Distribution should undo Excess: A Marxian Deconstruction of In Other Rooms, Other Wonders

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ABSTRACT

The study in question is descriptive in nature and confirms primarily to the qualitative parameters of the research which is triangulated by the tabulation of the frequency of the lexical items. It takes into account a short story namely Provide, Provide extracted from the collection of stories entitled In Other Rooms, Other Wonders (2009) by Daniyal Mueenuddin. The selected text has been subjected to Marx’s concept of class stratification, as he sees history divided into two broad classes of oppressor and oppressed. The researcher has further scrutinized the text by applying the model of lexical cohesion expounded by Halliday and Hassan (1976). The analysis has been carried out by close reading of the text and by shining light on the instances where the glaring class divide is evident. Further, the lexical cohesion is evaluated by carrying out the analysis in manual terms along with the corpus tool AntConc 3.5.9 for more clarification. The findings indicate that the characters fall into two opposing classes which highlight the Marxian perspective prevalent in the text. Additionally, the lexical choice of the author validates the same subject matter embedded in the story. This elucidation is significant in the sense that it utilizes the both literary conception and linguistic tool for the clarification of the analysis. Therefore, it paves the way for researchers to unlock the potential in social sciences by crafting a complex of theoretical frameworks.

Keywords: AntConc 3.5.9, Class stratification, Lexical choice, Marxian Deconstruction, Provide, Provide
1. Introduction

It can be observed that the previous century has been marked by a number of conflicts which are violent in nature and circumference around the issues of class disparity. For instance one important event is the transpiration of Bolshevik revolution of October 1917 in Russia. In 19th century German philosopher, Karl Marx along with his collaborator Fredrick Engels expounded the theory for explicating the materialist progression of history and class stratification. In *Manifesto of Communist Party* (1952) they explain that the history of mankind is the result of class struggle between haves and have-nots. Additionally, in the jargon of international relations it can be observed that at the global level that the states are divided into core and peripheral blocs. The financial institutions such as International monetary Fund (IMF) and World Bank play the part of oppressive tools for impoverished nations in this regard. Perkins (2006) describes that such organizations ground the debt trap by first crafting artificial necessities for which they lend money to the poor states and then demanding “pound of flesh” (p. 139). In a developing country like Pakistan the impact of socio economic differences are far reaching. *Class Conscious Society* published in Dawn on September, 20th, 2020 writes that the oppressive apparatus installed in the rural setting by upper class is the mean by which people are suppressed are repressed.

Literary people souls are always drawn to the discrimination prevalent in the society. So, the present paper is centered on a short story *Provide, Provide* drawn out from *In Other Rooms, Other Wonders* (2009) by Daniyal Mueenuddin, which is a collection of eight inter linked short stories. The core of the text is circumference on themes such as poverty, marginalization, hollowness of the concept of nationhood, identity crisis, pursuit of dreams, betrayal, denial of justice, remorse, guilt, regret, alienation and many others. The selected short story is scrutinized by subjecting it to Marxist literary thought, for evaluating the class structure in the text, and model of lexical cohesion (1976 by Halliday and Hassan) which is employed for reinforcing the Marxist outlook, by observing that the lexical items employed by the author craft a perspective of class stratification.

2. Research Questions

- Are the characters in the text representative of the opposing class structures?
- Is the selected text lexically cohesive, so as to reinforce Marxist perspective?
3. A Critical Review of Literature

Tyson (2006) defines Marxism as “it reveals the ways in which our socio-economic system is the source of our ultimate experience” (p. 281). Barry (2002) explicates:

Marxism is materialist philosophy: that is, it tries to explain things without assuming the existence of a world of forces beyond the natural world around us, and the society we live in, it looks for concrete, scientific, logical explanation of the world of observable fact (p. 156)

According to this claim it seems evident that Marxism propagates the materialist conception of history which is in contradiction with the idealist world view. Hegel and his followers preferred reason and consciousness on all other factors for the development of history but Marx seems to be swayed by Darwin’s theory of evolution along with the modern science. He wanted to redeem society from such factors as consciousness, supernatural elements and the will of people. Marx (1970) in this vein contends “it is not the consciousness of man that determines their being but on the contrary their social being that determines their consciousness” (p. 2). Rivkin (2017) is of the view that by yielding their “means of subsistence, men are indirectly producing their actual material life” (p. 730). For elaborating his philosophy of materialist conception Marx devised the notion of architecture. At the base is grounded the socio-economic relations while the edifice of superstructure is constructed on it. Marxism can be regarded as a critique of European industrial capitalism prevalent in nineteenth century bringing to light its destructive demoralizing and dehumanizing effects on ordinary workers and suggesting remedy for getting rid of it. In capitalist society workers are considered as mere commodities and human relationship is lowered down to monetary exchange. As a remedy for eradicating the evils of capitalism, Marx envisions a classless socialist society in which personal accumulation of wealth will be abolished and means of production, distribution and exchange will be under common possession.

