

THE STUDY OF CLASS STRUGGLE BETWEEN MARAAL AND RAHAT: A MARXIST READING OF JANI'S NOVEL MARAAL

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ABSTRACT

The Marxist analysis of *Maraal* in Jani's narrative unveils an impact of class struggle and alienation on both Rahat and Maraal and the predominant thematic elements of the story. Maraal's experiences show the broader societal struggle between different economic classes, showing the alienation felt by those marginalized within the socioeconomic structure of the society. The Marxist lens allows for an exploration of how Maraal's aspirations, relations, and challenges are shaped by the systemic inequalities rooted in the class structure. The theme of alienation may show Maraal's detachment from societal norms, stemming from the oppressive settings associated with their class status. Moreover, the broader thematic elements of the story are likely linked to Marxist principles, with class struggle serving as a driving force behind the plot developments. The narrative may unfold as a critique of the prevailing socioeconomic order, illustrating how alienation and class conflict contribute to the characters' struggles and the overall story. The Marxist analysis offers a key to unravelling the layers of societal critique and thematic depth embedded in the narrative, showcasing the prevalent influence of class struggle and alienation on both individual characters and the overarching storyline.

INTRODUCTION

Capitalism as an economic system has penetrated into economic system of the countries since last few centuries. Transition from feudalism to capitalism rests upon the importance of invention, scientific advance, technical change, and progress of handcrafts. According to Marx (1959), in sixteenth and seventeenth century, a great revolution took place in commerce from feudalism to capitalism with the geographical discoveries and the development of merchant's capital. Capitalism is a system of exploitation of the labourers. A country's trade, industry, and profit are controlled by the capitalist bourgeoisie and private companies in capitalism. Capitalism that is based on 'greed is good' produced prosperity for a small group but adversity of the millions of the workers. From the United States, the UK, capitalism came into Pakistan soon after the death of Muhammad Ali Jinnah in 1948. Several Pakistani English novelists were influenced by

Communism because of the exploitation of the poor in capitalism.

Background of the Study

This thesis shows Marxist analysis of the characters Rahat and Maraal within the literary context of Jani's *Maraal*. Rooted in the socio-political and economic framework articulated by Karl Marx this study scrutinizes the narrative through the prism of Marxist principles. Focusing on the interplay of social, political, and socioeconomic class dynamics, the analyses aim to elucidate the power structures embedded in the characters' milieu. Additionally, the investigation extends its purview to indigenous territories, where the absence of fundamental rights and prevalent tribal systems subjugate lower class of the society. By examining the characters' experiences within this societal framework, the research seeks to unveil the intricate intersections of Marxist principles.

Research Problem

The central research problem revolves around a Marxist analysis of the characters Rahat and Maraal in Jani's novel, focusing on the inborn distinctions within their minds. Jani, as a Pakistani English novelist, explores class dynamics and societal issues through these characters. The study aims to delve into the Marxist features embedded in Rahat and Maraal, shedding light on their perspectives within a class-divided society. Moreover, the research extends its focus to address elite class issues prevalent in the narrative, encompassing themes of poverty, women's marginalization, patriarchal culture, and crime. By applying Marxist theory, the investigation seeks to unravel the socio-economic and cultural dimensions depicted in the novel, offering a nuanced understanding of how these characters navigate a world shaped by class struggles and the broader societal issues perpetuated by the elite class.

Research Questions

1. How does the application of Marxist principles in Jani's *Maraal* influence the socioeconomic dynamics within the narrative, particularly in shaping the characters of Maraal and Rahat?
2. To what extent does the Marxist analysis of *Maraal* reveal the impact of class struggle, the alienation of the characters, and the overall thematic elements in the story?

Research Objectives

1. To find out the application of Marxist principles in Jani's *Maraal* influence the socioeconomic dynamics within the narrative, particularly in shaping the characters of Maraal and Rahat
2. To analyze what extent does the Marxist analysis of *Maraal* reveals the impact of class struggle and the alienation of the characters and the overall thematic elements in the story

Significance

This research is significant as it not only offers a literary analysis but also provides a critical examination of contemporary societal challenges. The application of Marxist theory allows for a profound exploration of power dynamics, economic disparities, and the characters' responses to these conditions. Moreover, the study contributes to the on-going discourse on the role of literature in reflecting and critiquing societal norms, emphasizing

the novel's potential to serve as a medium for social commentary and a catalyst for discussions on social justice and change. The application of Marxist principles in Jani's portrayal of *Maraal* plays a pivotal role in shaping the socioeconomic dynamics within the narrative, notably influencing the characters of Maraal and Rahat.

