

A Marxist Critique on Bina Shah's Slum Child

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Abstract: Shah's *Slum Child* (2010) reflects class distinction and struggle that is a hot issue of the Asian societies. In this way, the novel is read from Marxist perspective. Marxism can be utilized as a suitable device to break down the novel for new interpretations and it is also stressed the destructive impact of capitalism. This study mirrors the struggle of lower class against upper one and unearths the miseries of those poor people called slums. In the novel, Shah raises her voice against the bourgeoisie's abuse that does not give any opportunity to the average workers for leaving them oppressed and remains them in hopeless condition. The theoretical approach allows the novel for analyzing the uncertain ongoing socio-economic conditions. This study uncovers that the class difference makes this world tight and turmoil for the individuals who work at low level (the low class) and are honored by the individuals who claim for methods of production (the bourgeoisie).

Keywords: Bourgeoisie, Capitalism, Class, Marxism, Slums, Turmoil.

1. INTRODUCTION

According to conflict theory tensions and clashes emerge when assets, status and power are distributed unequally among the public and these contentions cause the social change in the world over. In this specific situation, influence can be comprehended as control of material assets and aggregated riches; control of governmental issues and the organizations that make up society and one's economic wellbeing in respect to others. This economic stigma does not decide simply the class distinction but also the issues of race, sex, sexuality, culture and religion in addition to other things. Karl Marx is regarded as an originator of conflict theory who has concentrated on the causes and consequences of class conflict between the bourgeoisie (the owners of the means of production and the capitalists) and the proletariat (the working class and the poor) (Karl Marx, 1848).

1.1 Marx and His Concept of Class:

A champion among the best sociological explanations of social conflict is that of Karl Marx, who sets a class battle among low class and bourgeoisie trademark for business visionary and mechanical society. For Marx, class is established in social relations of generation and cannot be said in any case to relations of conveyance and utilization or their ideological reflections. As demonstrated by him, in all social requests there are two significant parties: a ruling class and average workers. The upper society gets its vitality from its proprietorship and control of the qualities of creation. The ruling class misuses and abuses the lower class. Accordingly there is a crucial hopeless situation between the two classes. The distinctive establishments of society and political structure are instruments to decide class control and serve to encourage its interests. Marxist theory is based on the notion as

forces of production, the way goods and services are produced in capitalist society inevitably generate conflict between social class, which are created by the way economic sources are used and who profits from them. Consequently, the struggle will take place between the bourgeoisie who control the means of production and the proletariat, who render their services for their wages (Jameson, 1971).

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So, Marx sees the structure of society in association with its genuine classes and the fight between them as the engine of progress in the social structure, but the structure itself is a subordinate of setting in the clash of classes. It has been a dispute viewpoint of the nineteenth century society. Class, along these lines, is controlled by property dispersal and usage, which itself finally reflects the age and power relations of classes; but not by compensation or status. The social conditions of bourgeoisie creation are portrayed by basic property. Thus, class is a theoretical and formal relationship among individuals.

1.2 Division of Society in Different Sections/Classes:

There are two main classes that exist in capitalism; one is bourgeoisie and the other is proletariat. Economic structure of society is built on the ground of these relations of production and their totality. This constitution of the economic structure of society built on the grounds of the relations of production is known as the economic base where upon the superstructure of society comprising of legal, political, religious and familial rules and regulations are constituted. Once constructed, these relations of production and the superstructures are automatized. They become free of people's will and any outer individual choices and can be changed only through basic structural change in social set up. Capitalist or proletariat class is divided along the above mentioned relations of production or class relations. The oppression of women is also implied by these relations as women are relegated to inferior positions than men because of their economic inferiority and dispossession of the means of production. Men are like empty slates in the society and they get the imprints of what they see or observe around them in society in socialization process. They possess varied social roles, personality traits and different social participation because they are conditioned to follow this gendered role stratification. "Capitalist class is the root cause of female oppression, exploitation and discrimination. They are socialized into exploitative relationships; socialization is carried out into home and all male-female relationships" (Young, 1982, p. 1).

Apparently, capitalism is dynamic but inwardly, a backward attributable to its opposing nature. These inconsistencies are the presence of entrepreneur and working class and the advancement of beneficial strengths which can be seen through constant unemployment and intermittent financial emergencies. Common laborers men and women work at the premise of their fairly estimated worth and but not for their inventiveness. It brings about the distance of the average workers where they are dealt as simple questions and devices for production and consider themselves as machines. Marx names it "Entrepreneur Commodification as a Process of Estrangement" and "Estrangement of worker from the product of his labor force and the estrangement of the worker from himself that occurs when the worker's labor power is sold and the worker then manufactures the product that guarantees and sustains his own alienation. Thus he is engaged in an activity of alienation" (Marx, 1964). Marx says that, class conflict and battle are the result of the financial association of generally social orders. In the Marxist point of view, class conflict and battle are unavoidable in industrialist social orders on the grounds that the interests of laborers and entrepreneurs are generally inconsistent with each other.

Due to competing interests there exists a struggle between the proletarians and bourgeois. Of course, members of the working class would naturally aspire to receive higher wages. This is attainable in an ideal world where there is no existence of greed and self-interest. However, capitalism is all about maximizing profitability and competition against counterparts with similar business or trade. Capitalists always aspire to have higher gains because the success of their businesses depends upon the level of their profitability. If wages or labor cost is kept low then profit could be increased. In this way, poor do work from dawn to dusk and they can never attend good schools and therefore remain illiterate but on the other hand, rich people enjoy luxurious life. As Shah says;

Three thousand rupees was a sum that anyone would be pleased to bring home...The more grownups among us began to work – boys as mechanics" apprentices or tea boys, and girls at home learning to perform the menial chores before getting married. The fortunate went to school up until the age of twelve or thirteen. The doomed became beggar or worse (Shah, 2010, p. 45).

1.3 Marxism and Ideology:

Marx and Engels presented a very famous passage that reflected the principal of ideology of;

The generation of thought, ideas and consciousness is first of all directly interwoven with the material intercourse of man, the dialect of real life. Considering, thinking, the spiritual intercourse of men, appear here as the direct efflux of men's material behavior....we do not proceed from what men say, imagine, conceive, nor from men as depicted, thought of, imagined, conceived, in order to arrive at corporeal man; rather we proceed from the really active man.... consciousness does not determine life: life determines consciousness (Marx & Engels, 1845, p. 6).

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In fact, the art and literature are known to be constituent of any ideological system in any historical period or any civilization. It is the illustrative of the major theological schools and the mirror through which the agony, struggles, success and changes in any society or age are beautifully reflected. Through this mirror Marxists believe that the ideological principles of the rolling economic and social class should be transformed and presented as Eagleton explains:

Art for Marxism is part of the 'superstructure' of society. It is also considered a part of a society's ideology. It is a component in that complex structure of social perception that makes it sure that when one social class has power over the others, this situation is either seen by most representatives of the society as 'natural' or not seen at all. So it is compulsory to understand total social process for understanding literature (Eagleton, 1991, p. 5).

However, since literature is reviewed as part of the superstructure in any society it must be understood in relation to its historical and social reality. In this respect, Marxist criticism studies literature in relation to its capacity to reflect the clash between classes and the economic conditions in any given civilization. The aim of this criticism is to investigate literature in relation to this Marxist vision which is seen as a scientific truth. It should also be put into our consideration that Marxist criticism is not only based on giving a contextual study of a certain literary work by emphasizing the major socio-economic forces that frame or shape it, but also narrating all the aesthetic, formative and textual features in the work which is seen as the products of the socio-economic realities:

Marxist criticism is not only related to sociology of literature, concerned with how novels are published and whether they describe the working class. Its aim is to explain the literary work more fully; and this means sensitive attention to its forms, styles and meanings. But it also means grasping those forms, styles and meanings as the products of a particular history (Eagleton, 1976).

Marxist criticism leads to social realism and it also believes that literature should reflect directly the social realities as perceived from the Marxist point of view. This is reviewed as the most direct form of Marxism which is sometimes called Vulgar Marxism. In this form, there is a direct and deterministic relation between the base and the superstructure. Literature is seen as determined and formed according to the social realities in a certain society. Critics like Christopher Caudwell adopt this position between the base and the superstructure; and finally accept the representational nature of literature.

