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Class Consciousness and Socioeconomic Inequality in Mohsin Hamid's *Moth Smoke*: A Marxist Reading

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Abstract

Class consciousness has been one of the main issues of Pakistani society since the independence of Pakistan from the British Raj in 1947. The Hindustani people were living like slaves under a foreign colonial rule. (Talbot, 2011) They had a kind of inferiority complex because of such a long subjugation and the social treatment they had been facing by the British. Different writers from both sides of the border have tried to highlight this identity crisis in their literary works especially Bapsi Sidwa, Khashwant Singh, Sara Goodyear Suleri, Arundhati Roy, Saadat Hassan Manto, Mohsin Hamid etc. This class consciousness reflects in almost every strata of human life in the region and has been a continuous inspiration for constructing new types of personalities having self-awareness of their being colonized in the past and having the sense that they are still a continuous victim and they are still in a new kind of imperialism where the rich are becoming richer and the poor are becoming poorer day by day.

Keywords: *class consciousness, colonialism, self-awareness, imperialism,Mohsin Hamid.*

Introduction

Sobhanlal Datta Gupta narrates in his article that the shift of the current century is just like the same as that of the 20th century because the world has faced the same major changes in the start of the 20th century as well, the First World War is one of them. He says that "the fault lines of capitalism" and "the frustration in the working people" is more observable now (Gupta 281). In the book Globalisation and its Discontents (2002), it is described that at the start of the 20th century "the number of those in the world living on less than two dollars a day has increased by almost one hundred million" (Allen 5) that leads to the frustration in the mind of the working class because they were being exploited by the bourgeoisie class. In Reformism or Revolution, Alan Woods (2008) finds this rejection of the people about capitalism and support to Marxism that "Venezuelan Revolution is the final answer to all those cowards and apostates who argued that revolution and socialism were off the agenda" (Woods 15) that infers that Marxism is not dead yet and has the potential of invoking another proletariat revolution.

Graham Gibson defines the "class as referring primarily to a social group. Individuals are members of a class by virtue of some commonality, either structurally or experientially

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denned" (Gibson-Graham 49). In the Approaches to Class Analysis, Erik Olin Wright opines that "inequalities in life chances among individuals and families are structured on the basis of class" (Breen 31). According to Richard Breen, we can formulate two varieties of classes in the contemporary circumstances, namely the Marxist class and the Weberian class. Weber believes that "A social class makes up the totality of class positions within which an inter-generational mobility is easy and typical" (Weber 302). Weber thinks that there is only one feature to measure the power structure of a society. He thinks that through the power, a specific social class can get the full control over the society. Graham writes in his book The End of Capitalism that "we define class simply as the social process of producing and appropriating surplus labor (more commonly known as exploitation] and the associated process of surplus labor distribution" (Gibson-Graham 52). Talking about Marx, Jackman says:

> classes were fundamentally and simply determined by relationship to the means of production, with the defining distinction being between owners and nonowners of capital. From this distinction arose clearly bounded groups with mutually opposed economic interests. These groups gradually evolved into distinctive social and political communities locked in conflict (Jackman 1).

Discussion

The novel *Moth Smoke* clearly identifies the social and economic stratification of the two important classes in a society mainly the elite and the poor. It detects the themes of class struggle, economic and social alienation. Mohsin Hamid pictures the gloomy situation of the country since its creation. Hamid opines that the gulf is being widened between the weak and the strong, and presently, the country is "making the strong stronger, weak weaker" (Hamid 32). Big loans are granted mostly to the rich class, and subsequently, they deny paying them back. Still they are considered the important clients of the banks. In this regard, Raymond Baker writes "Bank loans are granted largely on the basis of status and connections" (Baker 77) while the working class is considered "wretched and illiterate masses" and they "seethe with discontent" that leads to the criminal activities in the country and ultimately, ends up with a class-conscious society (Baker 77). These disparities unmask the corrupt and ugly face of Pakistani elite. The people around the globe consider that the third world countries have the same problem concerning the same economic depression of the poor class because when the political elite takes political control over their countries, they start to swell their wealth. Baker writes that in a third world country like Pakistan if "you control the political realm, you can get anything you want in the economic realm" (Baker 83) increasing the socioeconomic gap between the rich and the poor.

