




Tanveer Hussain¹, Muhammad Farhat Hayat² & Muhammad Abid³

¹Lecturer, English, Government Graduate College, Dera Ghazi Khan, Pakistan

²Assistant Professor, Sociology, Government Graduate College, Dera Ghazi Khan, Pakistan

³Assistant Professor, English, Government Graduate College, Dera Ghazi Khan, Pakistan

| KEYWORDS | ABSTRACT |
|--|--|
| Oppression & Domination, Resistance, Walby's Theory of Patriarchy, Marxism | <p>This paper aims to unfold patriarchal oppression and capitalist oppression, evaluating the response of various male and female characters of novel "The Murder of Aziz Khan" by Zulfikar Ghose against (capitalist) oppression and dominance differently. Nexus between capitalism & patriarchy has created wide divide among human beings. So, there has always been tussle between these classes: oppressor (employer) and the oppressed (labourers). There was no rapprochement amid the ruler and the ruled. "The Murder of Aziz Khan" is essentially divided into two classes of people: the rulers who do all for their benefit and ruled that are oppressed and don't have any choice to live their lives as per to their wishes. So very often oppressed class of people showed its resistance against oppression and dominance verbally and physically. "The Murder of Aziz Khan" was studied by using critical discourse analysis, under umbrella of qualitative research approach. Theories provided framework of this article to analyze the responses of male and female characters against oppression & dominance. The study concluded that there was high resistance level of male & female characters against the unnecessary domination and oppression.</p> <p> 2023 Journal of Social Research Development</p> |
| Corresponding Author | Muhammad Farhat Hayat |
| Email: | farhathayat@gmail.com |
| DOI | https://doi.org/10.53664/JSRD/04-01-2023-14-154-163 |

INTRODUCTION

It is said that literature is truth that cannot be denied. Zulfikar Ghose "The Murder of Aziz Khan" has presented the true picture of Pakistani society in the late 1960s when the emerging upper class ravages all the ethics to get rich. The plights of exploited working class (the ruled) in the hands of upper class (the ruler) are projected effectively by Ghose in Pakistani context. The division between the classes of people is quite apparent from the start in Pakistan. Shah Brothers use every tactic to

exploit the locals to establish their factory. The upper strata of society try to set situation according to its way whereas lower strata try to retort this suppression physically and verbally irrespective of consequences. Noor (2022) wrote that ethnopolitical protests are an indicator of unstable economic conditions. Divide amid upper and lower class is widening day by day, which resulted in political and social unrest in society. This divide has created discontentment and resentment in lower strata of society. Time and again different male and female characters show strong reactions against this wide divide prevailing in the society in novel. Social inequality and class difference is very much evident in our society.

People are dissatisfied with their economic position and the gap between the rich and the poor is always going high and social positions are at stake also. While the poor are facing exclusion from a diverse sector of society due to their incapacity to pay for services (Zulfiqar, 2022). Marxist theorists have analyzed this systematic exploitation comprehensively and also shown the possible reaction of the ruled against the ruler. Mehmood and Farooq (2021) gave a detailed story about post-colonial literature and its connection with capitalism and feminism. The writers like Zulfikar Ghous, Mohsin Hamid, Muhammad Hanif and Bapsi Sidhwa have paved the way towards the feminist description of literature and its impact on society. Ishfaq, Khan and Haider (2021) argued that class inequalities are the key element of class conflict. The struggle against a capitalistic mindset is not an easy task. They concluded that the capitalists always seek new strategies and ways to exploit the poor class. Women in developing countries are oppressed and marginalized in the hands of the patriarchy and capitalism. They as compared to men have to face double burden of oppression, discrimination and social inequality.

The Pakistani society is much conservative and strict when it comes to rights and freedom of women (Abbas, Hashim, & Alzuhairi, 2018). Men enjoyed unlimited freedom and have the license to do whatever they want to do; the system supports them even in criminal activities. Harassing women and exploiting women's weak position in society is men's routine matter. Thus, the rural women are subjugated and humiliated due to their low position in family (Farooq & Kayani, 2013). The upper strata of society try to set the situation according to its way whereas the lower strata try to retort this suppression physically and verbally irrespective of the consequences. Industrialization is the other name of capitalism. It always works for the benefit of the ruling class (Bottomore, 2010). The impact of capitalism is grave on human beings. It has alienated man from nature. Even if it has alienated a man (Sutherland, 2005). Daha (2022) did a comparative study of *The White Tiger* and *Murder of Aziz Khan*, she argued that a capitalistic society builds on the material possession and adopts new technologies while in *The Murder of Aziz Khan*, the main character refused a new and capitalist way of life.