2. LITERATURE REVIEW

The study probes into the themes of class difference and struggle of minority groups to make their way in Pakistan. It reflects the continuous struggle of lower class against the upper class. In the novel, these two classes are mirrored through the representatives of a colony named Issa and Ansari house. This very aspect of class struggle and minorities' survival in the Pakistani community that frames the novel to be read in the light of Marxist perspective. Living in poverty, underprivileged residents of the slums of Issa colony are found to be marginalized by their community. By reflecting the sufferings of the people living in the dark slums of Karachi, is perpetuating the existing class structure in the literary piece. In this connection, *Slum Child* is hardly being worked upon in scholarly circles of Pakistan and abroad. So, we find many reviews on the novel from online and institutional sources which help the researcher to penetrate a deeper insight in the novel.

Marxism is not only a theory of class structure. It is above all a theory of class conflict and social change. The analysis of class structure is intended not as the end point of the investigation, but also as a starting point. The premise is based on the structure of class relations that establishes the basic parameters within which social struggle and change takes place. The purpose of studying class structure is to be able to understand the constraints on and possibilities of transformation. Ultimately, for Marxists, the means of understanding the conditions for the formation of a working class capable of generating revolutionary socialist change (Wright, 1978, p. 52). Alan Woods (2001) opines that if capitalism is handed over to working class then it can be rooted out and it is also good for women.. Class oppression and gender oppression, always go side by side and they serve each other. Marxists is of the view that class division is the root cause of all kinds of oppression in this world. But in the fight against these oppressions, working class from every race and nationality should come forward and get their rights by defeating bourgeoisie. It is obligatory for working class to take the stand for the whole proletariats "Marxism is internationalism". So, a famous critic Tyson describes;

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For Marxism, writing does not exist in some immortal, tasteful domain as a question be latently thought about. Or maybe, similar to every single social sign, it is a result of the financial and consequently ideological states of the time and place in which it was composed, regardless of whether the author planned it so (Tyson, 2014).

Spivak (1998) talks of such a minority as found in *Slum Child* as Subaltern, because it is doubly marginalized as being poor and as being slaves of a prejudiced superior race. Laila, the protagonist, cannot raise her voice, her misery in such a country where racism, class and social status are standards or mainstream of mobility in society. She is unable to raise her voice against the atrocities she is a Christian child considered as minority. At first place she is poor and at the second she does not belong to the creed which is in majority of the city. She may expect to have a comparatively better social condition had she not been a Christian. Her being Christian seizes from her all the chances of prospect even in the remotest of future.

VivekTejuja (2011) narrates that residing in the poor quarters, Issa colony, of Karachi slums, Laila has her mother, elder sister named Jumana, her step brother and step father to live with her. The stepfather and brother were good enough to aggravate the miseries of her life. Her step brother was good for nothing and had a burden on the family. Her mother used to serve as a maid to a rich family. To add to her worries, her sister named Jumana passed away due to Tuberculosis leaving no sharer for Laila to share her miseries at the end of the day. This tragic incident widened the gap further and caused a serious sort of emotional and psychological collapse to her mother. Her step father made an attempt to sell her as prostitution, which made Laila run from home and seek for a safe haven in one of the houses her mother used to work as a maid. Later, the poor sufferer Laila had to make her exit from that safe haven too by running again for her salvation.

VivekTenjuja (2012) speaks about the “happy-go-lucky-existence” of Laila where at very the start she has nothing to worry about or suffer as her sister does. He also explores that how the characters of the novel want to escape, as he observes that all the characters are trying to get rid of something, and during these evasive efforts they prey upon other characters too. He observes “mother wants to escape her dreary existence, her step-father his debts and her sister – this life.” It is an enthusiastic excursion into Laila’s life, infiltrating into her sentiments and feelings which change with the adjustment in time and conditions. Escape is what moves the whole story around and is firmly embedded into the story. She had to have an escape from her own dreary existence in the first place, then from his callous step-father and her step brother who was good for nothing. The reading of the story keeps us involved and we keep finding a shelter one after another for the protagonist till leaf the last page. One feels deeply for her and the strenuous and constant struggle she has been through all her life. Bina’s reflections on Karachi and its people, especially the youth could be lifted for a lot of cities in India, the important thing being that it is about staying rooted to traditions while embracing the future. Moreover, when Bina says, “your opinion is only one of many, and only an opinion at best”, you wish most people in the world would understand that. At the heart of it, *Slum Child* is a book you must read. For its simplicity in writing and the deep emotions it conveys (Manika, 2016).

Sharma (2012) throws light on the deep analysis of life by an innocent protagonist who encounters such irregular things that may be considered outlandish for an ordinary girl. Sharma is deeply concerned by issues like unbridgeable and widening socio-economic gaps, religious frustrations and fundamentalism, gender discrimination, description of destitution and sexual and psychological harassment. He highlights escapist tendencies of characters in the *Slum Child* in “Hues and Lows of Pakistan”. The world in *Slum Child* is seen through the eyes of a little nine years old girl, Laila, living in Issa colony that is described as “a detached scorn” (p.1). Sharma states that Bina Shah portrays the extravagant and luxurious existence of the rich more apropos and skillfully than that of desperate and unprivileged. Her lack of experience to deal with poor makes her aspired Marxist and feminist agendas collide with capitalist patriarchal agendas. Characters are entirely unsurprising as an endeavor to keep the story sensible. *Slum Child* has an "anticipated, moving conclusion" which adjusts for an excessive number of subjects of the story. Shah contrasts two distinctive lifestyles, finds the likenesses amongst Christianity and Islam – both are religions 'of the book' however Christianity is viewed as being flawed since it is more seasoned than Islam. She likewise acquires the religious fundamentalism that is deceptively invading liberal homes in Karachi – Maryam the little girl of the house wears a hijab against her mom's desires and goes to Koran classes.

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Joseph (2012) hails *Slum Child* as “vivid, immediate and unbelievable” for depicting Laila in a successful way, as a pre-teenager, struggling to balance her own ideas, what she is taught and what she observes in her family. *Slum Child* depicts human sentiments and battle against life and upper class. Laila is a nine years old girl, gradually her character is transformed from an innocent girl to an adult who discovers the most horrific and brutal realities of life in “lovely, honest and refreshing story”. It peeps into female psychology as it portrays not just the happiness of a child with life additionally the hatred of a female with the destruction that life plays upon her. The novel additionally reveals a useful insight into the deception and contrast between the genuine and the perfect, indicating what Laila is instructed at school and what she really watches occurring in the general public. It helps to know that how a female faces mental and psychological traumas in a capitalist society. *Slum Child* is a distinct female choice from Pakistan where the main literary scene has always been dominated by male authors. Huma Intiaz (2011) writes in her review entitled, “A View of the Slums” and she too feels sorry for Laila for encountering many inconveniences like “a dying sister, heroin addicts, a stepfather, sexual harassment, religious divides and the divides between the rich and the poor”.

Wadhwa (2011) says that this is a story of young Pakistani Christian girl provides us with glimpses of the state of minorities in general and Christians in particular in the highly stratified and Islamized Pakistani society. But, in that forest of prejudices and humiliations, Laila meets kind and helpful people like Ansari "Madam" too. Shah has handled her characters quite skillfully – not allowing mawkishness to creep into sensitive situations. The storyline remains poignantly matter of fact and keeps one engrossed. This novel has all the makings of a classic in the subcontinent’s literature.

Sakina (2011) enters *Slum Child* as a critique on the issues like destitution, sex inclinations and generalizations. These issues are too obvious and need to be disregarded in Pakistan. Sakina says that Bina Shah has “shoved these things into our face”. Dark societal dilemmas like disabled children, beggars, suffering of minorities and the presence of a male gaze in the novel also begs attention. Bina’s metaphorical descriptions like “stripes of a mal nourished tiger” embellish and in addition to make the things horrendous and to uncover all their terribleness. These descriptions also help reader in building a picture in mind to understand the callous facts of life portrayed in the novel. Sakina advocates Laila, supporting Bina for utilizing a child’s voice for portraying the encounters of wretched neediness, dirty riches, anguishing sickness, enthusiast religion, sexual craving and vigorous look to make her depiction all the more genuine, unbiased and engaging as youngsters are pure and see the world with legit eyes. She likewise talks in Bina’s support by saying that she has attempted to feel for poor people however she has no *association* with them, by “touching upon key issues blackening the society” (p. 1).