Literature Review

Marxism is a general theory of the world in which we live, and of human society as a part of that world. It takes its name from Karl Marx (1818-1883), who, together with Friedrich Engels (1820- 1895), worked out the theory during the middle and latter part of last century. They set out to discover why human society is what it is, why it changes, and what further changes are in store for mankind. Their studies led them to the conclusion that these changes – like the changes in external nature – are not accidental, but follow certain laws. This fact makes it possible to work out a scientific theory of society, based on the actual experience of men, as opposed to the vague notions about society which used to be put forward – notions associated with religious beliefs, race and hero-worship, personal inclinations or utopian dreams (Burns, E., & Marx, K. 1939).

Laclau and Mouffe's major thesis is that the core of all Marxist theory is based on a necessitation, deterministic logic which emphasizes iron laws, a strict succession of stages, the inevitability of the proletarian revolution, and so on. This logic reduces complexity and leads to an essentialist view of the social and to a closed, monistic type of theoretical discourse. They attempt from Marx onwards to soften Marxism's deterministic core by stressing indeterminacy, complexity, the importance of agency, the relative autonomy of the political etc. are simply *ad hoc* additions to a theoretical edifice which, in its foundations, remains irretrievably monistic. In other terms, when Marxists, past and present, try to avoid determinism, they unavoidably fall into the trap of 'dualism' or eclecticism. Therefore a deterministic closure of eclecticism/dualism is the grim dilemma of all Marxist theory Mouzelis, N. (1988).

Brask (1988), Jones (2009), Daram (2014) and Gasper (2018) have been accomplished from the perspective of Marxism but it has received very little or no attention in prior researchers on a comparative study of Brecht with Pakistani Urdu poet in the frame of reference to Marxist philosophy. Few researchers

have explicitly invoked the reflection of Marxist inclinations in other Pakistani poets but much remains unclear on comparing Brecht with Khialvi in the frame of reference to Marxist philosophy. That study attempts to shed more light on analysing Marxism in the poetry of Khialvi from the perspective of capitalism existed in Pakistan. This current study explores *Maraal* from Marxist perspective (Hayat, 2014; Hayat and Rai, 2016).

Brask (1988) investigated Marxist distances or estrangement from the plays of Brecht. Daram (2014) discerned Marxist alienation from Brecht's *Mother Courage and her Children*. Gasper (2018) sought out Marx's materialist conception of history that is based on Base that is economy. Different research articles and theses have been published on Brecht's plays in different paradigms but his poetry has not yet been compared with Pakistani Urdu poet Khialvi. Different research scholars have accomplished their scholarly works in different perspectives on Brecht: Jones (2009) has investigated Brecht's use of different approaches in order to produce spectator's participation for developing critical thinking; Squiers (2012) has explored the social and political philosophy in Brecht's plays *The Good Woman of Setzuan*, *Life of Galileo*, and *Coriolanus*; and Ambrose (2015) has discerned Brecht's technique of 'defamiliarization' in performance of his plays to produce critical creation of character. Though different researchers (Hayat, 2014; Hayat and Rai, 2016; Salah and Jusoh, 2016) have conducted their researches on Marxism in Faiz Ahmad Faiz but this study will attempt to accomplish a comparative study of Brecht with Khialvi in the frame of reference to Marxist philosophy.

Korsch began working with independent leftist trade unions and gave lectures on economics, labour law, and Marxism. Since the parties had failed to materially advance the liberation of the working class, Korsch focused his energies on the activities of revolutionary unions and their struggles.¹ The results of over a decade of class struggle in Europe and the Soviet Union were, he bitterly concluded, an even greater enslavement of the workers—progress in domination.² Moreover, the Stalinization process in the Soviet Union and advent of fascism in Europe indicated the possibility of even greater suffering for the workers in the future. The failure of the focal working-class organizations forced Korsch to seek

both new revolutionary possibilities, and the reasons for the shipwreck of the working-class advance which had seemed to put socialist revolution on the historical agenda (Kellner, D. 1977).

In another work, the researchers explain why this over-determinist focus on reorganizing the production and distribution of the surplus (eliminating exploitation) is different from traditional Marxism's focus rather on eliminating private ownership of the means of production and/or empowering workers. The conclusion suggests why and how over-determinist Marxism can help to restructure society so as to achieve a new kind of class democracy (Resnick, S. A., & Wolff, R. D. 2013).