In Marxian tradition the notion of class is central to understanding the rift between haves and have-nots. Marx (1952) comments on history, “the history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed” (p. 14). Further Marx (1988) writes, “the distinction between capitalist and land-rentier, like that between the tiller of soil and the factory-worker, disappears and… the whole of society must fall into two classes – the property-owners and property less workers” (p. 70). Marx (1981) explains with in the capitalist paradigm of his era
that there are owners of labor power whose income rest on wages, owners of capital whose nature of income of income is profit and owners of land who as a source of their income have ground rent. This statement makes it obvious that Marx bifurcated the classes on the parameters of their nature of income.

Additionally the researcher for meeting the objective of this paper has employed the framework of lexical cohesion as well. The aim is to supplement the Marxist perspective by means of linguistic tool. Halliday and Hassan (1976) describe, “lexical cohesion is ‘phoric’ cohesion that is established through the structure of the vocabulary” (p. 318). Flowerdew and Mahlberg (2009) posit that lexical cohesion is the mean by which textual continuity is established in the parts of the text with the help of semantic connections. According to Halliday (1994), lexical cohesion essentially represents the choice of lexical items which act in accordance with those lexical items which are gone before and the idea was further clarified through its various kinds i.e. reiteration, synonymy and collocation. Moreover, Halliday and Hassan (1976) explain the system of reiteration in which cohesion is achieved by means of recurrence of same lexical choices. They additionally describe reiteration through General words as a system that makes a mechanism of lexical items alluding back to an umbrella term. Hoey (1991) divides lexical repetition into two types: Simple and Complex. Eggins (2004) expounds that a synonymous relation between two words is established when they complement each other. Halliday and Hassan (1976) propound that collocation is constituted when lexical choices tend to embody a related context of lexical chains. Finally, Brown and Yule (2003) claim that there are other devices for lexical cohesion such as “hyponymy, the ‘part-whole/whole-part’ and collocation”.

Higham (2012) in his Marxist analysis of *The Lord of the Rings* exploring ideology in the novel has concluded that Tolkien in his fairy tale based on fiction defended hierarchy and class division in the society. Falth (2013) in his study on *The Great Gatsby* uses Marxist analysis to interpret various episodes in the text and points out the changing circumstances and values in the American society. The theory which he exercises is Max Weber’s conception of social class. Rahayu (2013) probes the depiction of social class in Achebes’s *Things Fall Apart* by employing Marxist lens proposed by George Lukacs. His study highlights the biased class bifurcation in Igbo society.


Hindustan Times comments on *In Other Rooms, Other Wonders* “Uniquely Pakistani and uniquely Punjabi. In this world, corruption is rife, loneliness is heartbeat away, and wretchedness never too far”. New York Times states, “in this labyrinth of power games and exploits, Mueenuddin instills luminous glimmers of longing, loss and, most movingly, unfettered love”. Hae (2014) shines light on the nature of oppression in which the characters from the lower strata are grounded by probing this collection of short stories by post-colonial lens. Pervaz (2012) the author of the text
investigates the theme of class and gender by foregrounding the subject matters such as oppression and injustice. By keeping in view the survey of the literature mentioned above, the researcher has attempted to analyze the selected short story *Provide, Provide* by subjecting it first to the Marxist conception of class and then by scrutinizing it by employing the model of lexical cohesion expounded by Halliday and Hassan (1976) for the purpose of reinforcing Marxian imagery in the text. This study utilizes the both literary and linguistic tools for the purpose of validating the findings as the both frameworks employed confirm the same patterns in the guise of Marxist theme of class segregation.