There is a deep connection between the meanings of Hamid's *Moth Smoke* and the contemporary era. The political scenario focuses on the "inequitable division of wealth in the Pakistani society" (Arif and Zahir 35) and this disparity leads to the hatred between the two socio-economic classes in the country. The contemporary period of the novel is just the start of the 21st century when in Pakistan, the educated youth becomes unemployed because there is not enough employment available. They have to catch a "really big fish" especially if they want to join the banking sector like the protagonist of the novel Darashikoh Shehzad (Daru). Hamid writes about the economic deprivation of the unprivileged class saying that "Things are tight these days and favors are expensive" (Hamid 53) and Daru does not have the source to get these favors and remains unemployed, and when he uses Ozi's (Aurangzeb) father as his favour to get the job in the bank, it accelerates his fall in a class-conscious society. Eventually, Daru is fired from his job from the bank because he misbehaves with an affluent and influential politician Mr. Jiwan. He treats Daru as his own private servant at home. Daru responds to the misbehaviour with the words that "This is a bank not your servant quarter, Mr. Jiwan" (Hamid 22). The aristocratic class considers itself superior to the proletariats who produce all the capital for the elite and are treated as slaves. Daru expresses the ideology of the rich that "they think the rest of us are idiots for settling for jobs we don't love" (Hamid 44) depicting the economic philosophy of the elite class. In this regard, Karl Marx states that "the ideas of the ruling class are in every epoch the ruling ideas" (Marx and Engels [page number to verify]). The bank manager fires Daru from the job because he does not want to lose the client. His dismissal from the job leads his whole life to the pitfall of failures. He also indulges into drug addiction and spends sleepless nights. The punishment appears to be too much for the little crime. He becomes an embodiment of the exploited proletariat and develops profound feelings of hatred and revenge for the rich.

With the passage of time, we discern that Daru traverses through a complicated journey of experiencing socio-cultural impacts of classism to experiencing an internalizing classism. While talking about this kind of internalized classism, Sherri Mabry Gordon argues, "internalizing classism occurs when a person living in poverty or as part of a lower social class internalizes the beliefs about his or her social class." She further states, "this belief system not only impacts his or her future success but also affects his or her self-esteem" (Gordon 10). Accordingly, Daru's future becomes dark and his self-respect is battered through a long conflict between him and his society that deepens his sense of a class-conscious society that he has been a tool for the wealthy few to generate more and more income. He epitomizes the disillusioned lower class, struggling with redundancy and societal expectation. His fall into dearthelucidates the brittleness of societal prestige and the influence of monetary organizations on personal lives.

The above-mentioned mental conundrum of Daru can be understood through Marx's contentions that the "purpose of capitalist production is the self-expansion of capital" and the labourers have very little to get from the total income. Marx further contends in his influential book The Capital that the working class ultimately must revolt against the brutalities of capitalism (Marx 78). The rich mercilessly consume the societal wealth that "Wearing a suit which costs as much as a farmer will make in his lifetime is acceptable" (Hamid 65), and they ruin his whole life by letting him and his whole family die of hunger while killing a person with a gun is considered a murder. As regards the viewpoints of Marx and Hamid on the plight of the working class, Iqbal S. Hussain notes "Marx is assuming here that living and working contrary to human values makes society inhumane and brutal. As the result of this brutality, the consequences would be disastrous." The people need to revolt against this injustice because the brutality of wealthy few cannot last longer and, "the slave society of the ancient world" has to be "perished" (Hussain 135).