Indeed a change has taken place in the make-up of society, just as it has in the system of production. The capitalist form of production has overthrown all others, and become the dominant one in the field of industry; similarly wage-labour is today the dominant form of labour. A hundred years ago the farming peasantry took the first place; later, the small city industrialists; today it is the wage-earner (Kautsky, K., & De Leon, D. 1911). For an argument about historical process of this kind (which Popper no doubt would describe as 'holistic') may be disproved: but it does not lay claim to the same kind of positive knowledge as commonly is claimed by positivistic research techniques. What is being claimed is something different: that in any given society we cannot understand the parts unless we understand their function and roles in relation to each other and in relation to the whole. The 'truth' or success of such a holistic description can only be discovered in the test of historical practice. The argument which follows is a kind of preamble (Thompson, E. P. 1978).

Another thesis turns to some of the categories and concepts discarded by large sectors of the left: class structure, class power, class struggle, and their impact on the state. These scientific categories continue to be of key importance to understanding what is going on in each country. Neoliberal ideology was the dominant classes' response to the considerable gains achieved by the working and peasant classes between the end of the Second World War and the mid-1970s. In the establishment of class alliances, states play a key role. US foreign policy, for example, is oriented towards supporting the dominant classes of the

South. These alliances include, on many occasions, personal ties among members of the dominant classes. The left-wing alternative must be centred in alliances among the dominated classes and other dominated groups, with a political movement that must be built upon the process of class struggle that takes place in each country (Hout, et. al 1995).

There is a rigidly determinist cast to the historical materialism of the *Preface* that accords poorly with the general tendency of Western Marxist thought. There are also political grounds for opposition. Indisputably, the *Preface* accords causal primacy (of a sort it does not clearly explain) to what Marx calls 'productive forces' over 'relations of production'; thus suggesting precisely the kind of 'evolutionary' or 'economist' political posture Western Marxists have opposed with virtual unanimity. If it is indeed the case, as Marx contends in the *Preface*, that 'no social formation ever perishes before all the productive forces for which there is room in it have developed,' and if 'new, higher relations of production never appear before the material conditions of their existence have matured in the womb of the old society itself,' then it would seem that socialist transformation depends less on revolutionizing production relations directly, as Western Marxists tend to maintain, than on the development of productive forces (Levine, A., & Wright, E. O. 1980).

Another research investigates the notion of conflicting and blurring of the boundaries of social classes. Mohsin Hamid's two novels, *Moth Smoke* (2000) and *How to Get Filthy Rich in Rising Asia* (2013) are the selected texts for the analysis and post-Marxism is selected as the theoretical/conceptual framework as well as the methodology of this research. The research is significant as it is evident that Marxism is now in crisis and its extension is necessary to cope with the current socio-political and economic situation of the globalized world. The objective of this research is to highlight the elusive and transitory nature of social classes in Pakistan. The tentative result of this research is that Hamid's fiction is a challenge to the existing Marxist ideology of the fixed class system in various societies of the world, and elusive, the circular and transitory nature of social class will result in the emancipation of man from such fixed social structures and economic constructs. (Tanvir, et. Al 2020).

Within the North American progressive education tradition, critical pedagogy has been a widely discussed project of educational reform that challenges students to become politically literate so that they might better understand and transform how power and privilege works on a daily basis in contemporary social contexts. As a project of social transformation, critical pedagogy is touted as an important protagonist in the struggle for social and economic justice, yet it has rarely ever challenged the fundamental basis of capitalist social relations. Among the many and varied proponents of critical pedagogy in the United States, Marxist analysis has been virtually absent; in fact, over the last decade, its conceptual orientation has been more closely aligned with postmodernism and post structuralism. This paper argues that unless class analysis and class struggle play a central role in critical pedagogy, it is fated to go the way of most liberal reform movements of the past, melding into calls for fairer resource distribution and allocation, and support for racial diversity, without fundamentally challenging the social universe of capital in which such calls are made (McLaren, P. 2005).

Following Hegel, Marxist literary criticism rejects independent identity and independence of literature but it can be understood in its relations with ideology, class, and economic substructures. A Marxist literary critic makes a division between the overt and covert content of a literary text. He/ she relates the "covert" subject matter to the basic Marxist themes i.e. class struggle. According to Eagleton (1976), art for Brecht should expose rather than remove contradictions.