Emaani (2012) examines the topical development of *Slum Child* and She calls it a “quintessential drama” in which few things as Jumana’s death, were given unnecessary and detailed description and few others, like Haroon Makraani, did not get the due attention as a redeeming factor which ultimately leads to dreary boredom for the reader. She follows out the adept. However, superfluously celebrated depiction of the death, dreary life, decay, disease, betrayal and drug addiction is incorporated in *Slum Child*. The reviewer finds out that the novel is at its best in its “juxtaposition of affluence and poverty in Pakistani society’s startling sensitivity” (p.1). She also explores the feminist agenda of the novel as it presents a “female protagonist rising above all odds in a patriarchal social order” (p.1).

Salem (2010) says that raising of too many issues in *Slum child* has made it boring. BasuAnjana (2010) speaks on *Slum Child* that Islam and Christianity share many similarities. Rising religious fundamentalism and intolerance is depicted in the novel. The novel also delineates the horrible realities of life through “abysmal poverty and overflowing drain of city slums”, tearing apart the façade of equal chances of learning and earning for all. It makes a way too inclusive in its attempt to talk on behalf of everyone. *Slum Child* is a female voice representing a female hero, which is a gutsy exertion in a male ruled Pakistani society. However, it is not only women's activist but it looks to give a voice to all the quiet throats whose talking force is grabbed by an entrepreneur patriarchal framework.

Joseph (2012) finds *Slum Child* as a real and dramatic presentation of Laila’s story who suffers from gender, class, religious, and parental oppression. He also investigates the ideological and psychological connotations in the novel which are portrayed in a simple and comprehensible language. He additionally brings up issues around few free strings which damage the magnificence of *Slum Child*, for example: the unexpected finish of the novel, Laila’s superfluous cryptic state of mind about her mother’s mental breaking down and Bina Shah’s endeavor to handle excessively numerous themes with few characters.

3. THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

Theoretical Framework for this research is Marxism. Marx points out that capitalism is best understood by analyzing social classes from the main domain or umbrella theory of Marxism. In the Communist Manifesto Marx and Engels comment that the history of all hitherto existing society is the history of class struggles (Bottomore, 1978, p. 75). This research paper falls under the paradigm of qualitative research. In this section of paper, theory of Marxism is studied deeply to analyze the text and to fill the gaps left by researchers to recognize the scope of this research. Therefore, the researcher is going to apply significant features of Marxist theory on Bina Shah's *Slum Child* to explore how class difference destroys the life of the poor living in slums and it deeply explores the above mentioned issues. Text of the novel *Slum Child* is used as primary data. Different books, articles, research papers, reviews and essays are used as secondary data.

3.1 Theory of Marxism:

Marxism as a critical theory is based on the idea of social philosophy that addresses all types of economic exploitations, inequalities of distribution, social classes and political change (Honderich, 2006, p. 599). According to Peter Barry in his book, *Beginning Theory: An Introduction to Literary and Cultural Theory* (2nd edition); "the aim of the Marxism is to bring about a classless society based on the common ownership of the means of production, distribution and exchange" (Barry, 2002, p. 156). Barry also states that, Marxism sees the improvement as coming to fruition through the battle for control between various social classes. This perspective of history of class struggle (rather than as, for instances, a progression of lines, or as a steady advance towards the accomplishment of national personality and sovereignty) regards it as "motored "by the opposition for monetary, social and political preferred standpoint. The misuse of one social class by another is seen particularly in present day modern free enterprise, especially in its unlimited nineteenth-century frame (Barry, 2002, p.157). Marxism is a dialogue that tries to challenge the class stratification and free enterprise that depends upon monetary status and the ownership of the methods for generation. It likewise makes the partitions amongst haves and the less wealthy in industrialist social orders. Free enterprise brings many individuals down to an under favored status and raises few to an over special status. Social and monetary conditions shape our cognizance. This awareness serves to keep up business as usual to encourage the entrepreneur bourgeoisie;

Marxism is scientific hypothesis of human social orders and is the act of changing them; and what implies rather more solidly is that the narrative Marxism needs to convey is the narrative of the battles of men and ladies to free themselves from specific types of abuse and persecution (Eagleton, 1976).

Marxism struggles against class and it is as old as dawn of human history. Proletariats are the members of the working class who are ill-treated, doubly suppressed, devalued, suffered and dehumanized at the hands of upper class and capitalist simultaneously. Their commodification and alienation is inferior to that of upper class and they have to face the exploitation both at market and domestic level.

3.2 Base and Superstructure:

According to Marxism, everything that occurs in a society is in some way related to and determined by the mode of production called the economic base or simply 'bases'. In fact, it claims that the economic relation-forces and relations of production or methods of production are the primary determining factor in all social relation. For Marx as quoted by Siegel; "the mode of production in material life determines the social, political, and intellectual life in general" (Siegel, 1970, p. 10). Similarly, Biztray makes an attempt to elaborate the concept of base and superstructure writes...the dynamic profitable man slowly makes an inexorably refined connection to his material world to his kindred men. The whole of creation factor is known as the "monetary base" of human presence, from which rises the lawful and political superstructure and to which compares clear types of social awarenesswith the difference in the financial establishment the whole enormous superstructure is pretty much changed. In short there is nothing in human awareness or in its items (to which writing and workmanship additionally have a place) that does not start in the financial states of a given age (Biztray, 1978, p.18). Eagleton has also come up with detailed clarification of the meaning and relationship of base and superstructure. He says;

from the economic structure of a society or what is commonly known by Marxists as the economic base, or infrastructure emerges a superstructure-certain forms of law, politics, a certain kind of state, whose essential function is to legitimate the power of the social class which owns the means of production (Eagleton,1976, p. 5).

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From the above explanations forwarded by Marxists on the notion of base and superstructure, it can be said that the superstructure is direct or nearly direct reflection of what is happening at the level of the base. For Marxism art is one aspect of the superstructure. Hence, Marxists emphasize that there is a direct relationship between the content and form of a literary work and they shape or determine the economic class, social or ideological factors to the world at large. Therefore, as Trotsky in Siegel notes “knowledge of how literature is governed in a general way by the functioning of the modes of production is necessary for its fullest understanding” (Trotsky, 1970).

3.3 Ideology:

Karl Marx has given this notion of ideology in his book, *German Ideology* that he co-authored with Frederick Engels. Ideology is a socially determined thought that is ignorant of its being socially determined. It forms false consciousness because of its being unaware of its social determinations. Ideology is inquisitive but theory must always be disinterested so that it may peep down the societal structures to probe those myths which justify and legitimate status quo. Ideology includes religion, morality, laws, politics and social institutions. It may as well be called the super structure of society arising out of the economic base. Marx reviewed ideology a device of social reproduction. Upper class gets its objective representation of ideology to all social economic classes thus describing the ideas of the ruling class as the ideas of the entire society. Ruling material force is the ruling intellectual force and the ideal expression of the governing material force in capitalist societies. “For Marx, Ideology as part of the super structure generated by an economic base, works to justify this base. Ideologies present in capitalist society will explain, justify and support the capitalist mode of production” (Althusser, 1997, p. 32).....and also says;

Ideology is the delineation of production of ideas, of inceptions, of consciousness, and anything which we say, visualize or conceive. Ideology describes the thought of society about itself, the forms of social consciousness that exist at any particular moment, ideology supplies all the terms and assumptions and frameworks that individuals use to understand their culture and ideology supply all the things that people believe in and then act on (Althusser, 1997, p. 23).

Any epoch’s ideology can be disclosed by revealing the material conditions, means and modes of production of that community. A critical consciousness of class, gender and oppression is necessary to challenge these structures but only consciousness will not do as it cannot translate into a gadget for change. There are two ideologies: Bourgeoisie Ideology and Socialist Ideology, suppressed and marginalized groups like women, working groups and colonized can have oppressed consciousness and they can either select the prevalent bourgeoisie ideology or the other socialist ideology that challenges this bourgeoisie ideology. Human thoughts always get their genesis from the economic, social and individual conditions. These conditions determine human relationships, strengthen them or undermine them. But in this process needy and poor proletariat is always ill-treated and played on by rich or powerful bourgeoisie. It is only through different political and economic strategies and the improvements in educational and economic opportunities.

