts of globalization is that it is believed to be an initiator of the trend which dismantled the control and authority of the economic system sustained by the trans-national industrial units and mega corporations resting on the capitalist system of economy (Kellner, 2002). This study is an attempt to examine and analyze such trends.

RESEARCH QUESTIONS

- 1) How do the characters develop class consciousness to fight against class division in *The Runaways*?
- 2) In what ways do ideology support and sustain class stratification as depicted in *The Runaways*?

SIGNIFICANCE OF THE STUDY

In the contemporary age it has been observed that the studies based upon class and class struggle, though of central significance, are no more a fashion or trend of the day. As Milner sums up in the words of Stefan Collini, “In the frequently incanted quartet of race, class, gender and sexual orientation there is no doubt that class has been the least fashionable... despite the fact that all the evidences suggest that class remains the single most powerful determinant of life chances”. In this research the researcher has paid particular attention to the socio-economic circumstances of the characters and the researcher’s attention is reserved to the class stratification and class consciousness leading towards the journey of resistance and ultimate tragic ends of those who are a victim to class division. Keeping in mind the objectives of the study the role of ideology too has been analyzed in sustaining the structure of class and class stratification.

This research is significant to highlight the adverse impacts of capitalism and the unequal concentration of wealth in human societies.

LITERATURE REVIEW

Class stratification in any society does not go alone. It intensifies with gender discrimination and ethnic differences. Muhammad Hanif in *Our Lady of Alice* Bahtti and Arundhati Roy in *The God of Small Things* portray a world where class division along with gender stereotypes makes it impossible for the protagonists and the other characters to survive. Asghar, Fatima and Ahmed (2020) analyze these two texts in the light of Marxism which has the tenets to expose the devastating impacts of Marxism. This study is a critical elaboration of the struggle of the lower class to struggle for sustaining their self-respect while working for the interests of the capitalists. This study further examines the ideologies working to ensure the marginalization of the poor and the proletariat. The foundation of capitalism lies on commodification and objectification of man as Tyson puts in these words, "The core belief of capitalism is that, 'you are what you own', and the value of any individual is as great as are his possessions" (Tyson, p. 70). Royanian and Omrani (2016) have examined this concept of commodification in Shakespeare's writings. The researchers regard literature as a tool to critique class stratification, unequal distribution of resources, and suppressive ideologies, as discussed by Karl Heinrich Marx who treats it as an inevitable phenomenon to read literature as a medium throughout the history to expose the social structure of class and class consciousness. Shakespeare's works *Hamlet* and *Merchant of Venice*, without any doubt expose the oppressive tendencies of the bourgeoisie, economic exploitation and objectification of the lower strata of the society.

Anam, Lodhi and Anwar (2021) investigate and analyze Fatima Bhutto's two novels *The Shadow of the Crescent Moon* (2013) and *The Runaways* (2008) as the narratives embedded with social radicalization, psychological impacts of war and political imbroglios. This study lays emphasis on the mechanism of politics and its impacts on the personal and social lives of the characters with particular reference to the post 9/11 world of Tribal areas. The researchers opine that Fatima Bhutto's narratives are imbued with the references towards war on error, and its consequences which impacts cultural dimensions of society and personal relationships. The selected texts have a saga of emotional concerns and psychological disorders of the Muslims in the setting of post 9/11.

In *The Runaways* there are three characters who become radical while struggling to survive in the worlds which treat them as aliens. These characters, in the quest of their true identities become terrorists. The after effects of post 9/11 transformed the nature of tribal system and diverted the orientation of internal and external security situations in Pakistan. The trauma of post 9/11 goes beyond the boundaries of borders and US drone attacks, infinite prejudice against the Muslims of the world and terror attacks are some of the issues dealt in the novels of Fatima Bhutto.