Eagleton (1976) quotes Engels for him; art is "the most highly 'mediated' of social products in its relation to the economic base" (p.60). Language is not taken as a self-enclosed system in Marxist literary criticism but it is understood as a social practice. In Marxist literary criticism, form is very important. George Lukacs, a Marxist critic, emphasizes the importance of "form" as the truly social element in literature, aligning with Marx's belief in the unity of form and content in literary works. Lukacs, as quoted by Eagleton, views literary works as spontaneous wholes, rejecting the notion of a passive consumer. According to Eagleton, in bourgeois theatre, the audience is traditionally seen as a passive consumer encountering a finished and unchangeable art-object presented as 'real.' However, Lukacs's perspective challenges this passive

consumption by asserting that the audience is not merely a recipient but a critical producer of meaning. This idea resonates with Brecht's concept of the "alienation effect," where the audience is encouraged to engage critically with the work, breaking away from passive reception and contributing actively to the interpretation and understanding of the literary form. Lukacs and Eagleton collectively underscore the transformative potential of literature, advocating for an active and critical audience that participates in shaping the meaning of the work.

Theoretical Framework

Characteristics of Marxist philosophy are used for guiding the present study. Marxism is a theory and practice of socialism or communism based on the economic, political, and social principles and policies originated from the work of Marx and Engels. Theoretical framework of the present study provides a background to Marxism which will facilitate to investigate Marxist philosophy from the selected passages of Jani's *Maraal*. Understanding Marxism is a theory and a method of socioeconomic analysis originated from the oeuvre of German philosophers Karl Marx and Friedrich Engels. Marxism is used to analyze and critique the capitalism that produced social conflict and class struggles in economic and social systems. As per Burns (1939), in Marxism, the feudal ideas are completely past, the capitalist ideas are declining, and the socialist ideas are becoming valid. Marxism is a method of studying history in order to trace the natural laws which run through all human history and its purpose is to look it not at individuals but peoples. It is based on critical thinking, emancipation of the workers, and opposition to the economic system based on inequality and exploitation of the majority. It advocates the equal distribution and reorganization of classless society.

The following are the characteristics of Marxism. Marxism is on the representation of class conflict and the reinforcement of class distinctions. It rejects class system that produces slavery and exploitation of the proletariat: "the accumulation of wealth in a pole is, simultaneously, accumulation of misery, torment of labour, slavery, ignorance, brutalization and moral degradation on the opposing pole, that is, from the side of class that produces its own product as capital" (Marx, 1984, p.210). "The history of all hitherto existing society has been the history of class-struggles" (Marx and Engels, 1996). It deals history

of society as "history of class struggle". It recognizes the existence of social classes that divide men and women into distinctive segments of the population. Harnecker (1976) quotes Marxist model of society that is constituted by two elements: i. Base (material or economic means of production and distribution); ii. Superstructure- the cultural world of ideas, ideology, religion, law, arts, and politics. Superstructures are determined by base that is economy. Marx (1886) challenges the bourgeoisie to represent the interests of the whole nation. In Marxism, truth is an interpretation with a certain kinds of consensus. It views that world is created through human physical, intellectual, and ideological labour.

According to Prychitko (1988), Marx's labour power theory is the capacity of workers to produce goods and services. The labour theory of value and idea of surplus value are also one of the tenets of Marxism. The labour theory of value is excessive labour of the labourers in the production of the commodity but the capitalists get the profit more than wages of the labourers. It is surplus value. According to Marx (1847), "the worker receives means of subsistence in exchange for his labour-power, but the capitalist receives in exchange for his means of subsistence labour, the productive activity of the worker, the creative power" (p.85).

Marxism is a way of thinking critically, not a system. Marx himself professes, "I have never established a 'socialist system'" (Marx, 1880). It is based on free exercise of the critical spirit. Marx says, "doubt everything" (1987, p.567). Marxism believes in subject of labor: raw material or materials directly taken from nature; means of production produce nothing; labourer power is need for production. According to Marx, "the worker of the world has nothing to lose, but their chains, workers of the world unite"(1886). Marxism is an opposition to an economic system based on inequality (classes), the alienation (use of machine instead of skills of workers), and the exploitation of the majority (labourers). It rejects capitalism on the ground of obtaining profits for some people rather satisfying the needs of all (labourers). Marxism rejects globalization from the perspective of spreading capitalism by bourgeoisie but accepts internationalism from the perspective of the recognition of the common interests of the workers of the entire world. Aim of Marxism is to bring a

classless society, based on common ownership of the production, distribution and exchange.