LITERATURE REVIEW

The purpose behind all social and political actions is to get and retain financial supremacy (Tyson, 2006). The economics founds all basic certainties about life. Tyson (2006) further said that human actions are understandable if economic and historical situations are understood comprehensively. Marxists analyze human relations through the lens of economy. The economy decides nature of our relations with other fellow beings in society. So, the economy has divided society into two sections:

'Bourgeoisie' who exercise their authority on the 'Proletariat' who work for the well-being of ruler to earn meagre to satiate their stomach. Marx and Engels in book Communist Manifesto said that existing society's history is history of class struggle (Marx, 1848). With help of Marxism, we can know society, economy and politics of society along with world orders and can change them (Milios & Dimoulis, 2018). The practices of beating, rape and harassment are used to maintain the patriarchal setup. During ages in human history, people are busy in action and reacting against one another. Marx's economic theory if viewed with historical theory and class struggle can be best understood. They said that nature of a person is product of social conditions which have a significant influence on human beings.

Capitalism has divided society into different social groups: the ruler and ruled. So, there is never-ending conflict between these two groups in a capitalist society. Capitalism is the core cause of all human plights. The people are best understood through their social classes (Salah & Ahmed, 2021). Production is central point of Marxism. This production is connected with socio-economic system and is responsible for the social relationships. So when production has the power of creating social relations so it does have the power ideologies in it (Milios & Dimoulis, 2018). This (capitalist) belief guarantees class dominance in society. The ruling class has established ties with civil bureaucracy to exploit the ruled and to escape the levy. The ruling class with the help of the industrialization and feudalism has maintained a class system that is fruitful for the ruling class and destructive to the ruled (Barner, Okech, & Camp, 2014). Industrialization is the other name of capitalism. It always works for the benefit of the ruling class (Bottomore, 2010). Impact of capitalism is grave on human beings. It has alienated man from nature. Even if it has alienated man (Sutherland, 2005). Hostility, the disparity in production, shortage, and possession are the main harmful effects of capitalism (Wisman, 2014).

Marx views the importance of males and females in terms of production. Lindström (2010) contends that women are like proletariat in a capitalist society. They are also exploited inside the home and at the workplace equally. For ages, women are viewed from a perspective. Lusasi and Mwaseba (2020) explained the importance of land transactions for the attainment of family land for women in Tanzania. They argued that women are deprived of their family land with systematic patriarchal and capitalist approach. They further argued that the land ownership and access is still considered masculine right. Hossen (2020) elaborated that males dominate, oppress and exploit women in the domestic and public sphere. In the family structure, women are considered dependent and property of husbands and tactlessly, our patriarchal social structure endorses and confirms such attitudes towards women. Ayoub, Rana, and Batool (2022) led study on Tehmina Durrani Novel Blasphemy to explore impact of patriarchy and religious seminaries on the lives of women. They narrate how a young girl is forced to marry a Pir and her husband takes undue advantage of her young age to subjugate and oppress her.

She was there only to give birth to male babies as special prayers were offered for this, that indicates that feudal families do not like female babies. She was married to be obedient and submissive to his husband, so there was no charm or enjoyment in her married life. There are six significant structures which are responsible for women's victimization and are creating discontentment among the female

(Walby, 1989). In Walby's *Theory of Patriarchy* (1989) there are some structures: paid employment, household production, culture, sexuality, violence and state. Although women work more than men, their work is not rewarded and paid properly. So, this disparity creates vulnerable position for them. Violence is also a trait of patriarchy (Walby, 1990). The state is responsible to prolong patriarchal setup by not providing access to resources to women. The reaction of ruled against the rulers' power dominance is often violent, and sometimes it challenges the preexisting traditional societal system (Pratto et al., 2013). Dahrendorf (2022) postulate that the gap that is found between the upper and lower class would automatically result violently. A lot of literature reviews encouraged the scholar to discover more about the reaction of the oppressed against the oppressors' dominance as well as (capitalist) oppression.