RESEARCH METHODOLOGY

This study is a Marxist analysis of Fatima Bhutto's *The Runaway*. Karl Marx's and Engels' theory of Marxism and Marxist criticism have been used as

theoretical framework for the current study. This research is an investigation into the selected text for tracing out the elements of class consciousness, class struggle and the role of ideologies in sustaining the hierarchies of class based upon economy. The research is a critical analysis of the characters' journey towards fulfilling their desires and dreams in the context of economic marginalization in Fatima Bhutto's *The Runaways*.

Source of Data

The primary source of study for this study is Fatima Bhutto's novel *The Runaways*. The basic focus of this study is the interpretation and analysis of class consciousness and the effects of capitalism on the characters in the selected text.

RESEARCH TOOLS/INSTRUMENT

As the textual analysis has been done to trace out the elements of class consciousness and class struggle embedded in the text, qualitative analysis is the most suitable instrument for this study.

THEORETICAL FRAMEWORK

The foundation of Marxist criticism and its tenets was laid by Karl Marx who is a German Philosopher. According to Marx and Engels it is the economic and political scenario of any society which can determine its social structure and cultural fabric. This idea of mutual dependence between economy, politics, and social fabric led towards the terms like Base, Superstructure and Structure. The *Communist Manifesto* (1848) and *The German Ideology* (1846) offer a very comprehensive detail of these terms. Marx and Engels coined these terms in response to the hardships arising from the rise of capitalism.

These theories offer insight into the mechanism of societies going through constant alterations and upheaval. Karl Marx, in the very beginning of his book, *A Contribution to the Critique of Political Economy*, writes the fundamental notion behind proposing the idea of superstructure; "In the social production which men carry on they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material powers of production. The totality of the relations of production constitutes the economic structure of society - the real foundation, on which legal and political superstructures arise and to which definite forms of social consciousness correspond. The mode of production of material life determines the general character of the social, political, and spiritual processes of life" (Jay, 1993, p. 250).

Karl Marx relates an account of dialectical history and suggests that every individual as a social being is a product the economic realities and political factors. He sums up this phenomenon in the words, "It is not the consciousness of men that determines their being, but on the contrary, their social being determines their consciousness" (1865, p. 165). Simply put into words it can be asserted that it is the social class which sets the direction of the individual's viewpoints and outlook. The ideas of superstructure and base encompass this

concept of social class determining the individual thoughts and approaches in life.

DATA ANALYSIS

Fatima Bhutto's novel *The Runaways* is based upon a narrative reflecting human consciousness and its development in the world marked with economic troubles and financial frustration. The central character of this novel hails from a family which lives in a center of poverty and knows the taste of deprivations and unfulfilled desires. Her mother is the one who earns bread and butter for the family and her means of earning is her own body. She massages the bodies of the rich ladies and the extent of their poverty level touches the level where the family has to borrow even the culinary items from the neighbors like Osama Shah. "The wolf that abides by the law of the jungle shall prosper and thrive, the wolf that breaks it must die" (Bhutto, p. 240).

"When she was in class four, Anita had her own troubles. She didn't have time to worry about being poor" (Bhutto, 2018, p. 12). The perks of poverty are not limited to hunger and unfulfilled desires but it goes beyond the extent of bruising one's respect and integrity. Anita, despite being a bright student, suffers in the school where she is treated as someone Other and inferior, and she goes through the bitterness of being bullied. What makes Anita's life worse is the differences in the world of realities and her self-fabricated world of illusions and dreams. Her eyes have the brightness of dreams for a luxurious life. But her reality is a small home in Machar colony where she lives with her mother and a brother who is capable of earning hardly any money too insufficient to run a family.

Anita's consciousness develops in the influence of her poverty-stricken family and her neighborhood enjoying their lives with all the possible blessings of this world. Anita and her experiences reveal that being a have not and exposed to the world of have's makes ones mental makeup complex and full of irreconcilable realities leading towards identity crisis and one's consciousness to break the shackles of poverty. Fatima Bhutto's *The Runaway* is regarded as a narrative of radicalization and here one can observe it is the chains of poverty which being broken throws the characters in the abyss of radicalization, "Together we will shake your chains to the earth like dew, together we will make sure no more such things fall upon you" (Bhutto, 2018, p. 85).

