



---

**RESEARCH PAPER****Spatial Manipulation in Karachi: A Postmodern Marxist Study of  
Hamid's *The Prisoner***

<sup>1</sup>Syeda Hibba Zainab Zaidi, <sup>2</sup>Dr. Ali Usman Saleem and <sup>3</sup>Ferva Aslam

1. Visiting Lecturer, Department of English, Government College University, Faisalabad, Punjab, Pakistan
2. Professor, Department of English, Government College University, Faisalabad, Punjab, Pakistan
3. Visiting Lecturer, Department of English, Government College Women University, Faisalabad, Punjab, Pakistan

---

\***Corresponding Author**    hibbazainabzaidi@yahoo.com

---

**ABSTRACT**

Examining Omar Shahid Hamid's *The Prisoner* through Postmodern Marxist lens, this research analyzes how Karachi's city space is being victimized by globalization and capitalism and highlights different ways of Karachiites' spatial manipulation. Karachi as a metropolitan city, went through fragmentation and discontinuity due to globalization and is being affected by polycentric and kaleidoscopic socio-spatial structure. Postmodernists raise questions upon the idea of utopian city space and about the role of architecture and geography in a person's life. Based upon arguments by Henri Lefebvre and Edward William Soja, this research substantiates how in *The Prisoner*, characters are manipulated by their social space and also foregrounds their resistance against this spatial cleansing. The research establishes how the individuality of a person is being victimized by capitalism which ultimately leads to spatial manipulation. Hamid also features how social institutions are becoming major tool for spatial cleansing and causes spatial injustice in a person's life which is totally a backwash of pre-existing human norms and values.

---

**KEYWORDS**    Capitalistic Hegemony, City Space, Social Space, Spatial Cleansing, Spatial Injustice, Spatial Manipulation

---

**Introduction**

This research involves the foregrounding of spatial manipulation in the lives of Karachiites as depicted in Omar Shahid Hamid's *The Prisoner* (2013) and analyze the text in order to elaborate the influence of city space upon the lives of its inhabitants and highlights how the spatial cleansing manipulates the fates of Karachiites and leads them towards spatial injustice. Basically, the whole research revolves around the concept of social space and its role in determining a person's fate. According to postmodernists, it is the social space that decides whether we are going to live a luxurious lifestyle or going to live in slums. The space is something more than a container rather it is something that determines the life events of its inhabitants regardless of their living or non-living status. Today, the role of a city is not merely of just a settlement, it extends to determine the fate of its inhabitants under the dazzle of globalization and the capitalistic school of thought. People prefer to live in cities for achieving their materialistic concerns without bothering their gap from the nature which they had while living in rural area. Urban cities allure them through their capitalistic accounts and support their material concerns without letting them know how the urban cityscapes are influencing their lives. The architecture and city space is deciding their personal accounts and professional matters by creating

class differences and rendering spatial injustice among the citizens especially in the lives of people of Karachi, a metropolitan, megacity and manipulates the lives of Karachiites.

### Literature Review

Supporting this idea, various postmodern theorists such as Derrida, Foucault, Jameson, Murphet, etc. declares that the architecture of the city plays an important part in determining human life. As Rebecca Solnit in *Wanderlust: A History of Walking* states that a great city always inhabits more than a person can know about it. She claims that every city proposes obscurity, variety and their convergence which makes everyone know about its whereabouts. She asserts that there is no need to go to a fortune teller or go inside a street bakery to know about the culture and its citizens and claim that “a great city always makes the unknown and the possible spurs to the imagination” (2001, p.171). In my opinion, Rebecca Solnit was right as it is true that our surroundings tell everyone about our habits and somehow about our activities too. It is actually our ways of living that adjudicates our daily life routine and actions. Our houses do let everyone know about our social strata and our priorities. It is our cities that give us our identities, whether we are a Karachiite or a Lahori, a Pakistani or French and these identities actually adjudge which facilities and circumstances we are going to live, in our future and present life too.

Jacques Derrida, a prolific philosopher, a postmodernist and mostly importantly a deconstructivist, critically comments that the space is not merely a surface upon which places are constructed by God and those places are self-enclosed and will remain same forever but rather it is a surface where various places are constructed with the element of otherness in them “where an individual and collective localization is possible” (Cited in Vitale, 2010, p. 219) and in that place, each and every identity has its own “effect of an irreducible opening” (p. 219). Derrida argues that a city itself always transforms and doesn't know about its future. It always changes from time to time and reign to reign depending upon major influences and situations. Not only its present, these transformations or evolution may also affect its cultural and economical heritage due to which city space has a great impact on the lives of common people. It affects their social status, social gathering or in a nutshell, their whole socio-personal life. Cities give identity and existence to their citizens and describe their ways of living and their standards too.