Data Analysis

In the context of Marxist class struggle, the opposition to the marriage between Rahat, a teacher belonging to the working class, and Maraal, the daughter of a wealthy man, serves as a poignant illustration of the societal conflicts rooted in economic divisions. Marxist theory posits that societies are shaped by the struggle between the bourgeoisie, or the ruling class, and the proletariat, the working class. Maraal's father, representative of the bourgeoisie, embodies the desire to maintain class distinctions and prevent the social mobility that might challenge the established order. The objection to their union reflects the deep-seated tensions inherent in a society where economic power translates into social influence, determining not only individual destinies but also the structure of relationships and marriages.

Moreover, the resistance to Rahat and Maraal's marriage highlights the control over resources characteristic of the bourgeoisie. Marriages within the bourgeoisie often serve to consolidate and perpetuate economic and social capital. Maraal's father, by opposing her union with Rahat, seeks to exert control over the resources associated with his daughter, both in terms of economic wealth and the social status that accompanies such unions. This aspect of Marxist analysis underscores how the ruling class strives to maintain its dominance not only in the economic sphere but also in shaping the social landscape, including the institution of marriage.

The conflict over Rahat and Maraal's marriage also delves into the commodification of relationships within a capitalist society. Marxist theory critiques the reduction of human interactions to economic transactions and the instrumentalization of social ties for the preservation of class interests. The objection to their union can be seen as an attempt to safeguard the commodification of marriage, reinforcing the notion that relationships should align with and perpetuate existing class structures. In essence, the opposition signifies the resistance to any deviation from established norms and the commodification of social bonds, particularly those entwined with economic and social standing.

The opposition to Rahat and Maraal's marriage, when viewed through the lens of Marxist class struggle,

becomes a narrative vehicle for exploring the intricate interplay between economic forces, social control, and the commodification of relationships. The conflict encapsulates broader societal tensions, encapsulating the struggle for equality, social mobility, and the challenges faced by those seeking to transcend their class origins within the confines of the novel's narrative.

In the novel *Maraal*, the cultural representation, particularly through names like "Hugra," can be analysed from a Marxist perspective to uncover underlying socio-economic and power dynamics. In Marxist theory, cultural elements, including names, are often seen as reflective of broader class structures and societal relations. The name "Hugra" may carry connotations that align with Marxist ideas about class and social status. Given the limited information provided, one can speculate that names in the novel might be used as markers of social identity, potentially signifying the character's class background. In the context of Marxist analysis, names can be viewed as cultural symbols that subtly reinforce existing power structures. From a Marxist perspective, names like "Hugra" might be indicative of a specific class or social group within the narrative. The naming conventions could serve as a form of cultural representation that mirrors the societal hierarchy and economic relations present in the fictional world. The distinctiveness of such names may signify a cultural or linguistic identity associated with a particular social stratum, offering insights into the characters' backgrounds and their positions within the broader class structure.

Moreover, the use of culturally significant names can also be examined in terms of how they contribute to the narrative's portrayal of cultural hegemony. Marxist theory emphasizes the concept of cultural hegemony, where the dominant class imposes its cultural values and norms on society. Names, as cultural artefacts, can be influenced by this hegemonic process, reflecting the dominance of certain classes in shaping cultural symbols.

In conclusion, the cultural representation in "Maraal," especially through names like "Hugra," can be analyzed from a Marxist perspective to unveil underlying class dynamics and cultural hegemony. The names may serve as markers of social identity, offering a nuanced understanding of the characters' backgrounds and their roles within the broader socio-economic context depicted in the novel. Examining cultural elements through a Marxist lens allows for a

more comprehensive exploration of how the novel reflects and critiques societal structures and power relations.

And no doubt the journey of his life would have sailed forward more smoothly and more happily than ever. He would have seen his star benignly shining upon him over the next ten or twelve years... and that's how he would have become rich and grown proud (P-73). The passage from *Maraal*, envisioning a smooth and prosperous life for the character over the next ten or twelve years, is rich in Marxist themes, shedding light on the intricate interplay between class dynamics, economic determinism, and individual agency. From a Marxist perspective, the narrative hints at the character's potential ascent within the social hierarchy, presenting a trajectory that aligns with the economic determinism inherent in Marxist theory. The envisaged journey, marked by wealth accumulation and personal pride, signifies a form of class mobility within the capitalist framework, where success is often intricately tied to one's position within the class structure.