Eagleton (2011) quotes Ellen Meiksins Wood that it can be observed that capitalism is going to be a great threat for the world, because in this socio-economic scheme, the capital accumulates in the hands of a tiny elite and the whole proletariat class which remains the major part of any society, is exploited from every aspect. The capitalist states will be responsible for this chaos in the world (Eagleton 236). The novel *Moth Smoke* is a critique of the capitalist structure that talks about the accumulation of wealth over personal relationships. The life-style of the elite has a deep contrast with the plight of the poor. As regards a news story related to some problematic aspects of daily life, Garth Massey laments the fact that "how often social inequality is mentioned as part of the problem. It is either a cause or an undesirable consequence, or both." Massey believes, "Rich crooks should be taken down, but rich hedge fund managers are just part of the system most people believe in." On the other hand, he demonstrates his concern about the socio-economic challenges of a government by saying, "Poor people should be helped, but a guaranteed income for everyone would not only reward idleness, it would break the bank and destroy innovation" (Massey 1), implying that the government should take up some sensible steps to protect its people from inferiority complex and to reduce the sense of idleness, simultaneously.

In *Moth Smoke*, Daru boasts that "the police don't stop us on our drive home" because in a capital-driven society, justice is nothing but a weapon to protect the interests and joys of the aristocratic class. He asserts afterwards that "We are in a Pajero, after all" (Hamid 34) implying that the people having fat bank accounts and/or having big cars do not fear from the police; they can pass by with impunity giving bribes to the police. He even criticizes Mumtaz for her idealist thoughts because he believes that "It's easy to be idealist when you drive a Pajero" (Hamid 166) demonstrating the corruption of the police and the elite.

In *Moth Smoke*, Hamid introduces another character, Professor Superb, who represents communist discourse and teaches Economics in the University of Punjab. Hamid declares that although many of the students of the professor are not comrades, but he is the only one who writes against the prevailing capitalism in the country, making his speeches a real threat for the system. Such is the powerful impression of capitalism in Pakistan that the voices like the professor have become very common for a Marxist revolt, and has become "a low-riding moon, dust haze." He yells that the situation is baffling because it is "cloudless but not clear" (Hamid 33), and people are confused because they are unaware exactly what is happening in the country. Marxism talks about a classless society where each member shares some common beliefs and thinking patterns. Graham writes that different classes in a society "coexist within Marxian political economy" (Gibson-Graham 49) and contribute in community's progress.

Professor Superb opines that the middle class in Pakistan has been shrinking for some years and has come to a stage that it has become nonexistent, and only "there are two social classes in Pakistan" the masses that are "large and sweaty" and the "elite" that are "much smaller" but having "greater control" over "air conditioning" (Hamid 102), and this class of tiny elite has changed the physical and social environment for themselves. They have Sweden-like environment in the dusty subcontinent through the air conditioning. Hamid states that this elite can be from any strata of the society; they can be from bureaucrats, industrialists, military and mullahs etc. Just to think about the needy and the poor brings uneasiness in "their blankets in the middle of the summer" (Hamid 103). Murad Badshah harangues that the social and physical environment of the elite has made their psyche different from the majority of the working class; portraying that ACs are "unnatural and dangerous," and they are prone to be destroyed and has to be "a large scale redistribution of wealth." He is committed "to break the barriers" to separate "the cooled from the uncooled" because ultimately "fortune change, power blackouts happen, compressors die, coolant leaks" and the poor feel pleasure in the suffering of the rich when they come out of their homes because of the load-shedding (Hamid 104). Professor Superb stands out as a prominent symbol of the downtrodden, representing the fights and muddle of those who are relegated by the social order. In the novel, he becomes a mouthpiece of Hamid to deliver his lectures on the topic of mischiefs and corruption of a capitalist society and its exploitation of the working class. He becomes an iconic voice for the marginalized, presenting grave academic annotation on the economic prosecutions faced by Pakistani people in the late twentieth century. By his eccentric approaches and confrontational philosophies, the Professor puts light on the biases; the unprivileged and deprived class is being endured and openly confronts the recognized order of the society.