### Theoretical Framework

This research paper mainly deals with the arguments presented by Henri Lefebvre and Edward W. Soja and according to Lefebvre, the problematic of space has dismissed the problematic of industrialization and is now at the very first place. It's not that the problematic of industrialization is totally rooted out, it's just that now, in this postmodern era, people have started focusing more on the issue of social space and its impact upon their lives and surrounding (Lefebvre, 1991, p.89). In his point of view, the idea of space is identical to the concept of energy and time and any of them would be an empty abstraction if we consider it in isolation (Lefebvre, 1991, p.12). He further narrates that the social space “...is what permits fresh actions to occur while suggesting others and prohibiting yet others” (Lefebvre, 1991, p.73). Social space is that which is generated by environment and the people and later on, it starts influencing the fate of that particular environment and the people. It helps the transformations by using nature as a raw material.

Lefebvre also comments that no space can ever destroys completely leaving any trace of the previously existing space (Lefebvre, 1991, p.86). He asserts that it is impossible to demolish a space completely as the fact is that the existing space always amends itself according to the prevailing socio-political scenario. He comments that the global space

never destroys the local space as the result of social changes as it never absorbed by the regional, national and even worldwide level. He suggests that in today's world, a new comparable approach is introduced in which focus is not to analyze different things present in space rather we focuses upon itself, with the aim of uncovering different social relationships embedded in it. He comments that the major error in understanding space is to consider it a 'frame', or a form of container of a virtually neutral kind, designed simply to keep whatever is poured into it. He states that "Space is a social morphology: it is to lived experience what form itself is to the Living organism, and just as intimately bound up with function and structure" (Lefebvre, 1991, p.94). So, we may argue that although we may divide the social space into many kinds of spaces according to our own will, the social space continues to affect our lives and also determine our future not as a carrier but as the main force that causes everything either it is good or bad. It also influences each and every behavior of human beings and their surroundings.

Influenced by Lefebvre, Edward William Soja brought insight into critical social theory in order to bring innovation in the field of societal and spatial analysis with special focus on struggle over the control of space in the city and the emergence of new kinds of urbanization. He favors the argument of Lefebvre that space is produced by the society and even its organization and meaning is also determined by the same, but in return these spatialities start shaping society and its relations of production.

Soja documents and certifies a spatial turn toward thinking about the significance of space in shaping and conditioning human life. He comments that spaciality, temporality and social being can be viewed as the abstract dimension which together includes all features of human existence (Soja, 2010, p.70). Space as a physical context has produced expansive philosophical intrigue and lengthy discussions of its absolute and relative properties, its qualities as ecological container of human life, its objectifiable geometry, and its phenomenological substances. Space in itself might be primordially given, however the association, and importance of space is a result of social interpretation, change and experience.

Soja also laments on the fact that we can never find perfect equality among different geographical spaces. There can never be an even development among different geographical spaces and no social process takes place uniformly over space just as every individual have different socio-historical development. He puts his emphasis on inculcation of spatial injustice in our geographies and histories due to the inequalities produced in result of uneven geographical distributions and social processes. He supports his argument by stating an example that even living on Earth's surface we all are facing different frictional effects of distance. Even the Earth can't keep equality among its habitats. It is basically space that decides human actions and social contexts. All the human activities are decided by that particular places and spaces (Soja, 2010, p.72).

Soja asserts that these social and spatial injustices are the result of increasing unjust geographies emerging in this postmodern world due to uneven effects of globalization, the formation of new economy and other restructuring forces. He also argues that all the spatial transformations occurring in the society is not assumed to be an automatic byproduct of revolutionary social change. It too involves struggle and the formation of a collective consciousness. Without such effort, the pre-revolutionary organization of space continues to regenerate inequality and manipulation structure. Spatial Justice describes justice struggles that attend to concerns over how space is used and how decisions about the use and design of particular spaces are determined.