This portrayal underscores the Marxist notion that individual life paths are significantly shaped by economic circumstances. The character's anticipated prosperity reflects the influence of economic structures on personal outcomes, reinforcing the idea that one's class background plays a pivotal role in determining opportunities and success. The passage thus contributes to the Marxist critique of a society where individual destinies are strongly correlated with socio-economic status.

Furthermore, the emphasis on becoming rich and growing proud serves as a commentary on the prevailing capitalist ideals and values. From a Marxist perspective, this can be interpreted as a subtle critique of a society that measures success predominantly in material terms. The narrative implicitly challenges the capitalist norm that associates personal pride and fulfilment primarily with economic achievements, prompting reflection on the broader societal values shaped by capitalist ideologies.

However, it's crucial to consider the relationship between structure and agency in this context. While the passage alludes to the influence of systemic factors on the character's life journey, it also hints at the role of individual agency. The character's decisions and actions, within the constraints of the class structure, contribute to shaping the envisioned trajectory. This acknowledgment of individual

agency within broader class constraints adds complexity to the Marxist analysis, inviting consideration of how individuals navigate and influence their circumstances within a capitalist society. The passage from *Maraal* analysed through a Marxist lens provides a multifaceted exploration of class mobility, economic determinism, and societal values. It offers a glimpse into the intricate dance between structural influences and individual agency, contributing to a nuanced understanding of the characters' experiences within the context of broader socio-economic dynamics.

Jani praises hospitality of the tribal (P- 91). In Jani's commendation of the tribal community's hospitality, a Marxist cultural perspective unveils a narrative that praises communal solidarity and challenges capitalist individualism. The act of welcoming and providing for others within the tribal setting symbolizes a form of communal resistance against the individualistic ethos perpetuated by capitalist societies. In Marxist terms, this hospitality can be seen as a manifestation of shared identity and mutual support, countering the prevailing cultural narrative that often prioritizes self-interest and individual success. By celebrating the warmth and generosity of the tribal community, Jani implicitly endorses an alternative cultural paradigm that values communal bonds and collective well-being, challenging the dominant cultural values associated with capitalism. Moreover, the tribal hospitality praised by Jani can be interpreted as a subtle form of cultural resistance against the hegemony of capitalist norms. In a Marxist cultural analysis, where the dominant class imposes its values on society, the communal and inclusive nature of tribal hospitality becomes a counter-narrative. The act of hosting and sharing resources challenges the concept of private ownership and exclusivity, aligning with Marxist principles that advocate for a more equitable distribution of resources. Jani's praise, therefore, not only highlights the richness of tribal cultural practices but also implies a cultural resistance to the hegemonic values associated with capitalism, emphasizing the potential for alternative ways of organizing and valuing communal life.

“The educated persons have committed more crimes than that of uneducated” (P-105). The statement on page 105, suggesting that educated individuals commit more crimes than the uneducated, invites a Marxist analysis that scrutinizes the intricate connection between education, class dynamics, and criminal behaviour within the framework of a

capitalist society. Marxist theory posits that crime is deeply rooted in the social and economic conditions perpetuated by capitalism. Despite education traditionally being perceived as a means of upward mobility and social integration, this assertion implies that, within a class-divided system, education may not necessarily mitigate the inequalities and struggles that drive individuals to engage in criminal activities. Instead, it suggests that the educational system itself may be influenced by and contribute to the perpetuation of class-based injustices, potentially leading to criminal acts as a response to systemic disparities.

The Marxist perspective prompts a critical examination of how class struggle within a capitalist society may influence criminal behaviour. Education, rather than serving as a neutral force, could be instrumentalized by certain classes to maintain their dominance. This assertion challenges prevailing assumptions about the inherently positive impact of education, highlighting the need to consider the broader socio-economic context in understanding criminality. In essence, the statement from a Marxist viewpoint underscores the complex interplay between education, class structures, and criminal behaviour, offering a lens through which to analyze the societal conditions that contribute to criminal acts despite educational attainment.