3.4 Capitalism:

The idea of capitalism has been introduced by Adam Smith, a Scottish economist and moral philosopher. He states that “human being is most effectively motivated self-interest” (Sargent, 1987, p. 73). On the other hand, according to Marx, capitalist society is a class society and there is, in this society, a category of persons that possess effective private property (Dahrendorf, 1959, p. 32). Regarding the class, Marx calls those who own the method of production as the bourgeoisie, while those who own no productive private belongings and who sell their labor power are called proletariat. These two classes develop the conflict of interest between them. Simply, the interests of bourgeoisie are to exploit or oppress the proletariat in order to increase the benefit while the proletariat interest is struggling for free from exploitation and oppression (Giddens, 1971, p. 10). Therefore, capitalism is a mode of production in which labor power itself becomes a commodity, purchased for the purpose of creating surplus value (Stearns, 1994, p. 118). Stearns, in his book, *Encyclopedia of Social History* (2006), also states that for Marx, capitalism is a mode of production in which labor power itself becomes a commodity, purchased for the purpose of getting more benefit (p. 118).

Edward Reich and Weisskopf add that “the primary motivation of the capitalist in making and accumulating profit is simply the personal one :the capitalist, by increasing profits, increases its own wealth and ability to consume, expands its own power and sphere of control ,and enhances its own privileges and status” (1972, p, 100). Of, course in order to make

profit, the capitalist does not operate independently. The capitalist uses people as a tool in order to reach their goal. As what Barry says; "the workers are bereft of their full humanity and are thought of as 'hands' or the 'labor force'" (Barry, 2002, p. 157). In this case, the capitalist class does exploitation toward the other class. The capitalist uses another class or people as their tool. On the other hand, in capitalism, the capitalist does not only exploitation but also oppression. The oppression itself clearly aims to keep its existence in the society. It exists when one group is being dehumanized by another group. This concept may imply injustice because one places a heavy burden on the other one and it relates to degradation, discrimination, exclusion, exploitation and dehumanization of the oppressed group (Becker, 1992, p. 921).

Free enterprise is the social structure which now exists in all countries of the world. Under this structure, the techniques for making and spreading items (the land, plants, advancement, transport system etc.) are controlled by common people and they are regarded as the industrialist class. The contribution of individuals must base on their capacity to work as an end-result of a wage or compensation (who we allude to as the common laborers) in capitalism; the capitalist does everything such as exploitation and suppression in order to get more benefit. There are some reasons why the oppression happens to the minority class. Firstly, the oppressor wants to gain or enhance political, economic or personal rewards or to avoid potential loss of such. Secondly, the oppressor wants their own value system to be promoted or enhanced and protects self-esteem against psychological doubts or conflicts. Thirdly, the oppressor wants to comprehend better the complex world by categorizing or stereotyping others (Roth, 1995, p. 633)

3.5 Classes in capitalism:

There exists two main classes of capitalism; one is Bourgeoisie and other is Proletariat

A. Bourgeoisie:

The bourgeoisie or industrialists are the proprietors of capital by obtaining and abusing work control; and utilizing the surplus incentive from work of this work energy to amass or grow their capital. It is the responsibility for its utilization to endeavor and grow capital, are key issues here. The decision class in common society is the bourgeoisie, who possess the methods for generation as primary responsibility, regardless of the way that the gainful powers have turned out to be altogether mingled and work in the world market. Marxist-Leninists define the bourgeoisie or capitalist class in Karl Marx's book, *Manifesto of the Communist Party* (1943), as; "...the class of modern capitalists, owners of the means of social production and employers of wage labor" (p. 56)...and also declares;

The bourgeoisie cannot exist without continually upsetting the instruments of production, and accordingly the relations of generation, and with them the entire relations of society. Protection of the old methods of creation in unaltered structures was despite what might be expected, the principal state of presence for all prior mechanical classes. Consistent altering of creation, continuous aggravation of every social condition, everlasting vulnerability and unsettling recognize the common age from every single prior one. All settled, quick solidified relations with their prepare of old and respected partialities and conclusions, are cleared away; all new-shaped ones end up plainly out of date before they can harden. All that is strong melts into air all that is heavenly is befouled, and man is finally constrained to look with calm detects his genuine states of life and his relations with his kind (Marx, 1848).

B. Proletariat:

The low classes are proprietors of work power (the capacity to work) and unimportant proprietors of work power with no different assets than the capacity to work with their hands, bodies and psyches. On the other hand, since these capitalists have no property by keeping in mind the end goal to survive and acquire a wage for themselves and their families who (capitalist) should discover business work for a business. Proletariat is the producing class, a class of individuals who have nothing to offer except for their ability to work. The proletariats are in truth treated from the mistreatment of the entrepreneurs. These workers are taken as Bourgeois-Proletariat "appendages" of their machines, paid sufficiently just to support themselves (Wadsworth, 2011). Marxist-Leninists define the proletariat or working class as Marx & Engels' in their work *Manifesto of the Communist Party* [1888] (1943), "...that class of current wage workers who, having no methods for generation of their own, are decreased to offering their work control keeping in mind the end goal to live (p. 204)...in present day society, "... the working class alone is a truly progressive class "(p. 216).

4. ANALYSIS AND DISCUSSION

Class conflict and social stratification have always been a chapter of the human history since its genesis. Literature, being a reflection of the society, has often echoed this class struggle tremendously: "The history of all hitherto existing society is the history of class struggles" (Marx & Engels, 2002 p.1). From a Marxist's point of view, literature does not timeless, esthetic realm and as an object of passive contemplation. Keeping in view with the Marxism, *Slum Child* vividly speaks out the socio-political situation in Karachi, Pakistan. It is a splendid study of socio-cultural milieu of the city in its transitional period. The novel captures the treatment with the lower class of Pakistan in 2009 as the remarkable period of social-economic changes and people belonging to the upper class were and still are striving for westernized life style due to the impact of globalization and consumerism. The novel *Slum Child* is a result of the financial and thus ideological states of the time and place in which it has been composed (Tyson, 2014, p. 66). Shah foregrounds the issues of oppression, insurgency, immigration, identity crisis, economic inequality, poverty, discrimination and class struggle within the realm of her novel. The girl Laila in *Slum Child* is made a target of social stratification and is being through a constant conflict. She is overwhelmed with the aura of the landlady; her mother works with as a maid servant. She is impressed with her personality, the way she is speaking and all the accessories she is adorned with,

I had no answer to that question. All I could see was the pretty, elegant face of the Madam in front of me, as regal and serene as a queen. The way her voice seemed to whisper around us, the perfection of her words and the refined way in which she spoke them" (Shah, 2010, p.126).

4.1 Standard of living:

Slum Child reveals division of classes. Class stratification is obvious even in the section division of the novel as it is isolated into two sections; initial segment is Slum and the second part is Mansion. It plainly portrays that how slum and mansion contain two distinct perspectives and lifestyles which can never be joined that is the reason there is a need to describe both of these ways of life in two distinct parts. Issa state, where Laila dwells, is the other portion of the country which has nothing to do with the advancement and amazing splendor of the cosmopolitan focus. Living conditions are troubling there for the inhabitants of Issa colony. Bina Shah unfolds the harsh realities faced by poor people living in slums of Karachi; "The huts had become shacks and the shacks in time had been cemented by the residents and made permanent" (Shah, 2010, p. 7).

Slum Child is set in the slums of Karachi which is stinking with smelly stagnant water in which the protagonist has never desired to live in as she says in the very beginning of the novel, "I didn't intend to end up in filthy water" (Shah, 2010, p. 45). The slum area of Karachi is a sharp contrast with the posh areas laced with all the luxuries of life. The Bourgeoisie is found enjoying all the bliss in life, living with pomp and splendor while the slum is found struggling with the fundamental issues pertaining to their survival. At one side, these areas suffer from scarcity of water used for drinking and household use while at the other side due to poor drainage, the poor class living in slum has to live in the streets where dirty water is over flowing from the drains stinking of wine and excrement and chemicals,

No, I'm not going to tell him anything. Let him think it's just a bad cold, the 'flu' whatever. And if you breathe a word of this to him, or to your brothers, or to any of your friends in the street so that Irfan gets to hear about it, I will beat you until you die. Now shut up and get out and let me think. Go on --- get out (Shah, 2010, p.45).

Due to the treatment and the blow of words she receives from the rich in the society, she is hardened against all the circumstances but even then sometimes she feels the rebuking words so deeply and complains about them that the words hit her harder than the slap on her face could,

Here words hurt me even more than had the slap of a few moments ago, yet I had no choice but to turn around and leave the house.....When I looked at Jumana's face, eyed closed, breathing labored and heavy, I understood, somewhere in the bottom of my frightened heart, what it was that drove my mother to count and recount until her fingers grew numb and the notes grew oily with the sweat from the palms of her hands (Shah, 2010, p. 49).