4. **Research Methodology**

The current paper is primarily qualitative in nature however; it does enlist the frequency of particular words manifested in the analysis. It attempts to highlight the fact that there exists class segregation among the characters which is in accordance with the Marx’s (1952) view that the history of mankind has always been a tug of war between two opposing classes. For the verification this assertion the researcher scrutinized the text with the model of lexical cohesion expounded by Halliday and Hassan (1976). According to Halliday (1994), lexical cohesion essentially represents the choice of lexical items which act in accordance with those lexical items which are gone before and the idea was further clarified through its various kinds i.e. reiteration, synonymy and collocation. The lexical choice on the part of the author confirms that the text is imbued with Marxist texture and in this way the two research questions complement each other. Various lexical elements have been extracted manually from the text whereas repetition has been calculated by employing AntConc 3.5.9. Moreover, the analysis foreground the fact that the characters like Harouni and Jaglani are the part of upper class whereas Zainab, Aslam, Mustafa, and the villagers constitute the lower working class.

5. **Data Analysis and Discussion**

This section comprises of two major portions. The first deals with the theme of class bifurcation and the characters that fall in these classes. The second portion is concerned mainly with the lexical choices on the part of the author that binds the narrative together by mirroring in its plot the Marxist perspective.

5.1. **Class Stratification**

The class segregation in the society is the product of the underlying ideologies that carve
out a hierarchical structure in which human beings are tagged to specific classes and this is assumed to be the natural way of life. The ones who are in the upper strata are bestowed with the right to command whereas the ones who are associated with the lower strata are supposed to observe and obey. So, this notion advances the assertion that upper class is more rational and responsible whereas the ordinary masses i.e. common citizenry is irrational and irresponsible and following this vein, Tyson (2006) illustrates

It is only right and natural that those from the highest social class should hold all the positions of power and leadership because they are naturally suited to such roles and are the only ones who can be trusted to perform them properly (p. 63).

In the light of above contention K. K. Harouni and Nabi Baksh Jaglani are the representatives of the upper class whereas the housekeeper Zainab, the chauffeur Mustafa, the peon Aslam and the villagers depict the lower class.

The selected text is arrayed around the aspects of Jaglani’s life and Harouni is mentioned to provide texture to the narrative. He is a retired bureaucrat and still exercises influence in these quarters. The narrative kicks off with the scene where Harouni is attempting to establish factories and ultimately has ended up in gathering debts. He plans to settle his deficit by selling his lands in Dunyapur. For arranging this smooth transfer of lands he relies on his manager Chaudrey Jaglani. At this stage in point Mr. Jaglani can be classified in the strata of petty bourgeoisie. Here he seems distant from the glory and privilege of upper class as he swings midway between the bourgeoisie and the proletariat and he seems enlightened if seen from the Marx’s lens, “all these sink gradually into the proletariat, partly because their diminutive capital does not suffice for the scale on which Modern Industry is carried on” (Marx, 1969, p. 18). Jaglani avoids the adversity of sinking into the depth of lower strata and tricks Harouni by selling his lands at cheap rates. He sold the lands to his political allies, to notable people and also reserved a considerable share for himself. He accumulated more and more capital as “he took a commission on each sale. He became ever more powerful and rich” (Mueenuddin, 2009, p. 55). Jaglani bluffs Harouni and climbs up the pedestal of social hierarchy by engaging in this activity, Jaglani not only manages to siphon out money but along with economics he simultaneously ameliorates his social prestige and political power by advancing lucrative offers to the big guns of that region. In doing so, he is mirroring the conception “money and entrepreneurial position are not in themselves status qualification, although they may lead to them…” (Weber, 1978, p. 306). With the execution of this devious scheme Jaglani steps
foot in the domain of upper class as he achieves respectable status in Dunyapur and he uses this influence to secure a seat in provincial assembly.

After establishing himself as an eminent personality of Dunyapur, Jaglani assumed an aura of a feudal lord. His engagements in this region crafted for him a powerful status. The relations of production had given rise to the two classes which were on two extremes of the continuum. In this relationship Jaglani adopted the guise of a feudal lord whereas the ordinary villagers played the part of serfs. He used to move around in the village in his jeep which shed light on his upper class status. Only his house in the village has the facility of electricity while the ordinary masses were contended with the meager resources they had at their disposal. In the harvesting season the villagers were employed by Jaglani to work on his lands. They used to work all day and night to make the harvest a success. On the other hand Jaglani used to spend most of his time by smoking hookah and by directing the activity taking place. He had the laborers, the manager and the accountant to work for him. The workers on the land were provided with the bare minimum of the efforts of their labor. They were accommodated to the point which would keep their bodies working for the feudal lord and they did not have enough resources to improve their impoverished lives.