METHODOLOGY

A qualitative research approach is employed for the current study. Critical discourse analysis was applied to analyze text of "The Murder of Aziz Khan" by Zulfikar Ghose. Critical discourse analysis is a technique to analyze and view language as social practice. Critical discourse analysis evaluates how a text represents and constructs social reality in a given ideological social structure. It unfolds how the ideological system is reshaped by texts and social practices that marginalize or privilege certain social values in society (Setyono & Widodo, 2019). The text has been analyzed using the theories of Marx-Engels (1985) and Walby's theory of patriarchy (1989). Marxists believe that capitalists always see the poor class for their profit, without considering them human. Their concern is money not emotion of poor people. While patriarchy is a double-edged sword for poor women. It dually oppressed women, first economically and second socially. These theories have helped the researchers to get analyzed the text critically. Relevant examples from text of novel are analyzed while using these theories.

RESULTS & DISCUSSION

In this section, we discussed the findings and results of current study. Results and findings are also elaborated with other interrelated studies. Different sections of results and discussion presented a logical and detailed account of oppression, domination and nexus of patriarchy and capitalism to undervalue the essence of humanity.

Reaction of Aziz Khan & His Family Against Oppression & Dominance

Zulfikar Ghose's novel 'The Murder of Aziz Khan' is the masterpiece that projects the true nature of Pakistani society in the early days of Pakistan after independence. 'Murder of Aziz Khan' presents two classes of people: the ruler and the ruled (Ghose, 1998). As the story gets ahead fact becomes more crystal clear that there is incessant confrontation amid these two classes. Ruling (exploiting) class tries to grab all the privileges irrespective of the bad effects of their wrong deeds on the ruled (exploited). So, this phenomenon creates war-like situation between these two classes. Oppressed class reacts against this oppression physically and verbally whenever and wherever it gets chance. Shah Brothers, who were getting affluent with the help of the corrupt and stinky economic system after partition, started their career from scratch and established the Shah Industries. They started purchasing the lands from other local landowners by hook and crook Kala Pur. But unlike other landowners Aziz Khan, the central character, does not accept their handsome offer to sell his land to

feed his family and his peasants (Ghose, 1998, p. 14). The Aziz Khan got Shah Brothers annoyed by rejecting their offer.

Aziz Khan did challenge their authority by rejecting their proposal. So now Shah Brothers made up minds to punish Aziz Khan and his family. Aziz Khan has two sons: Rafiq and Javed. Afag develops intimacy with Rafiq to carry out latent plan. Afag tries to convince Rafiq to sell land. Commenting on this proposal, Aziz Khan's wife Zakia says "some people can never have enough" (p. 54). Javed also calls them a "greedy bunch". The whole family did not like the dominant and oppressive nature of the Shah Brothers. Rafiq wanted Afag to recognize him as an equal when Afag picked him up in his car "sitting forward on the seat and holding on to the side of windscreen" (p. 78). Javed and Haq (2021) known that role of feudal lord in our history is significant and undeniable. They exploited the poor class and misbehaved with farmers. The exploitation and harassment of the poor peasant were a tool to control the freedom of farmers. The feudal treated the farmers as their property and humiliated them whenever they want to do so. Rafiq did not allowed Afag to consider him inferior. Somehow Shah Brothers got Rafiq entangled in an uncommitted murder of a girl done actually by Afag. The seeming circumstances and corrupt offices acquitted Afag and made possible the death sentence of Rafiq.