Here, we may encapsulate that the geographies can even be fair or unfair. They can be just in their influence and can even do injustice in determining the fortune of the people. Their just and unjust behavior is produced by multiple processes that are both conceived and perceived. Our spatialities mark our social and political actions in order to control our future action and decide the future consequences which an individual is going to suffer from. The implication of this concept could be found in *The Prisoner* as the protagonist suffers from the whole miseries and is manipulated by the city's socio-political scenario and these sufferings had a great impact upon the lives of different characters in the novel. Using all the above-mentioned arguments, I am going to analyze *The Prisoner* in order to depict the spatial manipulation in the lives of Karachiites and to show the prevailing spatial injustice in Karachi.

## Analysis

### Individuality: A Victim of Capitalism

Individuality as a point of concern is itself an issue in this postmodern world. Capitalism has totally destroyed the worth of one's self and the modern city space has just stopped bothering about idiosyncrasy and devoted its complete focus on the materialistic concerns which ultimately generates class consciousness among its inhabitants. Postmodern social space is running blindly after money and power despite of the fact that they are eradicating the major essence of the society. This scenario results into the creation of unjust geographies in which all of us lives and makes a person's individuality, a casualty of capitalistic school of thought. It becomes the victim as the spatial arrangement of society continues having transformation in it and is being restructured in order to fulfill the demands of capitalism in crisis. This thing is highlighted with great focus in Hamid's *The Prisoner* as the novel brilliantly reveals the above-mentioned phenomena.

*The Prisoner* foregrounds how the individual's will- power is being exploited in Karachi's city space under capitalism. Capitalism is rooting out all the subjective elements in a person's decision. Individual's perspective is displaced by the capitalistic thoughts in order to get money and power on the first place and there is no worth of one's separate identity and thoughts. Hamid, in his novel, masterly presents this phenomenon in which individuality is being manipulated by capitalism and has lost its own worth. He also represents how the capitalism inflicts the material goals even in personal lives. His protagonist Akbar Khan is depicted as a major victim of capitalistic world. Postmodern society uses a person and then just forgets about him. People use others and then just throw them out of their lives like a tissue paper. Similarly, Akbar Khan was one of the best police officers who served Karachi with devotion and will power and about him Constantine narrates that "He had been the most powerful and influential police officer" (Hamid, 2013, p.15). There is no comparison of his bravery in his field but after using him, everyone abandoned him. He is trapped in a fake murder case and nobody supports him. No one from police department, no Intelligence agency and not even any member of his own team in fact they all get themselves released and burden him with the whole responsibility of that encounter. Here the reader witnesses the spatial injustice and the text represents how he becomes the victim of spatial manipulation done by his social space through his own social circle.

Later on, when the American journalist gets kidnapped and none of the law and order forces finds any single lead, they again ask for his help. They even try to trap him by telling that the reputation of the country is in jeopardy. Major Rommel tries to raise patriotism in Akbar's heart upon which Akbar asserts that "I have just about exhausted my stock of Patriotism" (p.21). After knowing that Akbar knows about the kidnappers of

American Journalist, Rommel gets surprised that how Colonel Tarkeen was that much sure about Akbar and Constantine comments upon it by saying that "Colonel sahib is not a fool. He knows the value of men very well, sir. And he certainly knows how valuable Akbar is" (p.23). He indirectly tells Major Rommel that Colonel Tarkeen is a manipulator and he knows very well how to exploit people whenever he needs. He knows how to use a person and how to disown them after the completion of his tasks and he is playing a role in spatial manipulation of his own clan.

The novel is enriched with many characters of versatile natures. Hamid depicts how the police department is full of corrupt officers and how they exploit the common people through their powers. He also depicts how the social space plays its role in making its residents corrupt such as the character of Maqsood Mahr presents the corrupt officers in police department while telling about his past; Hamid explains why he acts like this. The writer exposes that he thinks that it is alright to manipulate others for money as he says that "They could never imagine what it was like to sleep hungry even for a night" (p.50). His greediness is basically due to the poverty he had seen in his childhood and thus, the result of spatial manipulation he suffered from, due to capitalism prevailing in society.