Slum Child concentrates on two social groups living in Pakistan living at two extremes of economic status. The Issa colony represents the poor living in slum oozing with mud, with scarcity of water and every other challenge the community of such people can possibly have while the Ansaris belong to the other social group which is quite opposite to

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the poor class enjoying all the luxuries an elite privileged class can have and employ the former as their maids and servants. The former spend all their life living in this servitude deprived of bare necessities in life. A deep reading of the novel reveals that the story is immersed in generational differences, class struggle, oppression, identity and place and power,

I turned the corner at the church, and that was when I saw him: a strange man clad in a filthy grey Shalwar Kameez whose folds were stiff with dirt and sweat, his black curly hair was soaked with a film the same color as his clothes, and even from a few feet away, I could smell him, rank and odious, like rooting garbage (Shah, 2010, p.4).

Whereas the rich housing societies are a sight from heaven, "I couldn't help gaping at the opulence, the luxury that was defense – the housing society that was built back in 1960's by army officer, on plots of land gifted to them after years of loyal service" (Shah, 2010, p. 69). There is huge difference in the house of rich and poor. In Karachi rich people live in posh areas and they have big houses and the poor live in small houses. "A few posts of wood held together with tatting and reed mats had gradually been transformed into a sturdy wall of roughly made blocks: a piece of plastic that had served as a roof had one day been replaced by a sheet of corrugated tin, and then finally a wall paved with cement, slapped with a coat of plaster of Paris and even a thin wash of paint, if luck had permitted (Shah, 2010, p. 7). On the other hand, rich enjoy luxurious life. ".....the silk curtains tied by heavy gilt ropes, a huge television screen that hung from the wall like a painting, an acre long bed covered in rich emeralds and turquoise and a large air conditioner" (Shah, 2010, p. 7).

Each line of the novel helps the reader understand the discriminatory treatment the minority group is receiving from the majority and how it is all going unnoticed by the stately authorities. When Laila goes to shoreline; she witnesses a squabble between a policeman and a motorcyclist who got into a contention. Policeman beats motorcyclist beat up for his impoliteness. Had there been an auto driver in his place, policeman would not have set out to mortify him. Masses are partitioned by the vehicles that they utilize. There is the most reduced classification of the individuals, who possess bikes, then the individuals who ride cruisers and the individuals who have autos to appreciate the cooled and unpolluted condition while cruising around, "He gripped the man with one hand while taking off his trouser belt with the other. He began to thrash the man with the belt (Shah, 2010, p. 38).

The slum areas of Karachi lack basic necessities of life. Bleak and choking out living conditions are described by Laila is Slum Child which demonstrates that the poor live in wretchedness wherever they live. The same dirty waters, compost piles what's more, unhygienic conditions are found in every one of the territories of the poor as government pays no regard to the change of their life. They poor do are non-existent for the decision rich however in the times of decision when government officials and the decision parties require the poor to get chosen by utilizing their votes, "I didn't intend to end up in filthy water, which overflowed from the drains, stinking of urine and excrement and chemicals" (Shah, 2010, p. 1).

Slum Child is reflection of miserable life led by the poor people of Karachi. Laila always hopes for the best and wishes that everything would become fine. She wishes for the recovery of her sister from illness and wants her father to come back home and she has strong desire of being loved by her mother as she was dear to her in childhood, "This realization made sudden tears come to my eyes, if my mother would start to love me again like she did when I had been a small child" (Shah, 2010, p. 55). The said above mentioned conditions are not the slightest bit practically identical to the lavish existences of the rich. Jumana, Laila's senior sister, couldn't bear the cost of a not too bad and warm place notwithstanding when she is on her death bed. She spends her last days in the shuddering frosty and in an awkward bed,

Jumana lay on a small cot against the wall: dingy and rusted, it looked a hundred years old. The tiny one-room block was barely large enough for two people...the tin roof amplifies the cold and drew the wind deep in, turning our house into iceboxes (Shah, 2010, p. 93).

4.2 Family:

Family is the social organization which serves the entrepreneur patriarchy. Parenthood is an obligation taken up by the lady after her marriage. She mingles and conditions the kids into acquiescence to transform them into visually impaired workers of private enterprise. It naturally turns into the obligation of Jumana to deal with more youthful siblings and her progression father when Laila's mother is truant from home, "Jamana has stepped into the role of surrogate motherhood" (Shah, 2010, p. 6). At the point when Jumana falls sick and her mom goes to Madam Ansari's house to ask for cash, she

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induces Laila to run with her to stimulate the sensitivities of Madam. She persuades Laila by revealing to her that in the event that she will have her little girl with her, people will know that she is exceptionally poor, denied and bound and is to be felt sorry for, "If they see you with me, they'll realize that I have a daughter and I'm telling the truth. They don't trust us you know" (Shah, 2010, p. 60).

4.3 Class difference:

Slum Child is a realistic account of the class struggle among two conflicting strata of society between which gap is broad and it is still broadening. The novel draws attention to the unequal development of the two strata in society. There are remarkable differences regarding living standards and the access to resources among different social classes in the novel both at global and local levels. At a macro level, these differences appear between the East and the West. Singh investigates the novel in terms of Western and Eastern binaries that are at constant clash with one another. By drawing attention to the differences between the West and the East, he names the relationship between the Western world and India as that of a colonizer (oppressor) and the colonized (oppressed). At a micro level, Shah points out that there are differences in class within every small unit of society. The lower group is striving with the questions of what it means to be cheap labor, with the questions of economic equality and identity, "We hardly needed any looking after in the conventional sense, beyond the basis: being fed and clothed, and made to sleep under a roof at night; being taught how not to soil ourselves and how to clean ourselves if we did (Shah, 2010, p.7).

The novel *Slum Child* reflects almost all the social-political fissures Pakistan has experienced since its inception in 1947. The country when liberated from the Subcontinent constituted and still constitutes a wide range of distinct religions, sects, sub-sects and ethnicities. Out of the minority sects, Christian and Hindu sects are the most prominent residing in various parts of the country. Most of them are settled where they were given the pieces of land they got for rehabilitation. The state did not make any significant attempt to harmonize the cultural, sectarian or ethnic differences through the application of an appropriate democratic mechanization which could have bulldozed all the differences aside with the help of a singular ideology designed by the state through a democratically conducted consensus. It instead imposed the ideology that was singularly constructed by the state and this state-run ideology gave rise to many differences and triggered them more rather.

4.4 Language:

Moreover, the novel *Slum Child* reflects the disparity of language as it is found among the locals and the immigrants residing in Karachi, "...Even the Madam's and the Sahib's parents were Urdu-speaking, which meant they'd migrated from India after Partition. Only Maryam, Jehan, Sasha and I had been born in this city— but they half-belonged to Canada" (Shah, 2010, p. 246). The aftermath of the blunders committed and being committed by the government of Pakistan, ideologues and other religious leaders is that the country is still having a wobbly status and did not harmonize the disparities among various religious, ethnic and sectarian tensions. *Slum Child* reflects a vivid picture of this phenomenon, "Amma told me she thought they were Hindustanis: they spoke Urdu in the correct Hyderabad Deccan style in the way the Mughals spoke in the grand courts of Akbar and Shah Jehan, rather than the rough and tumble language the rest of Karachi used" (Shah, 2010, p. 59)

4.5 Unequal treatment:

An obvious separation in *Slum Child* is the sexual orientation division. Men and ladies are thoroughly analyzed. Their lives are put inverse to each other. It is made obvious that the women's lives are not free. The extensive piece of their lives relies on the men in their lives or the men who do not have a place with their lives. Laila describes in *Slum Child* that her mother must be exceptionally wary when she is coming back from the rich homes where she works as a house keeper due to the dread of physical, mental and inappropriate behavior from men in the city and in the transports,

She would don her black burqa and ride home again on the bus back to Issa colony. And walk for another half an hour from the bus stop in darkness with another woman or two next to her for protection from the strange men who lurked at the bus stops and haunted the roads." (Shah, 2010, p. 59)

The cosmopolitan city, Karachi, where Laila lives is divided into two. One section is lit, globalized and created where the rich dwell and which is a no-go territory for Laila since she is a young lady from the slums. There are divisions in the inhabitants of Issa settlement. There are poor, poorer and the poorest individuals living in the ghettos. This chain of importance depends on their occupations; the measure of cash one wins or the assets of generation one claims.