Anita's bond with Osama initiates with her basic needs and her thirst of knowledge being fulfilled by Osama, who makes Anita feel alive and blessed with luxuries of life. Comrade Osama imparts Anita with the messages of Ghalib, Faiz Ahmed Faiz and Habib Jalib. Anita learns the message of liberty, change, revolution and freedom from these literary figures. Osama ignites her by saying her a lion who is powerful enough to fight against the atrocities done upon the economically marginalized and the injustice this world faces in the hands of those who have grabbed all the resources of this world. He sparks the flame of hope in Anita by stating that one day she will be capable of ruling this world with her courage and a strong sense of fairness.

Anita expresses her passionate inclination towards learning everything she has not ever learnt and Osama not only teaches her the knowledge of books but also guides her towards the path of fearlessness and success knowing no limits of class and gender. Anita being, absolutely conscious of the flaws of her life finally realizes the need to alter it by hook or by crook.

Fatima Bhutto sums up the role and influence of Comrade Osama in leading Anita towards joining ISIS in Syria. Anita's training in her family and at she learns from Osama are in sheer contrast to each other. She has been trained to be suppressed and Osama has motivated her to live to rule, "Her brother had trained her to lie low; Osama had guided her to fight. Somewhere between the two was where Layla would survive" (Bhutto, 2018, p. 352).

The class consciousness results in identity crisis as Anita and her brother are not willing to reconcile with the class in which they are born. The story reaches its climax when the readers know that Layla is actually Anita who has changed her name. Anita is the beloved of Monty who had planned to spend his whole life with Anita whom he wants to touch, with whom he wants to spend his life and wants to make her feel how Monty's someone special. Anita's brother named Ezra becomes Feroze and after changing his name he realizes that Ezra is the name which has given him nothing in life. This change in names and identity is a hint at the fact that the structure of the class stratification never lets the weaker ones liberate themselves from the fetters of their class. In the context of Anita and Ezra capitalism and Power seem to be going hand in hand as power is the ability of ideologies and discourse to make other do what they actually don't want to do (Carter, & Jackson, 2007, p. 94). At the end of *The Runaways* the readers can observe the use of this power not only in the invisible abstract terms but a physical force too which can bind only the one who lies at the lowest bottom of class hierarchy. Anita, at the end is put to death and here there is a show of power. She had turned into Layla, who after being disclosed for having indulged in prostitution is doomed to be murdered because she had blackened the jihadi movement with her black past, is tied with rope, her head shakes with fury, she bites the rope and spits the gag in her mouth. But finally she is murdered by Sunny who, before her death justifies his act of murder in these words for Layla, "you were a bad girl and you are about to get done for it" (Bhutto, p. 321)

The protagonist and her fate is interwoven with her journey of life starting as a daughter of a servant who is unable to even arrange bed to sleep in. Anita aspires to live a life of Clifton people which is heaven for the haves of Karachi. Anita, finds the opportunities to interact with the residents of Clifton, through her mother who goes there to serve the ladies of capitalist class. Anita's mother raises a sense of revolt in Anita because the sights of her mother massaging the rich ladies makes Anita conscious that have not's are nothing but the commodities to satisfy the needs and to provide them comfort.

Monty and his story are embedded in the life which is full of privileges and provision. He, being a son of a business icon looks for some purpose to live his life which he unfortunately finds in love with Anita. Sunny's personality is marked with disillusionment for his status as a second generation immigrants in

Britain. He finds himself quite incapable of being up to his father's expectation. For Sunny's father he is the one who can counter his background of poverty and unconscious of deprivation. Sunny is the one whom he wants to see as much successful as is the criteria for success in the societies where ultimate satisfaction is to reach on the top of hierarchy of classes. These races for the materialistic gains cause restlessness, an unshakeable sense of alienation and suffocation in Sunny.