The relationship of Constantine and Salma begum, is also a big question upon the individuality of a human being in this postmodern world. The novel reveals that both of them love each other madly and want to marry but the social norms don't allow them. As the narrator narrates that he is in love with her "But the space she inhabited was far removed from his world and his puritanical upbringing." (p. 93). The argument supports Lefebvre's view that it is space which determines our fate (Lefebvre, 1991, p.89). The dilemma is even after loving her madly; Constantine does not want to marry her due to her profession because he does not want others to snigger upon him. The novelist presents the irony of life that although he does not marry Salma Begum but it does not mean that he stops loving her. It is also written that whenever he finds himself helpless against his weakness, he accepts her girls to fulfill his desire or it can be said, in her memory. He indirectly, tries to enforce his own individuality upon his life and shows his resistance against spatial segregation of the world of prostitution.

The greatest example of spatial manipulation of an individual is through the character of Naika or Salma Begum. Her character is strong depiction of resistance against the victimization and exploitation of individual's will power. Although as a prostitute, she has to suffer from segregation upon different levels of society, we witness her being confident and without any guilt about her profession. As a Naika, she enjoys her power and authority. She knows very well that Constantine, whom she loves by her heart, does not marry her just because of her disrespectful job, she does not deplore her profession and send her girls for Constantine as it is said in the text "To Salma Begum, in a strange way, it is as if he made love to her through her girls" (p. 94). This is the best example of spatial manipulation done on the basis of profession of Naika and shows how she, even after having power and money, still suffers from spatial injustice due to her profession. She later supports Constantine in arresting Ateeq Tension and in his other missions by giving him extra ordinary favors and thus, shows her resistance against the settled rules and enforces her individuality.

The crisis of individuality is seen when Constantine tells Major Rommel about the purpose behind his profession as he asserts that it is about his survival in the city space of Karachi. He needs the tag of being a police man as it is his necessity that he should possess some power if he wants everyone to respect his wife and daughters and none of the United Front's thugs disturbs them. He comments that his job helps him getting electricity and landline phone meter quickly and they need not to wait for many days. It enables his

daughters to study in a reputable school just because he has the power to help the principal of their school in resolving matters (p.138). All this discussion presents the dilemma of individuality that a person needs power if he wants to have his basic rights.

Another incident that reveals the enforcement of individuality and the resistance against its suppression is when Dr. Death assigned the task of arresting Chief Minister's brother to Akbar Khan. Actually, no one is willing to take this task including Akbar but he only takes it because he wants to prove himself before the world. He wants Dr. Death to be proud of him and as Constantine asserts:

It's an ego thing for you. You tell yourself that you are Akbar Khan, and no target is impossible for you. The Harder the challenge, the more you enjoy it, because it gives you a chance to prove to everyone once again how tough you are. (p. 158)

Later, in the novel, it is witnessed that Dr. Death for whom he took that risky case, betrays him just for the sake of power and his position. He does not want to spoil his relationship with Chief Minister so he manipulated Akbar Khan in order to save himself. Here, the writer shows the dilemma of modern materialistic world where do not think about the impact of their deeds on the lives of other people and their environment and think only about how to make more and more money and this ignorance and carelessness often causes spatial injustice in society.

Individuality is lost somewhere in this postmodern materialistic world. Even the worth of different places is determined by value of money they possess as Constantine said about the Karachi's port that "These dockyards are the heart of this city. They keep the city alive and vibrant" (p.159). They relate tankers and trucks with the arteries of human body that are used to take blood at the place of its need. Here the blood is the metaphor for money because money is as important for postmodern man as blood is. As arteries are responsible for the supply of blood, the tankers and trucks are considered to be responsible for the circulation of money all around the Karachi city. Not only among the common people but also for the social institutions, these bodies are accountable for the financial supply in local police stations. People are bound to pay money to the local police station if they want to use Karachi port and become the victim of spatial manipulation.

### **Spatial Manipulation: A Backwash of Human Norms**

Spatial injustice is basically produced due to unjust distribution of different geographies and social processes. People are certainly bound of the geographies in which they live in. Our city space is actually what decides our human actions and social contexts and this division is itself a base of spatial manipulation as it is not possible to divide the city space evenly between different sectors of postmodern society. Whenever we set any limitation or circumscribe the urban space, we sew the new root of spatial manipulation. Everyone is experiencing spatial injustice upon different levels of his or her lives and this spatial injustice precipitates the backward flow of established human norms in society. It reverses the continuous flow of human societal norms that exist previously in society and dismantles them by creating the required space for injustice and Spatial Manipulation.