4.6 Religion:

This text along with addressing major issue of class differences also reflects the difference of religion and what treatment do with the minority groups receive in a country densely populated by the Muslims. The protagonist named Laila was suffering from a complex of being Christian while the daughters of the landlady where her mother used to serve received a special treatment for belonging to a sect of majority. *Slum Child* reflects the arrangement of methods for thought and life by the upper class. It presents them not as an independent procedure but rather exchanged to individuals through molding and socialization with the utilization of the apparatuses of belief system like family, religion, and training. This occurs with Laila, "More than any faith, our poverty was our religion. We worshipped the feet of the same god - money our rituals were the same to go to. Carry home the meager blessings that they bestowed upon us" (Shah, 2010, p. 95).

Religion pulls in individuals towards their salvation for the wrong doings and sins while political pioneers drag individuals into the shades of malice and the wrong doings. Together, they make an inverse yet like the inverse posts of a magnet, they at the same time pull in each other and reinforce the framework "...an eternal battle, between one who was devoted to bringing souls to their salvation and the other to their destruction, the two of them made a comedic pair" (Shah, 2010, p. 75). The novel *Slum Child* is description of wobbling faith of poor people in God. They are of the view that God has done injustice by sending them on earth as poor. Religion is the reason of poor people. It is a relief for the general population experiencing destitution also, ailments. They would like to get the reward and remuneration for their torment in the life in the future, "We were the blessed creature of God because we were the weak and poor and we would have our reward eventually...More than any faith, our poverty was our religion, we worshipped the feet of the same God" (Shah, 2010, p. 66).

We are living in a society where people have become mean and selfish even they use religion for their benefits, "It was easy for people to bring up God when they wanted you to feel ashamed of yourself, when they wanted acquiescence or obedience" (Shah, 2010, p. 115). Christians in Pakistan face intense threats, harassment and violence. And many of them are often burnt alive due to allegations of blasphemy. Shah in her novel tries to show that to non-Muslims feel threatened by the overall deteriorating security situation countrywide. Muslims burnt the Laila's colonies, who are blinded by their own upright convictions. They consider the Christians unbelievers. The certain goal of this consuming and reviling isto snatch the cash and property of the frail, "Nobody was going to accuse anyone here of burning Quran or blaspheming against the Prophet - accusations concocted for grabbing someone's property or land rather than defending another's faith" (Shah, 2010, p. 19)...I had begun to have serious doubts about the blessings that God chose to send us" (Shah, 2010, p. 113).

Jumana has been truly sick. Her mom asks for cash from her lords. Specialists decline to treat her. They went to "pir" to request some enchantment or charm that may recuperate her. Madam Ansari gives couple of thousand rupees as a propel installment for Jumana's treatment in spite of the fact that the cash is inadequate for the treatment however they have no other alternative than to cheer at the pitiful gifts of God which are liberally presented to poor people, "The coins were talisman that might bestow some kind of magical healing on Jumana's ravaged body" (Shah, 2010, p. 94)...After Jumana's death when customary rituals are performed then Laila questions, "Why isn't she as a hospital then? Why didn't you arrange it?" (Shah, 2010, p.79). People always lack facilities in life but after death they are buried in new clothes which they always wished for "A goraKabristan - God's blessing to Jumana in her death that He could not give her life" (Shah, 2010, p. 109). Laila thinks that God do not treat rich and poor equally. Jumana dies and Laila's faith in God and his kindness breaks. She is informed that Jumana's demise was willed by God "It was the will of Allah" (Shah, 2010, p. 114).

4.7 Role of money:

She expresses that all the people's activity result from their requirements; cash can satisfy their materials needs so that is the essential determinant of their ideology, "A thousand rupees could buy any amount or comfort or security: food and water for days, electricity for weeks, clothes for a whole year. It seemed to me that every day of our life cost money, just to stay alive and you could spend it over a period of time or you could spend it all in a single moment" (Shah, 2010, p. 89). Laila portrays the squalid and poor living conditions in Issa state. The destitute individuals of the slums are associated in those conditions such that it is practically unthinkable for them to dispose of the impacts of it. They inhale and live in these conditions. Their class is engraved in all the methods for their living. Laila enlightens in *Slum Child* regarding the working men who spend their lives working in the fields, "He had reeked of the fields no matter how long

he had lived in colony; his mannerism was gauche and crude and he would have a slightly squat way of walking, unhurried, majestic, as if there was all the time in the world to feel the ground under his feet” (Shah, 2010, p. 95). Similar conditions are predominant in all the slums where the poor live. Laila, a kid brought up in slums, is ponder struck to see the structures emerging around her in the lit part of the cosmopolitan city, uncovering a totally new universe of obscure pictures for her, “It looked to me like a castle built of glass and steel, with giant bill boards at the top advertising things that I have never seen or heard of. A steady stream of cars and four-wheel-drive-jeeeps let passengers off at its vast entry way” (Shah, 2010, p. 33). She thinks that it is difficult to trust that such a place can exist in her city, so overwhelming is the destitution around her in slums. After physical badgering amid her transport travel towards Resistance, she is so ponder struck to observe the remarkable structures around her that she feels it difficult to be a piece of this world, “I thought I must have died in bus and ended in heaven so different were my surroundings from anything I had ever seen before” (Shah, 2010, p. 68).

4.8 Food:

Shah’s *Slum Child* is reflection of that society in which poor has to live from hand to mouth. They do not have hygienic food to eat. The poor carry on with their entire life in the single quest for figuring out how to get three dinners in a day to their fill. This action estranges them from rest of the people. They turn into the estranged laborers. Actually, the rich not just satisfy their own particular needs rather they through away a considerable measure of nourishment to poor people. A large number of the house servants rely on upon the give-away of their aces. Laila in *Slum Child* portrays the separation between poor people and the rich “...driving a great amount of pleasure from receiving the meat which was given from the richer families to the poorer ones” (Shah, 2010, p. 22). People living in the slum areas of Karachi are prey to food insecurity and malnourishment. Laila, toward the begin of the *Slum Child*, recollects the sustenance being cooked at her home which unmistakably expresses the distinction of the sustenance between the rich and poor people. The poor can't think more than lentils and bread while the rich are served endless flavorful dishes. Her thought of the great sustenance is daalrotiand her mouth waters to think about this, “I dreamed of hot, fresh daal with a steaming puffy roti to go with it. My stomach squeaked expectantly at the thought” (Shah, 2010, p. 02).

When they go on a cookout, Laila’s entire family is happy at having a day from the trials and turbulences of their normal life. Her concept of the best nourishment may be the most noticeably awful of the rich. As she states; “Salem bought us roasted channas and packets of sweets and bottles of cold drinks and we munched and ate happily, filling our stomachs with cheap, simple food and drink” (Shah, 2010, p. 35). Jumana cooks the meal at the burner. The burner is as worn out and shabby just like the occupants of haziness. It has not been changed even after years, as the times of utilization has rendered it messy and dark. Smoke emerges out of it, darkening the utensils and pots too as their lives “Burner... it was grimy little thing, blackened by years and years of use, attached to the illegal gas pipe outside by a meager tube and was known to spit out clouds of black smoke from time to time” (Shah, 2010, p. 08). Indeed, even clean drinking water is out of reach to the inhabitants of Issa colony. Sindh Government has not provided them with the consumable water and they can't bear to purchase the mineral water for them. “...it looked cleaner than any water that I had ever been privileged in my short life” (Shah, 2010, p. 153). The previously mentioned gauges are no match to the meals which are cooked in the kitchens of the rich, “...the grand kitchen where meals for thirty to forty people were made by two cooks” (Shah, 2010, p. 76). Puppies of the rich are more valuable than the poor hirelings. The animals of the rich lead an existence superior to that of poor people, “Imagining the quantities of meat, it would take to assuage those angry dog’s appetites ...” (Shah, 2010, p. 70).