So, after this huge loss, Aziz Khan's family decides to sell the land to Shah Brothers to avoid further confrontation with them. So, Javed goes to them and demands two thousand per acre. But the Shah Brothers try to impress him by asking for the exact location of the land. So, the rejoinder of Javed is "You know very well where it is" (p. 140). This rejoinder shows that Javed is not at all overawed by the so-called supremacy of the Shah Brothers. After the death of Javed, Aziz Khan was broken from the inside. He was helpless to avoid the bad fate imposed by Shah Brothers with help of a corrupt and unjust system. One day he was informed to vacate the land as he took some loan for marriage of Javed from a moneylender sometime past. He was to repay that loan with dowry which was given to Javed on his marriage. The Shah Brothers were latent creditors. But the marriage never took place. So, the creditor along with government official brought bulldozer onto the lands of Aziz Khan as he wasn't able to repay said amount after failure of marriage. When Aziz Khan sees unjust singularity, he reacts violently: "Aziz Khan took paper from him. Get out of my land, Aziz Khan said quietly but with an authority which was so much part of the voice that the man involuntarily took the step back" (p. 277).

Aziz Khan's reaction shows he is not willing to compromise either with government officials or with Shah Brothers at any cost. Government official has to step back when he faces the strong reaction of Aziz Khan. Aziz Khan shows a strong verbal reaction to clerk for bringing the bulldozer to his lands. The outcome of created gap between the rich and poor often results violently in society (Nkrumah & Nkrumah, 1965). Aziz Khan was not able to react physically against Shah Brothers' oppression because he belonged to lower strata of society. So ultimately once again Aziz Khan goes to police officer to complain about brutality of the Shah Brothers. But the police superintendent has a hand in glove with the Shah Brothers. So after hearing complaint of Aziz Khan against the Shah Brothers, police superintendent says, "please read this" order (Ghose, 1998, p. 278). At this point, Aziz Khan questions the credibility of the system like, "You call yourself a police officer? They lend me money

under a false name. They kill my son. They come to take away my land. You must know a lot about corruption. Can't you see truth?" (p. 279). Aziz Khan is upset completely with system. He protests severely but all in vain. He consults this issue with his cousin who was a lawyer. But Aziz Khan gets disappointed with the prevailing justice system. After all these incidents, Aziz Khan gets mad and wanders in streets aimlessly.

Reaction of Factory Workers Against Oppression & Dominance

As the story of the novel moves ahead, Javed starts working in the industry of Shah Brothers after the death of his one and only brother Rafiq. Here he works with Salim and Riaz and raises his voice against capital oppression and dominance. He knows the plights of the workers as the exploited are united against the exploiters (Bowens et al., 2013). He does not accept the offer of the Shah Brothers not to support Salim and Riaz who has established a worker's union. Riaz is a revolutionary spirit. He expresses his thoughts to Salim from very core of his heart, "We must educate masses" (p. 187). This line is clear revolt against oppression and dominance. Salim and Riaz are representatives of working class so is the mouthpiece of the working class. The working class does not like capitalist oppression and dominance. There is tussle between workers and owner on wages and other perks in industrial set-up (Hudson, 2012).

The Shah Brothers do not like the very idea of the union and want them to end up with it but Salim and Riaz refuse this idea as they consider labour union protects the rights of the workers and gives surety that a worker is the "human being first" (p. 209). This shows the resentment of the labour class against the upper class clearly. As Riaz and Salim do not surrender before the will of the master so they are dismissed from their services. The Shah Brothers try to win the favour of Javed by raising his wages. At this point, Javed reacts "you want to buy me out of the union" (p. 212). In this linking, the Shah Brothers make Javed realize that they are the master of the industry. Javed reacts harshly to their face "The master of bribery, said Javed. You can arrange anything, can't you, from a job to a hanging?" (p. 212). Thus, the deprived folks retort aggressively against power domination (Pratto et al., 2013). After this incident, Javed was murdered heartlessly. The people knew who did this and why it happened.

Reaction of Female Characters Against Oppression & Dominance

Afaq the youngest of the Shah Brothers once picked a peasant girl from the road to fulfilling his amorous feelings. She began sobbing when he pulled her by the shoulders but it did not affect Afaq, "pulled her down. She tried to resist, flailing her arms in the front of her. He dodged her blows and quickly stepping to her side, gave her a blow on the face" (p. 115). Her verbal reaction and physical resistance against the oppression and dominance go futile and she is forced to surrender herself. It is observed that when females are murdered, conditions, associations, and behaviors of society tend to be unlike when men are killed (Hunnicuttt, 2009). Women are targeted systematically as they are helpless in gendered society. People did not pay care to murder of peasant girl. Nobody bothers to try to find out real murderer of poor girl. Eventually innocent Javed was trapped in murder of that girl. State is responsible for this oppression as it does not run enough legal and institutional help to the female folk (Walby, 1990). After the fulfilment of his desires, Afaq butchered her and dropped

her corpse in the Aziz Khan's land. Sexual harassment against females is a strong peculiarity of the capitalism (Engels, 2005).