This argument is well supported and efficiently elaborated by Omar Shahid Hamid in *The Prisoner* as he shows that how the postmodern urban space of Karachi is suffering from the evil of spatial manipulation. Hamid depicts that how the postmodern society is destroying its own norms and values under the impact of globalization and indulging itself into wickedness of spatial injustice. As Lefebvre describes city space as "a space which is fashioned, shaped and invested by social activities during a finite historical period"

(Lefebvre, 1991, p.73) and also assert that in order to make a city space, we set some demarcation and actually builds the foundation of spatial injustice (Saleem, Shakeel, 2017, p.28). *The Prisoner* perfectly foregrounds this idea as its name depicts the segregation of a person living inside a prison from rest of the world, and also through various incidents such as when the author asserts that in the prison, everyone is a spy. "Everyone was spying on everyone" (Hamid, 2013, p.4) and the actual point of agitation is the fact that if someone comes into the prison under minor offense, the space manipulates him in such a way that he can even get the degree of Masters in criminality (p.5). This thing is completely ironic to the core purpose of the prison and thus, it indirectly means that the space (specifically prison in this case) is doing injustice with that man. It is a kind of spatial injustice in which instead of teaching him morality, ethics and respect for the law, prison is teaching him how to deal with criminals and how to face other harsh realities of life.

The creation and existence of United Front in Karachi's urban space is itself an act of spatial manipulation. On the basis of power, they are allowed to do anything they want and can exploit anyone. One of the biggest instances of spatial injustice is when an old man comes to the police station and asks for the help of police as one of the ward bosses has kidnapped his daughter just because he fancied her. He cried all the day in the police station and nobody took any action against them just "because they were in power" (p.25). This incident perfectly reveals how common people are being manipulated by their rulers and the injustice is that they are not even allowed to cry upon their suffering.

Hamid depicts how people are facing discrimination due to their religious identities such as in the novel, Constantine constantly suffers from the exploitation due to his Christian identity. Even he faces discrimination from his boss on his workplace. Whenever they got annoyed with anything, they insulted Constantine and calls him "you bloody Christian" (p.31). The main thing here is that even after doing so much work with dedication and fulfilling his responsibilities, Constantine is in secure about his job as a police man just because he is a Christian. This is what the social space actually does to the common man. It manipulates Constantine when it decides the boundaries and limitations of powers Constantine can use. He is forced to shut his mouth up not because he is speaking with his boss; he is asked to be quiet because he is a Christian and here the spatial manipulation prevails and demolishes the idea of equality and justice.

The character of Akbar Khan perfectly highlights the spatial manipulation done by the people in power. Akbar Khan, an efficient brave police officer, suffers just due to his own bosses. He serves the Karachi city for a long time and plays a very important role in maintaining the city's law and order. He is the one who have killed a lot of criminals and saves many people from the havoc of deteriorating city space of Karachi. But what he gets in return is the most interesting fact. He is imprisoned in a murder case and suffers due to the personal grudges his colleagues have in their hearts. At the time of need, all of his bosses backed off from him. They only bother about their own lives. All the human norms and the basic human rights are ignored and his own police department did not take any stance in his favor and manipulated him.

Hamid also shows the impact of this entire scenario that later on, when the law and order forces wants the services of Akbar Khan, he refused to serve them. And even later when he agreed, he put forward his own demands. Interestingly, they agree to his terms and conditions which ultimately lead to the injustice with Maqsood Mahr. Regardless of what he did to Akbar, he also becomes the victim of selfishness of his bosses. Although, No one can deny his corrupt nature and Akbar's grudge against him is technically the right one but the thing is he is also manipulated by the system. His bosses uses him as much as they can for the fulfillment of all kinds of demands but when they get a better option like

Akbar, they starts ignoring him and exploits him. They only thought about their own benefits regardless of the fact that Maqsood serves them throughout his life. The novel reveals how the spatial injustice is done on both sides depending upon the current scenario and the needs of people in power and everyone is becoming the victim of spatial abstraction done upon various levels revealing the backwash of human norms.

The deterioration of basic human norms are depicted efficiently in *The Prisoner* as the incident of the funeral of Maqsood Mahr's wife is a great incident of showing the hold of money and power upon the lives of people. Because of his greed, Maqsood Mahr went to the port as he does not want to miss the golden chance of earning money instead of attending his wife's funeral. He is not guilty upon any of his act and he is the one who himself tells this story to Constantine In his viewpoint, a ship is much more important than a wife and thus presents the destruction of human norms and here his wife is spatially manipulated by him.