4.9 Health:

Bina Shah throws light on the key issues prevailing in the slum areas of Karachi. Her novel is reflection of society in which poor lack basic health facilities and the result is painful death. The author makes electrifying chaos of Jumana’s contracting tuberculosis, her ceaseless blood spiting, moaning with torment for long time and her definitive passing subsequent to battling with the illness without medicinal treatment is a central issue stamp on free enterprise framework. Her mom could not pay for the treatment of tuberculosis being costly evens they were not able approach the neighborhood dispensary of the zone. Laila’s mother has been facing the strenuous trials and turbulences of life which leave their fixed marks on her body. Her deep rooted and ceaseless battle is engraved on her body, Laila tells in *Slum Child* regarding the imprints at her mother’s hands which all the while reflect Laila’s future too in light of the fact that the poor are gotten in

an endless loop of terrible conditions, "...the backs of her hands like dead leaves, the flesh papery and dry, the veins bulging out over the network of bones... I was gazing at my future when I saw amma's hands" (Shah, 2010, p. 46). Laila sees the imprints on a poor man's body and depicts, "This man's sores were further up to his arms; track marks like a rail road line etched in red all the way up and down his biceps and forearms – or rather what little of them were left" (Shah, 2008, p. 17).

The inhabitants of the slum need to sit and wait for the specialists who visit the clinic twice a week, regardless of the prerequisite of their obligation which makes it required on them to be in the clinic day and night. The patients need to sit and wait impatiently for the specialist, to whatever degree they may endure, they have no other option, "Those who were extremely unhealthy had to wait for the doctor's twice weekly visits. The health workers, however, were able to diagnose and treat the simple illnesses" (Shah, 2010, p. 42). For Laila, a female specialist is a far-fetched plausibility in entrepreneur patriarchy. Laila has spent her life in ghettos so she is adapted and associated into those conditions where the sole motivation behind a female's life is a spouse because husband characterizes the economic wellbeing of a lady. Thought about a profession has not been given a position in her belief system that is the reason Laila shows wonderment at seeing a female doctor "A woman doctor; I never thought such a thing was possible." (Shah, 2010, p. 43)

The poor cannot bear the cost of their illnesses to be dealt with on account of the absence of cash. Owing to inadequate methods for acquiring and the abuse of the entrepreneur class their sicknesses result just in the end of life. At the point when Jumana falls sick, Laila tries to convince her mother into counseling a specialist at an administration doctor's facility however she denies in light of the fact that even the less expensive, government healing centers are excessively expensive for them. It is expressed in *Slum Child*, "We can't afford this, replied amma. They won't cost much at government hospital. Whatever they cost, we cannot afford, Amma answered" (Shah, 2010, p. 44). If Jumana or any of Laila's sisters fall sick, their mom needs to go to the industrialist experts who give couple of rupees to get her children treatment. It is a definitive duty of the mother to deal with the children and ask for them. She works as a servant in rich houses and satisfies the necessities of her better half and her family, "She had to beg her employers when one of us was more seriously ill" (Shah, 2010, p. 08). On one hand, Jumana step by step bites the dust due to the lack of medical treatment because she doesn't have enough cash to bear the cost of her daughter's treatment, "Her body was a bag of bones... Her abnormally thin limbs, the largeness of her head, the strange stray tint of her skin: all pointed to the thread of life in her growing thinner every day" (Shah, 2010, p. 91).

There are individuals of the rich class who do not need to stress over few thousand rupees rather they will spend the immense measures of cash for the treatment of minor illness. Jumana's mother works throughout the day and cannot figure out how to purchase the medicine. Madam's girl rests at her home, spends her day in extravagance, doing nothing and still she is better treated by the specialists. She can bear the cost of the costliest pharmaceutical and therapeutic medications, "I could hardly believe it that there were people willing to fly on a plane and spend lakhs and lakhs of rupees to get better when they were ill? Money's no problem for them. If they need an operation, they'll go abroad for treatment" (Shah, 2010, p. 97). Laila is goaded at the passing of her sister in light of the lack of care of the specialists towards her sister on the grounds that their charges are more imperative for them than a human life. This is the scourge of the entrepreneur framework, "I was abusing the doctors who looked at my sister and decided that she was not worth saving, when they saw the clothes she wore and where she lived" (Shah, 2010, p. 116).

4.10 Gender Discrimination:

Slum Child describes that society in which women has no power, they are considered a burden. Laila's mother remarries after her separation because her initially spouse could not bear just women's nearness in the house. Laila's mother was separated in light of her powerlessness to give birth to boys. Young ladies are an un-requested weight in patriarchal social orders, "My father had left us after my brother's death because he couldn't bear to see the woman and the girls still loving when his only son had been put under ground in front of his eyes" (Shah, 2010, p.10). She brings forth three young men in three years regardless of her weakness, terrible living conditions and ailing health however, her better half is cheerful in view of the young men. They have taken up the part of grown up men by tormenting, bugging and disregarding their sisters and whiling endlessly the greater part of their time in meandering about and making inconveniences for them, "My three younger brothers came after the other like puppies. Now our house was filled with not one, but four men" (Shah, 2010, p. 11).

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Issa colony, where poor Christians live here men do not give respect to their woman. They are treated like animals and are deprived of their basic rights and needs and even killed by their in-laws. Shah in her novel reflects the cruelty of those people. Laila portrays an episode in *Slum Child* where the in-laws burn a young lady who is cooking in the kitchen to dispose of her. Lady never gets the sentiment having her place in the public arena. She has no room of her own. On the off chance that she gets one, then she needs to impart it to the man who can toss her out of it at whatever point he needs, "The girl's mother-in-law and sister-in-law had conspired to catch hold of her while an uncle had pushed her arm near the flame. Then they all had watched her scream and writhe in agony as she had burned in front of their eyes" (Shah, 2010, p. 9).

Slum Child reflects that society in which girls are considered inferior to men and everywhere men are given priority. Laila rides on transport for 60 minutes to go to Madam's house in Defense where numerous autos are available in the carport. Amid this strenuous ride, she needs to hold up under the physical provocation from the men who underestimate each lady, as a piece for entertainment, "Their belief that men should have a priority on our all modes of transport, as they were going to earn where as women out of their home were only up to mischief" (Shah, 2010, p. 67). Their mother is additionally occupied with her different schedules such that she barely gets whenever to show her youngsters tolerable methods for living on the planet. Whatever she learns is from the slums, "We hardly needed any looking after in the conventional sense, beyond the basics, being fed and clothed and made to sleep under a roof at night... rest of it was up to us. We were responsible for taking ourselves to school or not. We could wander anywhere we pleased" (Shah, 2010, p. 7).

Jumana spares cash for her wedding as opposed to getting medical treatment as a result of her socialization since she discovers that marriage is a definitive culmination of a young lady. She dreams of getting hitched and serving a man along with his entire family for whatever is left of her life and getting mishandled by him. "I stored it. I was keeping it for when I got married" (Shah, 2010, p. 94). Laila, also dreams of a house and children as her ultimate fulfillment as a woman, "...a house, a family, the sun in a dirt brown sky" (Shah, 2010, p. 86). Amma shows Laila and Jumana the visually impaired dutifulness to the social traditions and patriarchal conditions. Laila never considers taking up a profession and being free. She is prepared into residential errands and dutifulness through molding. Her mom utilizes whipping, beating, reprimanding and whatever it takes to prepare and mingle her. This happens commonly in the novel, "The resounding slap from amma's hands, as sharp and hard as a ruler, cracked against my cheek" (Shah, 2010, p.101)... Amma's hand snaked out and slapped me hard on my cheek" (Shah, 2010, p. 89).

4.11 Political:

Political organization is controlled by the decision ruling elite and the entrepreneur industrialist of the nation. Legislative issues are the essential instrument to decide the utilization of other ideological and oppressive mechanical assemblies for the upkeep of private enterprise and patriarchy where ladies are not given their rights, openings for work and laws. Government utilizes the Repressive State Apparatus to control the masses "I thought the government was the in-charge of it, so of course there would be soldiers everywhere, telling everyone where to go, what to do" (Shah, 2010, p. 119). In our Pakistani society, Jobs and professions are partitioned among the general population in regards to their status, capability and sex. Numerous professions are standing particular and many are sexual orientation particular. The poor dependably get the lower positioned and less paid occupations. Women, excessively get the less paid, or manual occupations. This separation is essential for the uprising of women and the poor common laborers, "They were going to their jobs downtown where they worked as office peons, doing not a lot more than fetching tea, cleaning up the offices and sorting the mail. Some were waiters at restaurants who brought the leftover food to their home" (Shah, 2010, p. 56). Control, by snare or by law breaker, is the main thing that matters in the entrepreneur patriarchal societal development. Law breakers are regarded out of dread of the power that they have. This dread is utilized as an oppressive device to quell the general population, "His son has become a minor criminal and was treated like a celebrity" (Shah, 2010, p. 114). Young ladies are not secure into their respectful and meek positions too in light of the fact that their significance in their in-laws is controlled by their ability to draw tremendous money related guides from their folks and the share which they bring. Whoever neglects to come up to the endowment desires is defenseless against savagery and provocation, "Young women's clothes caught fire while cooking. A carelessly tossed dupatta or an extra-long sleeve could easily generate a massive blaze" (Shah, 2010, p. 9).