The men would be paid a portion of their wages throughout the year in wheat, which they preferred, saying that money might be spent, but as long as they had the monthly allowance of wheat their families would not starve (Mueenuddin, 2009, p. 60).

An event which can recount aptly the feudal lord status of Jaglani is when he is intimated that a young boy is bitten by a snake. He makes his way to the hut of Loharu, the father of the afflicted boy. When he entered the hut, “even in is grief the father fell into a posture of deference, taking Jaglani’s hand and reaching to touch his knee” (Mueenuddin, 2009, p. 64). It is to be observed that in this dismal state of affair the ordinary villagers are well familiar with their marginal status which has resulted from class stratification.

The portrayal of characters associated with the two poles a part classes i.e. the bourgeoisie and the proletariat can be aptly summed up by sketching the relationship of Jaglani and Zainab. Jaglani as mentioned earlier had managed to adopt a persona of a feudal lord; he controlled the workers on his farms and was in possession of the means of production, hinting the fact that he could easily own the workers working on his lands. In contrast Zainab was a poor woman who was in need of a job and she wanted to fulfill some of her desires for which she had to become
Jaglani’s employee. Her brother Mustafa was serving Jaglani as a driver. One day he put before Jaglani, a request, “let my sister cook for you and keep the house” (Mueenuddin, 2009, p. 57). Jaglani agrees to employ Zainab as a housekeeper. As time passed they entered in a relation which can be summed up in Marx’s (1970) words

In the social production of their life, men enter into definite relations that are indispensible and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces. The sum total of these relations of production constitutes the economic structure of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness (p. 2).

It is evident that Zainab and Jaglani are in a relation where the means of production i.e. the command over the resources is possessed by Jaglani therefore, installing him on a prestigious position in the society whereas Zainab’s status is of a mere worker. Their relationship of feudal lord and serf gives rise to the consciousness where the slave is to serve the master. Besides cooking she started offering other services as well, “he would lie on a charpoy…while she massaged her legs and feet” (Mueenuddin, 2009, p. 60). In a matter of days, Jaglani completely own her and she was nothing but another resource for him. She became a commodity for him and this was the result of her own desires because the consciousness which prevailed due to the difference in their class structure embedded Jaglani on a privileged status. Zainab seems well aware of her secondary status and she also endeavors to standup to Jaglani after realizing the fact that she has become a commodity for him. She says, “you buy me things and then later you’ll think you bought me. I was never for sale”. On hearing these words he commanded Zainab to stop, “he spoke in the voice he might have used with a servant” (Mueenuddin, 2009, p. 61-62). Zainab’s argument that she cannot be purchased highlights her awareness that she is being debased. Her realization makes it clear that her status in the society is marginal. On the other hand Jaglani assumes the tone of a master when he realizes that the gulf between the classes is being breached. As the narrative progresses their relationship grows more intimate and the villagers come to suspect of it and Zainab also remarks, “they leave me alone because they are afraid of you” (Mueenuddin, 2009, p. 63). This again points out that the immunity which Zainab enjoys at the moment comes with the association that she has with member of upper class.

Another incident which may serve to elaborate the void among the characters belonging to
hierarchical classes can be comprehended from the discourse that transpires between Jaglani and Aslam. The peon, Aslam has come for his wife Zainab, but he learns that Jaglani intends to marry her. He pays his respect to Jaglani and humbly requests him to grant back his wife. He says, “I beg you, don’t take what’s mine. You have so much, and I so little” to this Jaglani yells, “I have so much because I took what I wanted” and to this insult, Aslam responds, “take her and be damned with her” (Mueenuddin, 2009, p. 67). These dialogues are remarkable in foregrounding class segregation in which the proletariat attempts to take that what is rightfully his and the bourgeoisie owing to his distinctive status siphons away the resource from the already oppressed. The glaring difference between haves and have-nots persists in the narrative as Zainab finally succumbs to the immense burden of her desire to bear a child and acknowledges her secondary status when she comes to know that she is barren. This can be an allegorical representation of being dispossessed. She sobs, “I beg you, I beg you, I beg you. I’ve served you. I belong to you…Give me that little girl. Shabir doesn’t even want her” (Mueenuddin, 2009, p. 72).