The perfect example of justice done after injustice is done with Akbar when he got released but on the contrary, Maqsood Mahr become the victim of spatial manipulation as his rival is released with all his powers back again and even in the epilogue, it is told that an inquiry is being done against his poor investigative records. After serving his bosses for both good and bad, he now, become the victim of this social stratum.

The novelist at the end, writes in the epilogue that how space determines a person's fate just as Soja argues that it is our social space which decides our human activities (Soja, 2010, p.72). As Akbar successfully rescues the American journalist, he is restored on his position and also expects promotion and as Constantine narrates "The past, it seemed, could be white- washed quite easily" (Hamid, 2013, p.338). Hamid also presents a type of injustice done on the part of authorities that no one even bothers to register a Karachiite's kidnapping case but similar authorities tried their best to save an American. No one cares about their own people and same people took serious steps for a foreigner and thus, doing spatial manipulation of their own people and enforcing injustice in their lives.

### **Social Institution: An Apparatus for Spatial Cleansing**

Power is the factor that obsesses each and every field of life. It is simply a directing force that regulates our life whether through our thoughts or the social institutions which are being wheeled by power. It is basically that force which regulates the whole society and strikes everything including school, judicial courts, church, masjid, police stations, hospitals, roads and most importantly politics. Postmodern era has not only distorted the previously build norms and values, it has manipulated each and every social institute whether it is religion, law and order or politics. Capitalists use social institutions as a mean of exploiting previous social structures and replace them with materialism and the evil of class discrimination. In fact, the influence of power can also be seen on the very minor level and every one can witness its impact even at our homes which are the most important and basic unit of social institutions and thus, placing the keystone for spatial manipulation upon different levels of society at its place.

This act of spatial cleansing is impeccably elaborated in *The Prisoner* in which Hamid skillfully presents the rule of power and subversion of social institutions. It also highlights how the spatial cleansing is being elevated in this postmodern distorted city space of Karachi where all the social institutions have lost their controls upon the lives of Karachiites. All the social structures and norms are abolished in this capitalistic scenario ruining the lives of the common people. In *The Prisoner*, the narrator Constantine is the best instance for explaining the idea of spatial cleansing. As he is from Christian community,



he has to face discrimination upon each and every level of his life. Even the writer himself discriminates Constantine from others police officers when he describes Constantine's personality traits and writes that "The only personal touch to his uniform was the small gold cross that he wore around his neck" (Hamid, 2012, p. 2). Apparently, he is just telling us about Constantine's religion but he indirectly segregates him from rest of the police force which normally belongs to the muslim community, making him a victim of spatial manipulation.

Another kind of cleansing is done between the two social institutions of Karachi as the novel presents the lack of trust among different social institutions. Intelligence agencies, being more powerful and authoritative than police, use to discriminate the police men and also exploit them upon various levels. As in the beginning of the novel, when major Rommel come to the prison for the first time, Constantine gets annoyed when he saw "two telltale wireless antennas" (p.6) on his Land Cruiser and narrates that "The bastards kept one wireless for their own communication, and the other on the police frequency to listen in on them" (p .6). The thing is that in this postmodern era in which everything is destructed and restructured, the deterioration lies to that extent that the people who have got same purpose in society under different social institution do not trust each other and thus, social institutions are themselves manipulating each other and it ends up with the enforcement of spatial injustice.

The novel describes how the social institutions use others for their own purpose. Just as the novelist efficiently tells the reader about the creation of United Front that this extremist's political party is basically created by the security agencies in order to meet their own needs without bothering the aftermaths. The problem is that they even manipulates their own fellows who use to work with them but once their work is finished, they root out their own peers or can say their own team. As Constantine asserts that:

First, they created this monster of a party, and then when that party started getting too big for its own boots, they tired of it and decided that it was being run by a bunch of anti-state criminals. (p.41)

The importance of the kidnapping case of the American Journalist Jon Friedland is itself a matter of great spatial cleansing by security agencies. The major point of concern is that just because of his American nationality, all the security forces are trying their best to rescue him. Hamid criticizes how the cleansing is being done between Karachiites and the Americans. American government is very concerned about its citizens while on the other side, our law and order forces are trying their best to save a foreigner. They are very worried about the American's safety while they are the one who do not even bother to have a look of the missing report of their own citizens as the text narrates that "no one really gave a shit about what the people wanted" (p.52).