Physical violence against the female is also a trait of patriarchy (Walby, 1990). Harassment, rape, and the practice of beating women are used to keep the status quo in the patriarchal setup. The state is responsible for these practices because it does not provide its assistance and resources to women in a patriarchal setup. Once again when Afaq goes to Europe to avoid the bad consequences of murder of the peasant girl, he meets Pamela. Kazmi, Iftikhar, and Fayyaz (2023) argued that the entrenched power and dominance of male and submissive behavior to females pave the way to make a social reality where the victim blames themselves for the rape or violence faced by her. The social system of our society discourages victims to pursue their cases in a court of law. In this linking, Afaq tries to impress her by giving him twenty pounds for the bill. Consequently, she is not impressed by his frivolous behaviour. Rather she expects him to be fair with her. People did not pay attention to the murder of the peasant girl. Nobody bothers to try to find out the real murderer of the poor girl. When Afaq puts his hand on her, she reacts harshly, "push his hand away" (p. 196). She is not ready to compromise her self-esteem. Thus, she prefers to leave him but does not accept his authoritative behaviour at all.

Razia (the wife of Ayub) also does not like authoritative attitude of her husband when he yells at his younger brother Afaq. Sometimes she had, "been angry with Ayub for being so rude and violent to his younger brother (p. 99)". She often consoled Afaq after the misbehaviour of her husband against the will of her husband. From time to time she challenges her husband's authority. Another female character Fareeda, wife of Akram elder brother in the Shah Family, when comes to know departure of Razia to Europe for the education of her daughters, she protests strongly by weeping in front of her. Her weeping is a reaction against dominance and authority. She cries but does not respond to her husband on his incessant inquiry, "Nothing, she cried, she did not shake her head, began to weep in earnest" (p. 166). Weeping is a kind of protest against authority and dominance. Thus, the state is responsible for these practices because it does not provide its assistance and resources to women in a patriarchal setup. Hussain, Hussain, Zahra, and Hussain (2020) elaborated that domestic violence is a global issue, which impacted different social classes with different magnitudes. Domestic violence not only harms the victim physically but also has a serious impact on her psychological well-being and emotional health.

Reaction of Shah Brothers' Family Against Oppression & Dominance

Although Shah Brothers are symbol of power and exploitation, there are so many problems in the family also. Though Akram is the elder brother in the family, Ayub challenges his authority time and again. Akram is real force but is not regarded well by Ayub. When Akram decides to send Ayub to Chittagong, Ayub clearly reacts against this decision, "I cannot leave things half done, I like the Punjab. I don't want to go and live among Bengalis" (p. 283). Ayub ousted Afaq from the established business and now he wanted Akram to go to Chittagong. Ayub also used physical coercion against Afaq. Ayub imposed his authority on Afaq. Afaq shows his reaction against the dominance of his brothers even in front of Javed, "My brothers are bastards, I can tell you, bastards. Sometimes I think I don't have a brother, better to have no brothers than bastards I've got" (p. 80). These lines show the

real nature of relationship. Afaq did not like authoritative nature of his brothers. He had settled hatred against them.

Once again when Ayub interrogated him on his coming late home, Afaq did not reply and Ayub, "Ayub's hand sprang up and was swung across his face" (p. 82). Ayub advised him not to have any relation with Aziz Khan but he decides "to see Rafiq again" (p. 97). Afaq revenged this hatred by sleeping with wife of his real brother Ayub. He left his home place forever but did not compromise his self-esteem.~ thus, he never surrendered himself before his authoritative brothers. ÇEĞİN (2012) commenting on the book Randall Collins Conflict Sociology: Toward an Explanatory Science, says that conflict theories highlight supremacy and power relations. It is assumed that human beings are incessantly engaged in a struggle to have more and more power and increase their benefits. If this situation prevails longer then every person will be engaged in power grabbing. Ayub and Akram both are trying to assert their power dominance. Each is not ready to accept his brother dominance. This conflict theory helps us understand the stratification of the society and the roots of violence in power dominance.