This hierarchal division of classes is the root cause of Anita's decision to challenge and overthrow the system sponsoring atrocities for the working class. She opts to be a prostitute though this decision snatches her real happiness and satisfaction of life. Here Anita's character can be compared to the tragic heroes of some other South-Asian works produced and read with Marxist agenda in minds.

This trend of drawing a relationship between politics and economy is quite common in the writings of the South-Asian writers. Here a comparison can be drawn between Aravind Adiga's *The White Tiger* and Fatima Bhutto's *The Runways*. The two stories have a very vivid picture of politics, religion, economy and globalization tightly knitted with one another. Adiga's protagonist, very like Anita is aware of the fact that the journey towards changing their fate is not an easy linear journey. Anita being a woman becomes an object to satisfy lust and Balram becomes a murderer. Since the childhood of these two they are conscious of the fact that, "...the entrepreneur in India has to be straight and crooked, mocking and believing, sly and sincere, at the same time" (Adiga, 2008, p. 11). Balram knows that every new step towards success initiates with some act of corruption. His world was full of honest victims and dishonest happy oppressors. He has observed such crooked practices around him and he confidently expresses his thoughts, "gods seem to do awfully little work – much like our politicians" (Adiga, 2008, p. 18).

Sunny's encounters of being rejected and disregarded by his neighborhood which treats him as a second class citizen deprives him any chance to express himself and his sense of being an inferior and other intensifies with the passage of time. Sunny's lack of self-esteem has a reflection in Balram's character who is a protagonist of Adiga's narrative. Sunny and Balram, being two characters oppressed by class division don't want to honest victims they rather wish to succeed and experience a sense of accomplishment with whatever the means they can. Balram, after killing his boss is proud of himself for his courage to murder for achieving self-esteem and the right to live like a normal human being blessed with every basic human rights, "Stories of rottenness and corruption are always the best stories, aren't they?" (Adiga, 2008, p. 64). It is rightly observed that the unconscious and conscious of the characters in the Marxist works have the concepts of social class, religion, ideologies and politics inevitably interlinked with one another.

Fatima Bhutto very skillfully moves from the poor slums of Karachi to London and interweaves a world of differences and inequality. The narrative constantly switches between the varying points of view and settings. While presenting poverty her pen seems colored with the ink of pain and deprivation. She offers

very minute details about the life of have's. She very artistically delineates the scene of selling mynah birds at the traffic signals in Karachi and lights and life in Fratton Park in Karachi where one can observe greasy tissue papers after Pompey match.

According to Karl Marx, the working class goes through a sense of alienation because in a system of capitalism and class difference the workers are nothing more than an instrument or an entity to serve the interest of the capitalists. The economy in a capitalist world is arranged in such a way as ignites social conflict by engaging the workers in a competition for higher wages. This competition leads towards false consciousness through ideological control "exercised by the capitalist bourgeoisie through its cultural hegemony". Sunny's father and Sunny experience this cultural hegemony and a sense of competition because the world in which live as immigrants creates a sense of competition for survival.

In Anita's case the readers can observe that her tragic flaw is her capacity to challenge the development of her false consciousness when she rebels and reacts against the indignities and injustices inflicted upon them. One of such instances of indignation is when Monty's maids are condemned to destitution and are purged. Monty too realizes the bitterness his class imparts in the poor when he sees a couple from a rich class carelessly throw a cup of coffee on road where an elderly Sikh "kept his eyes downcast, away from the couple, adjusting himself around them."

An Indian Journalist named Pankaj Mishra in his *Age of Anger* (2017) comments that such episodes are the grievances to prepare the marginalized people for catastrophic consequences. Mishra further argues that in the long history of upheavals one can trace an endless series of atrocities done by the have's. *The Runaways* has the episodes in which Mishra's predictions seem to be getting true either through the rootlessness of Anita and Sunny's sense of alienation.