Hamid shows the double standardization on the part of social institutions as when Akbar Khan refuses to Colonel Tarkeen in American Journalist's case by saying that jihadis are doing the God's work, Tarkeen clarifies him that they are not doing God's work or anything like that. He mentions the killing of innocent people by jihadis. Akbar here, refuses his argument and clearly describes the segregation on the part of social institutions and reminds Colonel Tarkeen that these jihadis are also once the part of their own team and argues that when they turned their focus upon American instead of local Pakistani citizens, all of their faults are being highlighted and they are considered to be a terrorist now because now they have turned their guns towards someone who has got power and money. This double standardization on the part of social institutions perfectly reveals the

current scenario in which Karachiites are being manipulated and are facing spatial injustice done by their own social institutions as they're being the apparatus of spatial cleansing.

### Conclusion

This research establishes how the city space is manipulating the lives of Karachiites under capitalism and globalization and thus, enforces spatial injustice in their lives. It reveals how individuality has become a victim of capitalist hegemony. There is no value of individual's will power in this postmodern world and the only thing that matters is money. Capitalism has rooted out all subjectivity and replaced it with the pursuit of monetary benefits. The power is becoming a tool of capitalism and it is the money that determines everything even your safety and this issue is well depicted in Hamid's *The Prisoner* (2013) as the text proves it quite efficiently.

Later, the impact of spatial injustice is shown which has destroyed all the basic human norms in postmodern city space. In fact, the creation of urban space is itself an act of spatial injustice which reverses all the previously based societal norms and values and designs a proper systematized and legal profile for the implication of spatial injustice. It could be done on the basis of multiple identities whether religious, national or ethnic or by the social institution themselves. Nothing had more value than money and power and these factors are perfectly presented through the plot of *The Prisoner*.

At the end, the role of our social institutions in the implementation of spatial cleansing is discussed. In the current scenario where all the social institutions have lost their power and values, they are playing the negative role under globalization and capitalism. Social institutes are laying the foundation of discrimination and segregation upon different standards and have become the exploiters. They have lost their control and are manipulating others for their own purpose as depicted beautifully in *The Prisoner*. *The Prisoner* foregrounds how these institutions such as religion, politics and others, employs double standardization among citizens living in the same urban space with special focus on Karachi's city space.

The basic purpose behind this whole discussion is to highlight the fact that postmodernism has distorted our culture, values and in a nutshell, everything that human beings possess especially in Karachi's city space. Along with the influence of capitalism and the wave of globalization, postmodern society has promoted the capitalistic hegemony that leads to the act of spatial segregation and spatial cleansing in the lives of the common men. All these things combine and make a person suffers from spatial manipulation prevailing in this discursive city space. It is shown that how the current Pakistani literature in English is representing the social issues with special focus of Karachi city and the impact of all this upon the lives of Karachiites.

**References**

- Connor, S. (2004). *The Cambridge Companion to Postmodernism*. New York: Cambridge University Press.
- Hamid, O.S. (2013). *The Prisoner*. New Dehli: Pan Macmillan.
- Lefebvre, H., & Smith, D.N. (1991). *The Production Of Space*. Massachusetts: Basi Blackwell Inc.
- Lefebvre, H., Kofman, E., & Lebas, E. (1996). *Writings On Cities*. USA: Blackwell Publishers.
- Marx, K. & Engels, F. (2009). "The Communist Manifesto (1848)" in *The Russia Reader*. <https://www.marxists.org/archive/marx/works/download/pdf/Manifesto.pdf>
- Shakeel, Z.& Saleem, A.U. (2017). "Reading Lahore As A Postmodern Space Of Conflict – A Lefebvrian Study Of Hamid's Fiction" in *Journal of Social Sciences, Government College University, Faisalabad*. 8(2) 27-44
- Soja, E. W. (2010). *Seeking spatial justice: Globalization & Community Series*. Minnesota: University of Minnesota Press.
- Soja, E. W. (1989). *Postmodern Geographies:The Reassertion Of Space In Critical Social Theory*. United Kingdom: Verso.
- Solnit, R. (2001). *Wanderlust: A History Of Walking*. New York: Penguin Books.
- Vitale,F.( 2010, May 6). "The Ethics Of Space: Jacques Derrida And The Architecture To Come", in *International Society for the Philosophy of Architecture* [Web log post].