CONCLUSION

The murder of Aziz by prolific writer Zulfikar Ghose is social documentary in which every character is shown working for his/her betterment but the end shows how gloomy they are all. Two classes of people are presented in the novel: the haves and the have not. Both classes are working for their benefit. The rich class does not care the human rights and exploits the poor class without any moral, social, religious or legal fear and tries to grab more and more material benefits. On the contrary, the poor class of people tries to make both ends meet and lives from hand to mouth. Both these classes of people are poles apart from each other. So, this situation creates a divide between them. This divide promotes resentment between these two classes. The rich people try to get material benefits by hook and by crook but the poor are helpless before the tactics of the rich. Aziz Khan a sober village small landowner does not exist before wickedness of Shah Brothers. In this connection, they had decided to get the land at any cost. So, they entangled his son Rafiq first in the murder and get him hanged. Next, they also get his second son butchered when he raises his voice against their brutality along with the factory workers.

Aziz Khan's land is occupied in the end by Shah Brothers. Aziz Khan does not get any positive vibes from Shah Brothers. He does not react physically but develops hatred against them. According to Siyaves Azeri (2013), the people who are the most deprived and poverty-stricken have a desperate hungry rebellion. The peasant girl protests verbally as well as physically against the brutal acts of Afaq but her protest is not fruitful. Afaq murders her in his fury. It is assumed that human beings are incessantly engaged in a struggle to have more and more power and increase their benefits. If this situation prevails longer then every person will be engaged in power grabbing. The women of Shah Brothers also protest against the inequality and disappointment within the family. But they are as helpless as women of the poor class are. Afaq is ousted from the family and business when he does not accept authority. Even Ayub and Akram do not like each other's authority. Novel reflects that almost all male and female characters react verbally or physically to injustice imposed by upper class on the lower class.

REFERENCE

- Abbas, S, Hashim, M, & Alzuhairi, A. A. M. (2018). Status of Rural Women: Patriarchy and Inevitability of Subjugation; A Study of Rural Area in Multan, Pakistan. *Journal of Education and Practice*, 9(6), 107-114.
- Ayoub, T, Rana, A, & Batool, A. (2022). Female Subjugation Through Religious Hypocrisy in Postcolonial Pakistan: An Analysis Of Durrani's (1991) Blasphemy. *Pakistan Journal of Social Research*, 4(04), 792-799.
- Azeri, S. (2013). Conceptual cognitive organs: Toward an historical-materialist theory of scientific knowledge. *Philosophia*, 41, 1095-1123.
- Barner, J. R., Okech, D., & Camp, M. A. (2014). Socio-economic inequality, human trafficking, and the global slave trade. *Societies*, 4(2), 148-160.
- Bottomore, T. (2010). Theories of Modern Capitalism (Routledge Revivals): *Routledge*.
- Bowens, T., Carroll, B., Dowell, L., Everett, E., Fry, J., & Strobino, D. (2013). What is Marxism all about. Paper presented at the Third edit. A. Katz, ed., New York, United States of America: *World View Forum*.
- ÇEĞİN, G. (2012). Randall Collins Conflict Sociology Toward an Explanatory Science: *Academic Press*, New York, 1975
- Daha, Z. A. H. (2022). Human Aspirations, Achieved or Snatched: Critical Analysis of The White Tiger and The Murder Of Aziz Khan. *International Review of Literary Studies*, 4(2), 1-11.
- Dahrendorf, R. (2022). Class and conflict in an industrial society: *Routledge*.
- Engels, F. (2005). The condition of the working class in England. In The sociology and politics of health (pp. 22-27): *Routledge*.
- Farooq, A, & Kayani, A. K. (2013). Changes in traditions and material exchanges: A study of a Punjabi rural community. *South Asian Survey*, 20(1), 150-161.
- Ghose, Z. (1998). The Murder of Aziz Khan: A Novel: Oxford University Press, USA.
- Hossen, M. (2020). Patriarchy practice and women's subordination in the society of Bangladesh: An analytical review. *Electronic Research Journal of Social Sciences and Humanities*, 2, 51-60.
- Hunnicut, G. (2009). Varieties of patriarchy and violence against women: Resurrecting "patriarchy" as a theoretical tool. *Violence against women*, 15(5), 553-573.
- Hussain, H, Hussain, S, Zahra, S, & Hussain, T. (2020). Prevalence and risk factors of domestic violence and its impacts on women's mental health in Gilgit-Baltistan, Pakistan. *Pakistan Journal of Medical Sciences*, 36(4), 627.
- Ishfaq, F, Khan, L, & Haider, M. W. (2021). Class Inequalities: A Marxist Study of Uzma Aslam Khan's The Story of Noble Rot. *International Research Journal of Education and Innovation*, 2(3), 249-259.
- Javed, M, & Haq, N. (2021). The Feudal Dynasty and Politics in Pakistan: A Socio-Political Analysis of Season of the Rainbirds in the Light of New Historicism. *Pakistan Journal of Humanities and Social Sciences*, 9(2), 75-81.
- Kazmi, S. M. A., Iftikhar, R., & Fayyaz, M. U. (2023). "It is all her fault": psychosocial correlates of the negative attitudes towards rape victims among the general population of Pakistan. *Egyptian Journal of Forensic Sciences*, 13(1), 2.