4.12 Sexual Harassment:

This text unfolds all the evils prevailing in Karachi. Being poor the inhabitants of Issa colony have to face many problems and sexual harassment is one of them. Bina Shah has tried to show through her characters that how women are being molested and sexually harassed by men. On public places, they are verbally harassed and physically assaulted. Laila cannot come out of her home securely. She is even shaky in her own home where a companion of her dad endeavors to attack her. She gets out play with her companions however the young men in the road pass remarks on her, giggle at her and jab fun at her. She cannot stroll in the road certainly in light of the fact that she is very much aware of the horrid prospects even before venturing out of her home. Then again, Maryam, her master's little girl leaves home however with a driver. Her mom does not believe the driver and sends Laila with her as two ladies might parallel a man. Laila goes to Madam's house in a transport and feels the instability of being a lady,

I tugged on amma's arm to whisper in her ear that "Somebody's touching me". "Stay close to me" said amma and managed by some contortion to change places with me. I knew that the mysterious molester must have switched his intentions to her and his hands would crawl all the way up and down his body...Don't know how much time passed on that bus, but every second of it was like a special kind of torture devised for the poor (Shah, 2010, p. 68)...Laila is always afraid of her master and his son "I felt the stares of men more keenly these days. I never ventured far enough to provoke the intentions of the strange men - but the stares never ended (Shah, 2010, p. 56).

In Karachi, the numbers of sexual harassment cases have been observed. Women are verbally or physically assaulted. Laila is constantly perplexed of men because of their sexuality is more alive. She does not peep out of her reality. When she goes in the transports, she is unnerved of men who attempt to pester her by touching her. She looks for some security which she does not get in patriarchal social orders like hers, "The urchins looked at gawped at me with open mouths, and then they began to giggle and laugh at me... a third spat at my feet and then they turned and walked away from me, pulling their kites like devils tails behind them" (Shah, 2010, p. 111). Salim attempts to assault Laila. Her step father contrives to pitch her into prostitution to inspire cash to satisfy the necessities of his young men yet Laila hears their discussion and flees to her madam's house, "What did Salim want me to do: To let him touch me and paw me as if I were an animal. I knew from experience of slum that men liked to touch girls - even their blood relations" (Shah, 2010, p. 105). Laila cannot build up a thorough picture of her general surroundings due to her powerlessness to speak with the general population. She is young lady who cannot confide in the overwhelming gathering in societal framework. She is helpless against rapes and physical and mental brutality which renders her feeble towards the barbarities of the world; "The world was to me a concept that would have made no sense whatsoever when examined closely, one jigsaw puzzle at a time" (Shah, 2010, p. 115).

4.13 Violation of Law:

In free enterprise, execution of law contrasts for destitute individuals and the rich as reflected in the substance: At the period of setback when the policeman orders Ismail (a driver of Ansari's) and the other who affected his auto into that of Ismail's to show to him their driving grant and that he will take them two to the Police station; Ismail lights up him that he is one of the Ansari's driver and the policeman let him go. Marium, the Ansari's daughter who was sitting with Laila in the auto at the period of mishap get alarmed of taking to the police central command. She expressed,

"No, Laila, he'll see that we're young women and he'll take us to there, I don't require to..... Laila solaced Maryam that she didn't need to worry about being raped at the police station...That was a fate of the poor, or stupid like me. No not even like me—we Christians in the slum knew better than to go the police for anything" (Shah, 2010, p. 191).

Upper class in Pakistan does not follow rules. They feel free to break rules. Control, by snare or by law breaker, is the main thing that matters in the entrepreneur patriarchal societal development. Law breakers are regarded out of dread of the power that they have. This dread is utilized as an oppressive device to quell the general population. "His son has become a minor criminal and was treated like a celebrity" (Shah, 2010, p. 114).

4.14 Education:

The novel *Slum Child* is a reflection of Pakistani minority in general and Christians in particular. In Issa colony literacy rate is very low. Children are deprived of basic education and schools lack all types of facilities and teaching staff. There is great difference in the education of rich and poor. It is clear from these lines, Laila feels jealous to the schooling of Jehan

and Maryam who study in one of the best schools of the city whereas “she used to study in a government school where there are lack of resources and facility” (Shah, 2010, p. 162). Laila’s ideologies are shattered when teacher tells her about religion and society, “School is stupid. I’d rather be out and see the world” (Shah, 2010, p. 98). Laila is never interested in classroom activities. She just wants to know the world, “It seemed that they were too dull and small brained to know anything” (Shah, 2010, p. 42)...“I didn’t pay much of the attention to what aapa said, I preferred to stare out of the window and day dream” (Shah, 2010, p. 43).

4.15 Desire of Freedom:

There is an utmost desire for freedom within each and every one of us. We are living in a free state but still many people are not living a free life and *Slum Child* mirrors that society in which people are not enjoying freedom. Therefore, most superb thing around them is freedom. However, an extensive segment of slums cannot see the perfection of it as they are recognized by subjugation as their authoritative fate. They do not see the estimation of brilliance around them. Laila hurts for this opportunity in *Slum Child*, “Oh the freedom, the absolute freedom, the freedom of being a part of something wild and primitive” (Shah, 2010, p. 31). Laila expresses her joy when she comes for outing, “I felt as though I’d been let out of a cage” (Shah, 2010, p. 31). She feels free when out of home, “I have no idea that how much time passed in that golden afternoon-a half hour, perhaps as many as three-but it was the most carefree day that I had ever spent in my life” (Shah, 2010, p. 35).

5. CONCLUSION

Shah’s *Slum Child* delineates the class conflict in entrepreneur patriarchal societies. Female’s lesser capacity for violence against men and her lesser capacity for physical labor renders her inferior to men and confines her to a subordinate position. This phenomenon is consciously perpetuated through conditioning and socialization which takes place through superstructure. The industrialist and patriarchal texture of a societal structure makes it hard for its individuals to conquer the male hawkishness and status quo as usual by raising a voice against the severe powers to request a change in the society. The content uncovers that the class distinction makes this world thin and makes disarray for the individuals who work at low level (the low class) and is honored for the individuals who claim methods for creation, (the bourgeoisie). The author reflects both the classes masterfully and the issues made as a result of them. The Marxist hypothesis is appropriately applied to the literary society. The plot of the characters creates conflict between the low common laborers and the first class one. It likewise reflects how the two classes make their general public very vary from each other and get rival. The person who dependably buckle down for the duration of their life like Zainab yet can’t accomplish however subsistence and the other appreciate incalculable extravagances on the others work.

Females ought to be clarified of the false molding and socialization with a specific end goal to dispose of this and gain an equivalent position to that of men. Laila’s status is more delicate as she cannot take even her own life choices as a result of being a young lady in an industrialist society who has lesser odds of getting a handle on financial, expert and household chances to push forward. Laila experiences these issues as her insight is fake, the things she hears are questionable, her life in slum is arbitrary and even her unimportant presence is interested in many difficulties as her father’s companion tries to assault her, her dad tries to offer her into prostitution, her escort tries to endeavor her by raising the issue of her simple sexual access. Laila cannot work at evenings; she cannot go out after the dim. Laila could not abandon her family. She comes back to her home just to see her diminishing mother where her dad plots to offer her and she could not seek after her instruction due to the dreary life prospects for a young lady ahead.

In this scenario, awareness raising and instruction are the fundamental emancipator apparatuses which could serve to liberate regular workers and especially females to make tracks in the right direction where they could work and walk together for smooth working in societal structures; and can change the exploitative and sex relations through an insurgency which offers a path that is more equivalent and liberated for an individual and for better societal structure as well that would be free of labels like classes and sex segregation. Hence, it has been concluded that this writing is an eye opening text for the authorities and people in general that if such problems and differences are not dealt with conscientiously, they will widen up the fissures and bring a total deterioration of the state.

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