Professor Superb never vacillates to oppose the venality and disparity disseminated by the aristocracy. He openly critiques the moral decay within society, highlighting how the wealthy people prosper, while the less fortunate suffer. His passionate rants reveal the hypocrisy of those in power and resonate as a rallying cry for the disenfranchised, voicing their anger and discontent. As a character, Professor Superb represents a challenge to a system that favors the privileged. He questions the narratives that sustain social injustice and inspires those around him to critically examine the societal structures that keep them oppressed. His commitment to social justice aligns with the struggles of others, providing them with hope and encouragement. Beyond being a critic, Professor Superb offers philosophical reflections on the human experience in an oppressive regime. He explores themes of survival, justice, and the moral dilemmas that individuals face in a class-conscious society through his paper on "Social Class in Pakistan" (Hamid 102). His insights "received a cool reception" and "widely influential" for the characters like Daru to reflect on the ethical consequences of wealth and power, urging them to reconsider their roles within the social hierarchy (Hamid 101). Professor Superb's nonconformist outlook empowers him to voice openly about the exploitation endured by the marginalized when he magnifies the voices of the voiceless, and highlights their striving aspirations. He challenges the rich, reveals the atrocities faced by the relegated, and invokes opposition against a structure that disseminates disparity. Through his speeches and discussions, he becomes a symbol of courage for the people striving for change, presenting himself as a voice for the marginalized in a country marked by disparity and corruption.

The capitalist policy of privatization leads the country to the critical situations, and divides it in two classes. For the equal distribution of wealth, the manufacturing units should be owned by the government and the government should be responsible for the public rights and to eliminate class distinctions in the country. Brodov V. mentions Lenin, "The abolition of classes means placing all citizens on an equal footing with regard to the means of production giving all citizens equal opportunities of working on publicly-owned lands, at the publicly-owned factories, and so forth" (Brodov 355). The plot of *Moth Smoke* reflects privatization as an indicator of economic inequality. Privatization typically results in the concentration of wealth among a small, privileged group, while the majority of the population faces increasing hardship. The novel *Moth Smoke* presents a brilliant picture of a society clearly divided between the exploiter, represented by Daru's affluent friend Ozi, and the exploited class like Daru himself and his friend Murad Badshah. Privatization mounts difference in prosperity, augmented by commercial fluctuations, intensifies conflict and surges Daru's resentment for the elite. In the novel, privatization relentlessly hinders the socio-economic growth, particularly for the talented people like Daru who is such a nice and intelligent guy that once

his teacher says that "he was too bright to work for a bank" (Hamid 37) or for any private organization. When the government organizations are dismantled; that gives a shelter to the deprived class, Daru's prospective future becomes increasingly ambiguous because his all faculties in a corporate world vanish. He is compelled to act desperately to survive in the privatized sector. The people who are incapable of coping up with this new world of commerce, like Daru, find themselves entombed in a less privileged society, emphasizing the bitter realities faced by the less privileged class in a privatized society.