As the narrative draws towards the end, Jaglani is diagnosed with cancer and he begins reflecting on his decision of marrying Zainab. He recounts that his first marriage was an emblem of his days when he was full of vigor and rigor. In contrast his second marriage in which he compromised his status by marrying a woman from a marginalized class represents his gradual decline. He muses, “he had given his sons a stepmother of that class, a servant. He minded that he had insulted his first wife in that way by marrying again, by marrying a servant” (Mueenuddin, 2009, p. 79).

5.2. Lexical Cohesion

This part of the analysis deals with the lexical choices that have been utilized by the author to bind the narrative together and for the purpose of imbuing it with certain themes. The objective of this segment is to sort out the word choices that reflect Marxist perspective in the text. Halliday and Hassan (1976) are of the view that lexical cohesion imparts continuity to the structure of the text and it additionally provides the text with semantic unity. So, in this part the researcher intends to focus on the lexical choices which will be helpful in comprehending the meaning of the text by bringing forth the Marxist thematic unity. Lexical cohesion can be divided into two broad categories namely reiteration and collocation.

5.2.1. Reiteration through Repetition
Halliday and Hassan (1976) elaborate reiteration as a process in which lexical items reappear for establishing cohesion in the text. The researcher has highlighted a number of words which reappear in the text for carving out certain themes. The word choice brought to the surface is colored with Marxist perspective and special emphasis has been paid to the word choice that brings to light the perspectives of wealth, class, stratification, power and social prestige.

“Lahore” appears for eleven times in the text. It is the capital of Punjab province in Pakistan and hence can be taken to represent the power house of politics. The narrative begins with the meeting in Lahore where Harouni is pondering over the notion to buy Rolls Royce for enhancing his social prestige. The importance of Lahore can be estimated from the fact that major political activity takes place there as Jaglani after being elected to the assembly spends his time there and visits Lahore for requesting the chief minister to support his son, Shabir, after his death. “Dunyapur” is repeated twenty one times in the text. It can be taken to represent the lower class. Lahore represents political power while Dunyapur represents political subservience and the pair can be thought of as binary opposition. Jaglani after achieving political leverage in Lahore exercises it in Dunyapur. The words “money”, “land” and “farm” are repeated thirteen, fourteen and sixteen times respectively. The repetitions of these words foreground the fact that wealth is crucial motif to the cohesion of the narrative. Jaglani achieves money and land for enhancing his command over the people of Dunyapur. The word “servant” and “master” appear for five and six times respectively creating a binary opposition between possessed and dispossessed and hence lending the story a Marxist overtone.

The words “house”, “dera”, “feet” and “hookah” recur twenty one, twelve, nine and seven times respectively. The words house and dera in the text have been employed for portraying the notion of power. The narrative begins with the Harouni’s household and much of the action is centered on Jaglani’s dera where he exercises his influence over the people and spends his time smoking hookah and getting his feet massaged. The word “car” appears for five times whereas the word “driver” is repeated four times and “chauffeur” is repeated twice on page fifty five in the text. This also adds to the prestige of Jaglani as he moves around in his village. “Village” is repeated fourteen times which indicates Jaglani’s region of command where people (repeated nineteen times) are subservient to him. The word “family” emerges to the surfaces for fifteen times in the story and all the above mentioned factors are accumulated for advancing the family’s social prestige. First Harouni then Jaglani achieve wealth for adding to the upward social mobility for
their families.

5.2.2. Reiteration through Synonymy

Eggins’s (2004) opines that when words restate one another they are in a relation of synonymy (p. 43). Further Bloor and Bloor (2004) state that synonymous relation expound the same effect in the text (p. 99).

The words “blazing into view” and “emergence” (p. 53) are closely related to each other and these words signify the changing class relations. A new class of industrialists as portrayed in the opening scene of the text is surging on to the political map of Pakistan which is evident of the fact that relations of production are about to be changed. The words “land”, “estate” and “farm” (p. 53-54) are closely related to one another and the words “capital” and “cash” (p. 53) can be considered as near synonyms. All these words speak of wealth and political mileage. The words “bewildering” and “confusion” (p. 54) are near synonyms. The words “debts” and “deficits” (p. 54) are also closely related to each other. The words “decline” and “catastrophe” (p. 54) are also similar to each other. This situation emerges when Harouni tries to alter his means of production from lands to factories. In the context of the story the words “quick dispersion” and “bleeding away” (p. 55) are related to each other. Further the pairs “fleeing”, “cheating” (p. 55-56) and “incapacity”, “lack” (p. 56) are also near synonyms. Jaglani dupes his master, Harouni, for establishing his own political entity in Dunyapur. The pair of adjectives associated with Jaglani are “formidable”, “paramount” (p. 53-54) and “stooped” (p. 54), “crooked” (p. 56) which can be taken as near synonyms. The pairs “driver” (p. 56) and “chauffeur” (p. 55), “satisfied” and “pleasure” (p. 57), “master” and “landlord” (p. 55) can also be taken to fall into category of near synonyms. These words are indicative of class stratification.