- Lindström, K. (2010). Women–The Lowest Class?: A Marxist Critical Analysis of Jane Austen's *Pride and Prejudice* and *Persuasion*. In
- Lusasi, J., & Mwaseba, D. (2020). Gender inequality and symbolic violence in women's access to family land in the Southern Highlands of Tanzania. *Land*, 9(11), 468.
- Marx, K. (1848). *The communist manifesto*. Vol. 1. Marx/Engels selected works. In: Moscow: Progress Publishers.
- Marx, K., & Engels, F. (2019). *The communist manifesto*. In *Ideals and Ideologies* (pp. 243-255): Routledge.
- Mehmood, F., & Farooq, M. H., Muhammad Anwar. (2021). Feminism in Pakistani English Literature: A Study in Post-Colonial Paradigm. *Pakistan Social Sciences Review*, 5(2).
- Milios, J., & Dimoulis, D. (2018). Karl Marx and the classics: An essay on value, crises and the capitalist mode of production: *Routledge*.
- Nkrumah, K., & Nkrumah, K. (1965). Neo-colonialism: The last stage of imperialism. In: Nelson London.
- Noor, S. (2022). Greed and Grievance; The Dilemma of Federalism in Pakistan. *Insights of Pakistan, Iran and the Caucasus Studies*, 1(2), 45-55.
- Pratto, F., Stewart, A. L., & Bou Zeineddine, F. (2013). When inequality fails: Power, group dominance, and societal change. *Journal of Social and Political Psychology*, 1(1).
- Salah, S., & Ahmed, M. (2021). The Divisions of Power & Class Conflict Within a Society: A Marxist Analysis of Khaled Hosseini's *The Kite Runner*. Bahria University, Karachi Campus.
- Setyono, B., & Widodo, H. P. (2019). The representation of multicultural values in the Indonesian Ministry of Education and Culture-Endorsed EFL textbook: a critical discourse analysis. *Intercultural Education*, 30(4), 383-397.
- Sutherland, K. (2005). Marx and MacKinnon: The promise and perils of Marxism for feminist legal theory. *Science & Society*, 69(1: Special issue), 113-132.
- Tyson, L. (2006). *Critical Theory Today*. New York: Routledge: Taylor and Francis Group.
- Walby, S. (1989). Theorising patriarchy. *Sociology*, 23(2), 213-234.
- Wisman, J. D. (2014). *Capitalism and inequality re-examined*: Department of Economics.
- Zulfiqar, G. M. (2022). Inequality Regimes, Patriarchal Connectivity, and the Elusive Right to Own Land for Women in Pakistan. *Journal of Business Ethics*, 177(4), 799-811.