Moth Smoke is the representative of the struggle between two classes in Pakistan, Ozi as a stereotype of privileged and Daru as a stereotype of less privileged class, accentuating the shrill divide between the wealthy elite and the besieged poor. Ozi, who was born into a wealthy and privileged class, relishes a lavish living by the wealth inherited by the family. He has lived his life as he is made of money, protected from the financial hardships endured by the poor, without any economic pressure. In contrast, Daru is a representative of the being squeezed middle class, highly affected by the current system. He laments that Ozi's Pajero "costs more than my house" (Hamid 25). Whenever he meets Ozi, he feels his poor background. Daru, being a talented banker, loses his job and his painstaking struggle begins to maintain his status in a class-conscious society. Being deprived of the shield of the money and significant acquaintances, his career begins to fall apart. Daru's helplessness to withstand against the odds of his life creates resentment in him toward people like Ozi, who have entirety of their desires without any effort. This hatred in the two social classes in the society crafts jealousy between Daru and Ozi throughout the novel, leading Daru lamenting for "the deep thuds of the Pajero and Land Cruiser, the nervous cough of my Suzuki," making the rich prosper while the less fortunate are left to struggle (Hamid 81). The tension between the two characters is not just about money, but also about authority, integrity, and the lack of societal status, leaving Daru in a state where only the wealthy can overwhelmingly enjoy their lives and the poor are increasingly disillusioned with the system. Daru leaves his education incomplete because of the shortage of finances. His girlfriend leaves him because she has a marriage proposal from a "textile baron's son" (Hamid 37) to whom she marries later. He quits his education because he realizes that the sons of the wealthy people get question papers earlier and obtain good grades in examinations. So, Daru is truly a representative of the striving lower class. He is the man who struggles very hard and works with full attention. In his early life, he focuses on his targets and never tries to complain about the hardships he faces. He is "acting for himself" and stops "complaining" (Hamid 37) about the discrimination in the society.

Daru, with the passage of time, develops unknown fears and apprehensions regarding his professional career as well as his overall existence. Once he looks to the sky and witnesses a

hawk circling on the house of his neighbour. Daru observes that there is a naked baby lying in the lawn. The hawk appears to be in search of its prey, unconscious of the pain it inflicts below. Daru is cognizant of the reality that the baby is too heavy for the hawk to pick up; nevertheless, the hawk seems willing to make an effort to pick up the baby, and a woman has also been guarding the kid from the predator (Hamid 40). This incident starkly illustrates Daru's personal fears about the overwhelming and threatening influence of capitalist society on his life. In this context, Hamid uses the hawk as a metaphor for the wealthy exploiters of society, while the baby symbolizes vulnerable individuals like Daru, who constantly face existential threats in a capitalist world. The traces of Daru's precarious situation are evident in Hamid's description of him as carrying "death in his undershorts and hunger in his heart" (Hamid 69). This metaphor underscores the gap between the privileged and the vulnerable, demonstrating how those in positions of power can often be indifferent to the suffering of others. Hamid underscores the novel's examination of class consciousness, revealing the effects of economic and social inequality on both individuals and society at large.

Being a rickshaw driver to earn his livelihood, Daru is critically affected by the price hike. The price hike is so high that it is "rising faster than a banker's wages" (Hamid 73). Hamid mentions a famine in the country when hungry people attack the food storages that provoke the guards to kill three people with the gun. "People were dying for their hunger" and the merchants and traders "stockpiled" the grain and "hoarded to keep up the prices" (Hamid 213). Contrary to it, the entrepreneurs exploit the situation to make as much money as they can. Hamid pronounces that in these days, everything needs money. The state does nothing but widen the gap between the working and the elite class. The poor strive for their basic necessities of life while the elite have big cars like Pajero or a Land Cruiser, mobile phones, the craze for Europe (Hamid 185). Quoting Reiman, Cowling states, "economic pressures work with particular harshness onto the poor because of their condition of extreme need and their relative lack of access to opportunities for lawful economic advancement" (qtd. in Cowling 87). When Daru is asked what kind of job he wants to have, he declares "The standards: banks and multinationals" (Hamid 44), which represents the indisputable influence of the capitalist society. In a capitalist society, money is everything. The wealthy few claim to have a right to access everything; for instance, Daru gets a job "Through a family friend" and Murad Badshah alleges "it's all about connections, old boy" (Hamid 40), which constructs the theory that the class of an individual cogently affects his/her existence.