The words “embarrassment” (p. 55) and “humiliation” (p. 68) are also synonymous to each other. Jaglani first drives Harouni into the quagmire of embarrassment by making him sell his lands and later on, he humiliates Aslam by marrying his wife Zainab. The words “revered” (p. 56) and “deference” (p. 64) are similar to each other. The first word in the pair is used for Harouni’s family because of the ownership of lands in Dunyapur while the second lexical item is identified with Jaglani as in the course of the events, he is the one who assumes the guise of a feudal lord in Dunyapur. The words “insulted” and “reproached” (p. 79) are synonymous to each other. Jaglani reproaches himself for marrying a woman from a lower class and reflects that he has insulted his first wife by marrying a servant woman. All these lexical choices which are in a synonymous
relation to one another have been extracted manually from the text and they explicitly weave the Marxist fabric in the structure of the text.

5.2.3. Reiteration through Super-ordination and Hyponyms

The super ordinate lexical item and Part-whole/Whole part relations are invested in the text. The Part-whole/Whole-part relation is the super ordinate relation i.e. when a meaning of a lexical item is included in another word and former word dominates the earlier one from the perspective of lexical nomenclature (Halliday and Hassan 1976). The following instances reveal the use of super ordinate and hyponymy employed in the text.

The lexical item “car” is the super ordinate term for the word “Rolls Royce” (p. 53). The narrative begins with a scene of discussion in which Harouni is considering his prospects for buying the luxury item which will add to his social prestige. In this opening instance of the text the lexical relation employed by the author makes vivid the Marxist imagery manifested in the structure of the text. The word “money” (p. 55) can be taken to represent super ordinate term for the lexical choice, “capital”. The selection of these words is helpful in weaving a Marxist texture around the plot of the text. First, Harouni tries to use money to establish factories then Jaglani uses capital both in terms of cash and social capital for increasing his wealth. In this sense money can be thought of an important motif which sets the pace of the action and also derives the ambitions of the characters. In the text it has been observed that the words “farm” (p. 54) and “field” (p. 55) are the co-hyponyms of the super ordinate term “land” (p. 54). This employment of vocabulary colors the narrative with a feudal setting establishing a binary opposition of feudal lord and serf in which Jaglani acts as the master of the estate in Dunyapur while ordinary villagers play the part of slaves to their lives harvesting the crops of their master.

Additionally this feudal coloring is supplemented by the scenery of “crops” (p. 59) that act as a super ordinate term for the co-hyponyms such as “wheat” (p. 59), “sugar cane” (p. 60) and “cotton” (p. 60). Moreover, the word “tree” (p. 59) is the super ordinate term for the hyponym “Banyan” (p. 59). This imagery has been painted by the author for providing the story with an outlook in which Jaglani by assuming the role of a feudal lord smokes hookah while sitting under a banyan tree in an attempt to supervise and monitor the harvesting activity taking place on his lands. Finally, the word “dunyapur” (p. 54) that appears several times in the text can be categorized as a hyponym of the region “Southern Punjab”. Dunyapur is an impoverished tehsil of district Lodhran in Southern Punjab. It can be safely estimated that this particular land square has been
sketched for imparting the narrative with the texture in which glaring class stratification can be observed as Jaglani acts as a feudal lord in Dunyapur whereas the common masses his serfs. The afore mentioned instances which are registered are evident examples of Part-whole/ Whole- part relationship in which the meaning of one term is supplemented by a larger term. Further, it can also be observed that this lexical choice is helpful for knitting the Marxist fabric around the story.