In the character of Anita one can find a very strong sense of consciousness about poverty and deprivation. She is the one living in a world where the lashes of poverty and the longing for a better life are present to the core. She moving towards Osama for the charm of the life in Clifton finds herself unable to resist those who give her sigh of her own reflection. Her consciousness of her class and the intense desire to get rid of class servitude are the actual motives for her when she is worried about the hungry birds. She is never ready to surrender before what fate has to offer her. She is full of the passion to challenge the circumstances which sponsor the differences between haves and have not's. She used to go to school with her pockets "full of the crumbs of old feed, before deciding she would have to look after the imprisoned birds herself" (Bhutto, p. 70). She goes through the traumatic effects on herself after seeing the birds imprisoned.

Class Consciousness is a product of the day to day life experiences. The class in which one is born determines the direction of one's conscious and unconscious selves and the destinies saved for those who become misfit for their

respective class. Anita's consciousness is a product of the realities surrounding her. Her strong sense of consciousness about her inferior self and a little less human being is reinforced when she encounters the things like the madam, her mother serves, showing a strict surveillance towards those who were "allowed in the elegant Clifton house" (p. 70).

It is Anita's class consciousness that she keeps on drawing comparisons between her miserable life and the lifestyle of those whom she along with her mother serves. She is very well aware of the fact that the poor is not capable of enjoying even the basic needs of life. This sense of being deprived is reinforced by her mother who always intensifies her consciousness of being deprived and the inevitability of complying with the limits of being clawed in the shackles of poverty. Her mother makes Anita realize that the poor has no right on health treatment even. She knew that they are not fools to visit doctor at the expense of their bread and butter. Anita's mother for the whole life been treating her children with sweet tulsii oil and sesame mixed and ground for "rubbing the brittle chests to cure their cough" (p. 50).

The novelist here starts the narrative by foregrounding Anita's hidden desires to transcend the boundaries of her class and her brother Ezra is her aide. They too share a desire to be treated like a celebrity. They go to cinema where Anita picks up a discarded photo of a film actress with whom she identifies herself. She wants to be the one in the photo and wishes to introduce herself to this world as the Anita Rose. She word Rose fascinates her like a flower to be loved and treated with tenderness by this world. She enacts whatever she had watched in the film.

The protagonist of this novel depicts an unconscious self which is exhausted with the frustration at her class and she is the one who in the very beginning of her life was an absolute failure in understanding the nature of her longings as she found no chance to express herself. As Fatima Bhutto puts it, "Her heart had ached with a longing she didn't understand. She wished to be the one in the photo" (p.51). Anita's surroundings and her unconscious self-throw her in a strong abyss of alienation as she can't reconcile with a wide gulf of difference between her life and the world of those who despite being as much human as Anita is, are blessed with the things she can only wish for and can never find herself capable of attaining that. She has a long list of these differences which reinforce her sense of being of lower and economically marginalized. Fatima Bhutto in this narrative draws a world where even two youngest ones of two families behave with the consciousness of being a have and have not. Rahim, the son of a woman whom Anita's mother serves as a maid and massages her body, is called as Baby. Anita's mother calls her too Baby. The two mothers can have the same intensity of love for their kids but they can't treat their children with the same comfort and luxuries. In the light of *The Runaways* Anita and Rahim can be regarded as representatives of the capitalist and the working class. The given passage can be sufficient portrayal this class stratification, "But unlike Anita, Rahim/Baby was round and wide and groaned when the cook placed only three different bowls of lunch before him. When they were children, he had all kinds of things Anita had never seen before: video games, guns that shot out jets of water, and a machine that looked like a piano but also made the

sound of trumpets and drums. He had a new toy every Sunday. She used to hide, watching him play from behind the laundry-room door” (p. 51). Anita’s sense of being economically suppressed ignites when she sees Rahim and his world of privileges. Zembroski (2011) states this reality as the poor people regard the rich not as their contemporary but as their competitor. This sense of competition later becomes the source of all the courage to rebel the society and its norms.