Hamid also tells us about the pathetic socioeconomic phenomenon, that man is living in an extreme tragic situation. He laments that "A man who is working for another man is a slave" (Hamid 41). In this regard, Fanon articulates that the proletariats are "the willing slave of that revolutionary capital" (Fanon 149). Daru himself is a slave in the hands of the bank owner

and admits that "We're at the mercy of the powerful" (Hamid 225). He has been terminated from his service just because he has misbehaved with a landlord of the area. The fall of Daru is not of less importance than the fall of any tragic hero. In his case, the tragic flaw is the society itself because Daru's whole struggle is the struggle for his survival, and he is a misfit for the struggle. He becomes the prey of this capitalist system where his class becomes his flaw. In a capitalist society, one only needs "human capital: a strong mind and an obedient body" (Hamid 41). When the rights of the unprivileged class are not fulfilled, it indulges in the crimes and attempts to get the things it does not have. Daru justifies his crime with the words "Some men drink the blood of other men, all I drink is wine" (Hamid 42). His class is considered slave "to a faceless business" (Hamid 44). The elite consider that the poor people are "idiots for settling for jobs" (Hamid 44). The researcher has observed that the novel *Moth Smoke* challenges the imperialistic and capitalistic ideologies in a class-conscious society. This literary work highlights the problems faced by any individual imposed from the capitalist minds.

Hamid opines that when the inferior wrong and superior right becomes rampant in a nation, the time comes when "the very poor have the right to steal from the very rich" (Hamid 64). Subsequently, he goes a little farther that it is the "duty" of the very poor to rebel against the ruling aristocracy. If it does not do this, the aristocratic rule prolongs and the working class remains subjugated (Hamid 64). It might be hard for them to strike with the ruling elite but their weakness would never remain the same because "a man's weakness can at times be his greatest strength" (Hamid 68). A sort of hope in the form of persons like Daru, Hamid concludes that, although the lawn is dead now but "the tree is still alive" (Hamid 99). Quoting Chambliss, Cowling states, "Crime is not a byproduct of an otherwise effectively working political economy: it is a main product of that political economy. Crime is in fact a cornerstone on which the political and economic relations of democratic-capitalist societies are constructed" (qtd. in Cowling 81), implying that the tiny elite exploits the rights of the poor to get control over the political and socioeconomic realms.

Unbridled capitalism leads to the destruction of the society. Ludwig von Mises writes in his book Marxism Unmasked that "In both Europe and the United States it was presumed that capitalism, when left unregulated, could only lead to exploitation, misery, and social injustice" (Mises 8). He articulates that capitalism is a delusion to destruction, suggesting that the means of production are in the hands of wealthy few who control all the social and economic changes. The relationship among the characters of the novel is not based on compassion and love but some unnatural linkage. Professor Superb considers that the real cause of the society's present plight is only because of inactiveness of the working class and all the benefits are going to "the laziest minority of Pakistan's population" (Hamid 104–05).

The majority of the middle and lower class pays the taxes to fill the pockets of the rich through kickbacks and bribery to run their Pajeros.

The presence of the characters like Ozi's wife Mumtaz represents the frustration in the privileged class. She thinks that she is "over-air-conditioned" that then she wanted to be uncooled by having a relationship with Daru (Hamid 106). Marx says that "It is not the consciousness of the men that determines their existence but, on contrary, their social existence that determines their consciousness" (Marx 69). So, when Daru enters the house of Ozi first time, he is a little confused because of this consciousness. His social existence feels strange at a place where he is never before; a house that is much bigger and expensive than his house. His eyes are gleaming by the glitter of two big Pajeros (Hamid 11).

Conclusion

The researcher has found a clear resemblance of two different classes and their relationships in the novel *Moth Smoke*. For example, if Ozi represents the rich class, his enemy Daru represents the poor class; and Mumtaz is a big and sensitive issue between both the men, as money is a major baffling issue in both the classes. Both the classes desire for it but only the rich can have it. This enmity leads both the classes to the feeling of class consciousness. Ozi had all the luxuries of life e.g. a Pajero, foreign education, a well-paid job, a wealthy father and a pretty wife, and on the other hand, Daru does not have all these things, that enlarges the frustration and hatred among the proletariat class. It is all because of the "wastefulness" of these tiny elite that the entire poor class faces poverty (Hamid 106). If the rich care the poor, and give them proper share in the profit, the problem would be solved. The elite are not spending money for the poor but they have indulged in a long paranoia of superiority complex. There are people like Professor Superb in both the verges of the society; who have been preaching love and tolerance. They are the freethinkers of the society. The people listen to them like Daru and Murad Badshah develop inspirations from the speeches of Professor Superb and become propagators of the belief that the whole community's wealth should be distributed properly among all the community members and it should not be allowed to accumulate the wealth in the few hands (Hamid 104).