5.2.4. Reiteration of General Nouns

The lexical cohesion in the text can be analyzed by sorting out the reiteration of general nouns in the text. For this objective the researcher has manually observed the recurrence of general nouns in the text. The inanimate noun “class” is repeated twice in the text and this concept of class is crucial to Marxist tradition. The collective noun “family” is repeated fifteen times in the text and this word has been employed in the text for the purpose of highlighting the class difference. The common nouns “house”, “farm”, “land” and “village” are repeated twenty one, sixteen, fourteen and fourteen times in the text respectively. This choice of noun lends the story an air of material possessions. The collective noun “men” and “villagers” are repeated twenty one and eight times in the text respectively. These words indicate the wretched souls who work on Jaglani’s land for earning their livelihood. The collective noun “friends” appears for five times in the text and this word is used in terms of social capital. Further the concrete noun “food” recurs eleven times in the text which marks the fact that ordinary people toil from dawn to dusk to prevent themselves from starving. Finally, the collective noun “feet” is repeated nine times in the text. It indicates the pathetic state of affairs for the ones who are down trodden. This can be best understood in the scenes where Zainab is massaging Jaglani’s feet.

5.2.5. Collocation

Another type of category for observing lexical cohesion in the text is collocation. It is the category in which the words share similar lexical environment. Halliday and Hassan (1976) state that collocates are located near to one another in the text (p. 286). The researcher has observed an instance in which the word “dera” is immediately succeed by the words “administrative center” and “visitors”. In Punjabi culture of Pakistan dera is usually considered as the center where mostly the feudal lords are engaged in decision making and political activity. In the context of the story Chaudery Jaglani resides at his dera where he receives the supplicants and it is also the place where he deprives Aslam of his wife Zainab. So, the relevance of the lexical item dera becomes eminent with in Marxist vein. The word “powerful” precedes the lexical item “rich” in almost the beginning.
of the text. The choice of these words is again in continuity with the Marxist perspective as Jaglani cheats on Harouni to accumulate wealth for exercising his power in Dunyapur. The use of the word “need” with in the lexical environment of the word “master” portrays more dominantly the dichotomy of have and have-nots. In the narrative Mustafa, the driver wants Jaglani, who is his employer/master to fulfill his need of employing his sister Zainab. The word “give and take” also occurs side by side in this context which again supplements the shrewd nature of Jaglani as he embarks on the motive to make this transaction of employing Zainab at his dera a profitable business. In two consecutive lines of the text the words such as “bank”, “peon”, “get” and “post” occur in a way that devise a semantic chain in which the exercise of authority and influence is obvious. Mustafa is recounting Jaglani’s favors and is requesting for other ones as well. This episode evidently marks influence in Pakistan’s milieu which is manifested with the members of upper class.

The words “tractor”, “wagon”, “thresher” occur in a semantic strain which depicts the imagery of harvesting season. Further the words “accountant”, “ledger” and “weight” advance the same harvesting imagery which takes place in Dunyapur. This lexical choice makes it clear that the relationship between Jaglani and villagers is that of a feudal lord and a serf. It is important to register the use of the words “massaged”, “cooked” and “cleaned” in one line. The use of these action words shines light on the activities of the two classes. The people from lower strata are supposed to serve their masters while the members of upper class as it seems are bestowed with the right to rule the common masses. In the incident where Loharu’s son dies as a result of snake bite. The lexical items such as “farm”, “laborer”, “sobbing” and “dabbing” occur close to one another which reveals an important fact that poor people work there wretched lives for the rich and in the end they are left at the mercy of dismal circumstances to snatch their lives away. In the episode where Jaglani strips Aslam off his wife and forces him to divorce her. The occurrence of the words “much” and “little” as a pair of binary opposition shines light on the nature of class difference. These antonyms clearly marked the distinction between privileged and unprivileged. The afore mentioned examples of collocation have been manually analyzed and the association of this lexical items makes it conspicuous that the author has binded and glued the text together not simply in lexical terms but special consideration has been reserved to Marxist trends as well.
6. Conclusion

The present study confirms to the trends of Marxism. The researcher has adopted an objective of shining light on the Marxist themes imbued in the selected text. A short story namely Provide, Provide has been delimited for probing the Marxian theme. This story is one among the eight interconnected short stories manifested in the text *In Other Rooms, Other Wonders* (2009) by Daniyal Mueenuddin. The setting of the stories sketch a rural imagery in which a burgeoning gulf can be clearly observed among the people. In recent times the Asian society has gained ample importance in terms of geo-politics and geo-economics so, this collection of short stories may be seen in this light. The landscape portrayed in the narrative is about the rural setting of Punjab, Pakistan. The aim for conducting this study was to probe the underlying motives which give rise to class stratification. On extensive reading of the text it has been made clear that quest for power; lust for wealth and appetite for corruption become the ultimate cause for yawning class difference. Marx in his inquiry on class has divided the class system into two broad segments; the bourgeoisie and the proletariat. In this analysis the researcher has tried to probe whether or not the characters fit into two opposing classes. Additionally, the researcher has attempted to explore if the text is lexically cohesive so as to paint a Marxist imagery throughout the narrative. The findings bring to surface the entrenched class difference present in the lives of the people residing particularly in the rural setting of Punjab, Pakistan. Moreover, the results also bring home the fact that the selected text is lexically cohesive in a sense that it provokes a binary opposition between the privileged and non-privileged so as to testify Marxist vein in the narrative.