This comparison between two worlds of capitalists and the working class have been presented not only in an overt but in multiple covert ways too. It is the dilemma of the hierarchy of class that only those having privileges are able to comply with whatever their social and cultural norms imply. Those crush under poverty find themselves at the margin and unable to stand upto the ideological stances of the center. Anita, in the very early childhood she observes the mild or harsh forms of crimes against the laws of the state. She has in the very beginning of her childhood heard the word prostitute when she is bullied in the school. Mira, one of her class fellows calls her a prostitute’s daughter (p.34) having nothing to do with note books and education. Anita’s reaction to this bullying is nothing but silence but she knows that the mother of Mira is in fact a prostitute, as Anita knows that Mira’s mother wears cholis, stands in the streets and calls men passing by while she presses her breasts against the metal bars of the windows of her home (p. 82).

CONCLUSION

A critical and thorough analysis of Fatima Bhutto’s *The Runaways* by gaining insight from Marxist critical theory establishes that the researcher has fulfilled the objectives set for this study and has sought answers to the questions posed for this study. This study initiated with a particular attention towards class stratification and class consciousness in the world divided between have and have not either on the national level or on international level. This research further examines the struggle of the proletariat who after gaining class consciousness challenges the oppressive class boundaries, and engages himself or herself in an effort to break the shackles of class boundaries. In order to address these concerns, there is a subsidiary research question too which investigates the role of ideology in reinforcing capitalism which sustains hierarchy of class and class stratification intensifying economic marginalization of the working class. This subsidiary question can throw ample light on the notions of capitalism, consequent class stratification and class consciousness which have been analyzed as the major concerns of the current study. After a detailed and intensive reading of Fatima Bhutto’s *The Runaways* the passages have been used as purposive samples representing the data for interpretation and analysis leading towards findings and the conclusion comprehensively meeting the objectives of the study. The present research is conducted in line with the qualitative research method. It is hoped that this study would help to motivate the future researchers to delve into the motivational and consequential effects of the same by analyzing another literary piece.

BIBLIOGRAPHY

Alisha, O. (2018). The Representation of Cultural Materialism in Arundhati Roy’s *The Ministry of Utmost Happiness*. *International Journal of Research in Engineering and Social Sciences*, 8(12), 220-225.