As the researcher has mentioned earlier, Ozi represents the ruling elite and the rich class of Pakistan; his wife Mumtaz is a representative of another hatred for them. Mumtaz hates ACs because she thinks that ACs are too dangerous for her. She considers them as "traitors" and hates them as one hates the "members of other religion and ethnic group." It can be interpreted that this rich class has been personified as ACs and Mumtaz feels uneasiness in the ACs as she feels in the presence of his capitalist husband. Capitalism enlarges the gulf

between two classes of proletariats and bourgeoisie. Mumtaz is dissatisfied with her marriage with Ozi and this capitalism surges her disappointment and dissatisfaction. She contemplates that she has been "doomed from the start" (Hamid 105) when she sits in a car, she favors an "open window to the AC" (Hamid 129). That demonstrates her love for the nature and hatred for the superficial things like ACs, while Daru is too hot to be cooled under an AC, so Daru and Mumtaz go "in opposite directions" (Hamid 107) because Daru discerns that it is impossible to get respect without having wealth. Mumtaz wears a ring of "solitaire diamond" and Daru cries that it is so costly for him that his whole year's salary of the bank would be insufficient to buy it (Hamid 115). When Manucci says to everyone that ACs make hot air, everyone considers him a madman because everyone knows that the ACs make cool air. Later in the novel the reader realizes that Manucci has been talking about the air, the ACs split out from its rear (Hamid 110–11). If the ACs represent the rich class of the society, it is very easy to present the message of inequality and dual standard of the rich class; because they have the resources to cool or facilitate their inside home, while they do not help the poor people with those resources and become the cause of their plight in a class-conscious society.

The researcher has studied most of the critical works done on Hamid's literary works to find out whether the hypothesis is approved or not. The research validates that Hamid's *Moth Smoke* endorses the basic themes of Marxism and it is a literary piece that defines class consciousness and struggle for socioeconomic survival. The research delineates the way through which Hamid has presented his protagonist as a Marxist figure. It pinpoints how a Marxist figure challenges the prevailing capitalist environment, and how the poverty of the people and the class consciousness walk together. The research proves that the capitalistic environment presented by Hamid is a real picture of Pakistani society and has resemblance to other nations. The researcher has established the fact with the concerning arguments that, to a great extent, the class consciousness has the possibility to shape personalities in the Third World countries like Pakistan. Private ownership is still practiced in the country and the rich are becoming richer and the poor are becoming poorer. The state policy is yet on the track of privatization without looking at the Pakistani context and circumstantial phenomenon of the country. The line of cleavage can easily be drawn between the social and economic classes. The socio-economic order of the people has to be changed for a better future of the country in particular and of the people of the globe generally, because mediocrity and the worldwide misuse and exploitation of the people have created a great unrest among the people belonging to the working class.

The research elucidates that disparities in the income of the working class and the elite on a larger scale cause great chaos in society. The governments should examine regularly the distribution of wealth among the people. If the industrialists take the maximum share in the

profit and the labour working in the mills and factories take the minimum share in the profit, bloody conflicts rise in the country, as presently happening in Pakistan. The majority of the masses is living below the poverty line, which has caused social and cultural unrest in the country. The health facilities and educational system in the country are not equal for everyone. Inequalities in opportunities, occupations and socio-economic status of the people of Pakistan lead to anarchy and poor control of the government in the country. On a larger scale, the researcher has highlighted the global discriminations among different nationalities.

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