References


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Appendix

Lexical Cohesion (Repetition)

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Provided text</th>
</tr>
</thead>
<tbody>
<tr>
<td>I’ll and probably continued sending money to Lahore; a larger share of the net. In fact...</td>
<td>Provided text</td>
</tr>
<tr>
<td>He went to Lahore and received the blessing of C.K. Haroon, margin, and thus spent his time either in Lahore attending parties or at the farm. hearing the...</td>
<td>Provided text</td>
</tr>
<tr>
<td>“What a mess. He’s going to lose his job in Lahore. He’s trying to make sure that...</td>
<td>Provided text</td>
</tr>
<tr>
<td>white version of Gulshan, the name by which Lahore is known, the great house, Jalagani reflected. Well, th...</td>
<td>Provided text</td>
</tr>
<tr>
<td>Finally seen and ready on the steps down to Lahore, Mustafa sahib made his way in the presence of others...</td>
<td>Provided text</td>
</tr>
<tr>
<td>Provided, Provided, EDITED AT JINNAH IN Lahore one morning in the late 1970s, for the...</td>
<td>Provided text</td>
</tr>
<tr>
<td>of a life in politics, he went to Lahore, seeking a seat in the Assembly for...</td>
<td>Provided text</td>
</tr>
<tr>
<td>summoned Nabi-Sulek, Jalagani to his house in Lahore. When the manager went into the landlord’s...</td>
<td>Provided text</td>
</tr>
<tr>
<td>The provincial party chief, a word from Lahore who held the office of Punjab Chief Minister...</td>
<td>Provided text</td>
</tr>
</tbody>
</table>
first cousin, would try to turn their common family against him if he took another with in 
carefully in the slippery mud, he approached the family, an old woman and her husband Lutem, who 
. As his political ambitions grew, he moved his family and household from the village to a large 
he couldn't speak and lay painting, the family took the great man away. Every day, at 
all sides, by the villagers and by his family. But his illness progressed very quickly, and the 
doesn't. He refused. I can't, rely family doesn't know we're married, that winter. 
chose the path of least resistance, and his family ensured that this path always led to them. 
projects, he spent increasingly less time at his family estate in the southern Punjab relying instead up. 
at having to sell land held by his family for three generations. Walking out under the cool 
, the bad food, the lack of friends or family. His husband doesn't send any money, because 
Mustafa, who spent each Friday night with his family in Darajup, it would better come inside, said. 
recently imported by one of the traders, a family no one had heard of just five years 
. He's once on anything anymore, said Mustafa. His family's all around him now, no, let get 
the heart of the Harooni lands, revered his family, whose roads had been in that soil for 
Agelini faded away, knowing how vulnerable his family would be to the enemies he had made 
providing pms.

his feet up. She had already lit his hookah, and he began to smoke. How long have 
food could not have been better. Sifting the hookah and listening to the village going to sleep, 
charpoy under a massive banyan tree smoking a hookah and watching the cabbies come in, two men 
, smoking him on the charpoy and bringing his hookah, he became familiar with the smallest aspects of 
provide pms.

provide pms.

provide pms.

provide pms.

provide pms.

provide pms.

provide pms.

provide pms.

provide pms.
a growing pils, which they climbed, their bare feet digging into the hot grain, sinking to their
knee and then their thighs, and they moved slowly, knowing every footfall, tread, and
sense, as if they were walking on water.

In the darkness, they heard the sound of the distant whistle, and they shivered, as if
they were walking on thin ice. They knew that they were walking on thin ice, and they
did not know where they were going, or where they were going to fall. They did not
know where they were going, or where they were going to fall, and they were
shivering with fear.

As they walked, they heard the sound of the distant whistle, and they shivered, as if
they were walking on thin ice. They knew that they were walking on thin ice, and they
did not know where they were going, or where they were going to fall. They did not
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