- Anam, S., Lodhi, M. A., & Anwer, R. (2021). Political Imbroglios and Social Radicalization in the Novel of Fatima Bhutto: A Case Study. *The Educational Review*, 5(8), pp. 257-269.
- Asghar, M. A., Ahmed, M. & Fatima, S. (2020). A study of marginalized groups in *Our Lady of Alice Bhatti*, and *The God of Small Things*. *International Journal of English Literature and Social Sciences*, 5(1), pp. 204-216.
- Dickens, R. D. (1990). Deconstruction and Marxist Inquiry. *Sociological Perspectives*, 33(1), pp. 147-158.
- Dickens, C. (2016). *Hard Times*. New Delhi: Peacock Publications.
- Dickens, C. (2000). *Great Expectations*. New Delhi: Rupa Publications.
- Das, K. S. (1973). *The Old Play House and Other Poems*. Delhi: Indian Ink.
- Desai, A. (2001). *Clear Light of Day*. London: Vintage.
- Eagleton, T. (1976). *Marxism and Literary Criticism*. Methuen Books.
- Eagleton, T. (2002). *Marxism and Literary Criticism*. London: Routledge.
- Bruley, S. & Forster, L. (2016). Historicising the Women's Liberation Movement. *Women's History Review*, 25(5), pp. 697-700.
- Cohen, G. A. (2001). *Karl Marx's Theory of History: A defence*. Princeton, NJ: Princeton University press.
- Jackson, N. & Carter, P. (2007). *Rethinking Organizational Behavior: A Poststructuralist Framework 2nd*. Essex: Pearson Education.
- Jay, M. (1993). *Marx after Marxism- New German Critique*.
- Lowy, M. (2009). Capitalism as Religion: Walter Benjamin and Max Weber. *Historical Materialism*, 17, pp. 60-73.
- Lukacs, G. (1971). *History and Class Consciousness*. London: The Merlin Press.
- Khan, N. A. (2020). Fatima Bhutto: The Runaways. *World Literature Today*, 94(4), 86-89.
- Marx, K. & Engels, F. (1973). *Manifesto of Communist Party*. Moscow: Progress.
- Mishra, P. (2017). *Age of Anger: A History of the Present*. Macmillan.
- Mirunalini, S. & Devi, J. S. (2017). A study on Marxism in Charles Dicken's *The Great Expectations & Hard Times*. *Research Journal of English Language and Literature*, 5(3), 616-624.
- Nelson, R. H. (2001). *Economics as Religion: from Samuelson to Chicago and beyond*. University Park: The Pennsylvania State University.
- Petrovic, C. (1993). *Reification: A Dictionary of Marxist Thought*. T. Bottomore, et al. (Ed.). Oxford: Blackwell.
- Parker, I. (2011). *Lacanian psychoanalysis: Revolutions in subjectivity*. London: Routledge.
- Piketty, T. (2014). *Capital in the twenty-first century*. In *capital in the twenty-first century*. Harvard University Press: Harvard.
- Roy, A. (1997). *The God of Small Things*. Flamingo Harper Collins: London.
- Royanian, S. & Omrani, E. (2016). Class oppression and commodification in Shakespeare's

- Hamlet and Merchant of Venice, World Scientific News, 50, pp. 186-196.
- Rivkin, J. & Ryan, M. (Eds.). (2017). *Literary theory: An Anthology*. John & Wiley Sons.
- Sahito, I. A., Samejo, N., Magsi, U. & Maher, S. A. (2021). Marxist (capitalist) approach in Pakistani English short stories Nawabuddin Electrician by DaniyalMueenuddin and God be Praised by Ahmed NadeemQasmi. *Psychology and Education*, 58(5), 1553-1565.
- Sethna, R. (2014). Review: *The Shadow of the Crescent Moon* by Fatima Bhutto. Dawn.
- Shahzad, A. K., Abbas, M., & Mudassar, S. (2021). A Daughter's Memoir: Fatima Bhutto's Apology for Misrepresentation. *Global Language review*, 6(1), pp. 11-19.
- Shamas, M. N.& Hussain, Z. (2020). Female Racial and Linguistic Exploitation through Economics: A Marxist Feminist Analysis of Kamila Shamsie's Selected Works. *University of Chitral Journal of Linguistics & Literature*, 4(1), pp. 81-94.
- Smith, S. & Watson, J. (1992). Introduction. In S. Smith, S. & Watson, J. (Eds.), *De/Colonising the subject: The politics of gender in women's autobiography*. Minneapolis: University of Press.
- Bhutto, F. (2011). *Songs of Blood and Sword: A Daughter's Memoir*. New York: Penguin Books.
- Zainab, S., Farhat, P. A. & Basharat, A. (2020). Critically Analyzing War on Terror in the Light of Fatima Bhutto's *The Shadow of the Crescent Moon*. *International Journal of English Literature and Social Sciences*, 5(2). Pp. 2247-2251.
- Xing, L. and Hersh, J. (2004). The genesis of capitalism: the nexus between the Politics in Command and Social Engineering. *American Review of Political Economy*, 2(2), pp. 99-143.
- Zembroski, D. (2011). Theories of crime and delinquency from multiple social science perspectives. *Journal of Human Behavior in the Social Environment*, 2(13), pp. 240-254.