“For Maraal’s father, his ego was more important than his daughter” (P-123). From a Marxist perspective, the assertion that Maraal's father values his ego more than his daughter signifies the intrusion of capitalist values into familial relationships. Marxist theory critiques the individualistic ethos fostered by capitalism, where personal interests often take precedence over communal well-being. The prioritization of ego over family ties reflects a distortion of values ingrained in capitalist societies, where individuals may be driven to prioritize their own desires and social standing at the expense of meaningful connections. In this context, Maraal's father's actions may be indicative of the impact of capitalist individualism on interpersonal dynamics, emphasizing the potential for familial relationships to be overshadowed by individual pursuits within the broader class-based framework. Furthermore, the prioritization of ego over familial bonds can be seen as a manifestation of capitalist class relations. Marxist analysis underscores how individuals within different classes are conditioned to safeguard and enhance their social status. Maraal's father's

emphasis on his ego may be a response to the pressures imposed by a capitalist society, where one's sense of self-worth is intertwined with individual success. This dynamic exemplifies the ways in which capitalist values can infiltrate even the most intimate aspects of personal life, potentially leading to the subjugation of family relationships to the demands of the capitalist hierarchy.

The father of Maraal, Malik Afzal Khan is a materialistic man. (P-167) From a Marxist perspective, the characterization of Malik Afzal Khan, Maraal's father, as a materialistic man on page 167 signifies the influence of capitalist values on individual behaviour within the narrative. Materialism, in a Marxist context, is often associated with the pursuit of material wealth and possessions at the expense of deeper human connections and communal well-being. Malik Afzal Khan's materialistic inclinations may symbolize the impact of capitalist ideologies on familial relationships, where the accumulation of wealth becomes a priority over the nurturing of interpersonal bonds. This portrayal aligns with Marxist critiques of how capitalism can engender a value system that commodifies relationships and reinforces individualistic pursuits, even within the intimate sphere of the family. The materialistic tendencies of Maraal's father, as depicted in the narrative, serve as a microcosm reflecting broader societal values shaped by the capitalist framework, emphasizing the ways in which personal relationships can be overshadowed by the pursuit of material success.

Conclusion

In the novel *Maraal*, the Marxist perspective unfolds as a critical lens through which to analyze societal conflicts, economic divisions, and the impact of capitalist ideologies on individual and familial dynamics. The opposition to the marriage between Rahat, a working-class teacher, and Maraal, the daughter of the wealthy Malik Afzal Khan, serves as a poignant illustration of the class struggle inherent in the narrative. Maraal's father embodies the bourgeoisie's desire to maintain class distinctions, reflecting tensions between the ruling class and the working class. The objection to their union highlights the control over resources and the commodification of relationships characteristic of the bourgeoisie, illustrating how economic power translates into social influence and shapes the institution of marriage.

Additionally, the portrayal of Maraal's father as a materialistic man further underscores the influence of capitalist values, emphasizing the prioritization of wealth accumulation over meaningful interpersonal connections within the family. Names like "Hugra" are analysed as cultural symbols reflecting class structures and hegemonic influences, showcasing how even cultural elements are shaped by societal hierarchies. The praise of tribal hospitality by Jani introduces a counter-narrative to capitalist individualism, celebrating communal bonds and resistance against hegemonic values. The passage envisioning a prosperous life for a character within the capitalist framework prompts reflections on class mobility, economic determinism, and societal values. Finally, the statement that educated individuals commit more crimes than the uneducated invites scrutiny of the intricate connection between education, class dynamics, and criminal behaviour within the context of capitalism. Overall, the Marxist perspective in "Maraal" serves as a comprehensive framework for understanding the complex interplay between economic forces, social relationships, and cultural representations depicted in the novel.

Recommendations

For researchers delving into the novel *Maraal* from a Marxist perspective, it is recommended to explore additional layers of cultural representation, symbolism, and narrative structures that may reveal deeper insights into socio-economic dynamics. Investigating how cultural elements beyond names contribute to the portrayal of class relations, hegemony, and resistance can provide a more comprehensive understanding of the novel's critique of capitalist societies. Additionally, further exploration of characters' agency within the constraints of the capitalist system and their roles in challenging or perpetuating class structures would enrich the analysis. Examining the novel's treatment of education, crime, and familial relationships in more detail, considering the nuanced interplay between individual choices and systemic influences, could offer valuable insights into the broader societal implications of Marxist themes. Lastly, connecting the narrative to real-world historical or contemporary examples of class struggle and cultural hegemony can strengthen the applicability and relevance of the research findings.

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