

I. Representation of Human Sufferings in Patricia McCormick's *Sold*

This research is particularly concerned on the novel *Sold* by Patricia McCormick that studies how the world governed by monetary interests commodifies, objectifies, exploits and dehumanizes individuals coming from lower strata of society. At the same time projects the truth of revolution and their liberation and recognition too. This research is significant because it helps to understand how our contemporary society oppresses and exploits people who belongs to the so-called lower strata of society. This kind of understanding regarding the social discrimination, exploitation and oppression brings an awareness to fight against such exploitation and dehumanization. Because this issue concerns our contemporary society and our lives, it is of interest not only to the researcher and the readers but also to wide circle of our society. This study is also relevant because the problem of girl child trafficking and forced sex trade is burning problem in current Nepalese society too.

In *Sold* Characters like Lakshmi and other characters are exploited. The reality of young girls like Lakshmi who having lived and are still living through exploitation, discrimination, oppression and dehumanizing conditions is heart rending. Though the novel is a fictionalized account of what may be the life of some of such children forced to sex-trade, it truly represents the fate of hundreds of thousands of girls and women in Nepal as well as around the world.

Lakshmi is sold and she is forced to involve in the sexual-activities for the payment of her familial debt. Mumtaz, the owner of the brothel, forcefully uses her as the sexual slave. In return Lakshmi gets a meager sum as her monthly remuneration. The oppressive behavior of Mumtaz is a cause of Lakshmi's suffering. She is insecure, restless, dissatisfied and disintegrated due to the horrible and painful work as well as the humiliation that she undergoes. Mumtaz treats her as a subhuman being no less than robots that are designed and programmed to work restlessly.

In the context, the research mainly concentrates on exploration of the complications faced by the working-class people like Lakshmi and other characters who are subjugated and exploited in the world governed by monetary rational.

The proletarians of the virtual world live in an open-air prison of capitalism. They are often examined in the light of the depiction of the workers in the mechanical world. The bourgeoisie society restrains the individuals in the industries, factories and the business organizations. Proletarians though live in the open but yet are not free in the true sense of freedom. The open-air prison of capitalism that the proletarians are subjugated to and dominated by, is a focus of the research that uses Marxist concepts of objectification and commodification in order to understand why things occur the way they occur.

A young 13 years old Nepalese girl is sold into sexual slavery in India whose name is Lakshmi. She lives in a small mountainous village with her mother, baby brother, and her gambling and addicted stepfather who is a source of problem for the family. Despite being poor, she enjoys the simple pleasures that her poor life offers her. But one day, during the monsoon season, a very bad storm washes away the crops in their fields and the family falls in serious trouble. Consequently, Lakshmi's stepfather decides to send Lakshmi to the city to employ her as a worker that makes her feel overjoyed at the prospect of getting a job. She believes that she is going to work as a house- maid for a wealthy family in the city.

Lakshmi's stepfather takes her to a local merchant. There she meets a woman. She says that she is from the city. The two of them discuss about Lakshmi and come to an agreement over her price. Her value is measured in terms the money she can bring for her stepfather.

After paying some money to her stepfather, the woman, who is known to them as Auntie Bimla, takes Lakshmi through several cities finally arriving at a border

town. There she is handed over to a man who would travel with her to the rest of the way. The man asks her to refer him as "Uncle Husband". He takes her across the border. He repeatedly warns her not to talk to anyone. At the end their travel they arrive to a building called "Happiness House". There the 'Uncle Husband' leaves her with the owner of the house. Lakshmi soon discovers that she has been sold into prostitution in a brothel.

When Lakshmi refuses to work as prostitute, Mumtaz locks her in a room and she starves for three days. When Mumtaz fails to subdue Lakshmi as she resists her command sternly, she gives her a drink that contains a drug to weaken her physically. As days pass, the men whom Mumtaz sends up to her, rape her. After sometime Mumtaz releases Lakshmi from the room and sends her to live in another room with other girls. Shahanna, Anita, Pushpa, Shilpa, and Monica are other girls whom she meets.

Pushpa is an older woman with two children Jeena and Harish who live with the others in the Happiness House. Monica is the highest earning woman at the house. She hopes to earn enough money and pay off her debt to Mumtaz so that she may return home to her family. Shahanna and Anita are both from Nepal. Shilpa, is an alcoholic who is called the "aging bird girl", is Mumtaz's spy and works at the house on her own free will. Shahanna and Anita are both from Nepal. Anita is nicknamed as the "half-frowning girl" because half of her face is lopsided as a result of an attack by Mumtaz's goondas.

Thus, this narrative so far shows how women are placed in the market like goods to be bought desiring consumers and be consumed as any other commodities. Therefore, this research project too attempts to explore McCormick's novel *Sold* as a novel that delineates the oppressive and inhuman conditions of marginalized individuals in society like Lakshmi.

This novel reflects the oppressive and discriminatory setting and social structure, which works in favor of the landlords. This research applies the Marxist critical perspective in order to understand the domination, dispossession and deprivation of workers. Marxist perspective makes it easy to foreground the social domination by 'haves' to the 'have not's'. As one reads this novel with Marxist perspective of Commodification, Objectification and Exploitation, one discovers the dynamics of alienation and exploitation of the proletarian sector of society. Thus, *sold* demonstrates several disastrous situations of the middle class working people like Lakshmi and her family and brings out the pathetic condition of under-privileged class in our society.

Lakshmi sets up friendship with Shahanna, while living with the others in the brothel and Harish too. Harish teaches her how to speak, read, and write in English and Hindi. Lakshmi begins to dream paying off her debt to Mumtaz and leaving the "Happiness House". In the meantime, some of the girls are forced out of the house. Pushpa becomes too sick to make any money selling her body. So, she has to leave when Mumtaz asks her to sell Jeena, her daughter, to her in exchange for her further stay in the house. Monica makes enough money to leave, but returns when her family shuns her away for bringing shame on them. Mumtaz ultimately throws her out when she catches the "virus". The police take away Shahanna when during a raid as Mumtaz fails her bribe them on time.

At one point in the narrative Lakshmi meets two Americans who offer to help her leave the house. At first Lakshmi refuses to speak out of fear of Mumtaz. But later on she speaks to one of Americans in broken English and asks for help in leaving the brothel. During a second raid, Lakshmi decides to allow herself to be taken by the police than stay any longer. She goes out to where the shouting is going

on and finds Mumtaz being arrested by the police and the American that she spoke to. At the end, the police rescue and liberate the girls from "Happiness House".

One can argue that *Sold* is a story of lost love, frustrated ambitions, absence of family affection, and pressures of a patriarchal set up. The humanity in *Sold* moves around the story of Lakshmi and other characters who represents the proletarian working class. The fact that one can understand why they suffers if one looks at events from Marxist perspective shows the relevance of Marxism even contemporary scholarly debate.

The anxieties and insecurities of the rising lower class are represented in a lifelike way in the novel. Lakshmi is dehumanized. However, they only find them positioned in a life or death situation upon their return to home. Patricia McCormick is a prominent novelist who represents the issues of the minority and marginalized class. Almost all of her novels foreground the theme of reform in society.

Hazel Rochman, an assistant editor at ALA Booklist, sketches the forms and the contents of the novel *Sold* and she says:

In beautiful clear prose and free verse that remains true to the child's viewpoint, first- person, present- tense vignettes fill in Lakshmi's story. The brutality and cruelty are ever present ("I have been beaten here/ locked away/ violated a hundred times/ and a hundred times more"), but not sensationalized

For Hazel, the novel *Sold* posses very beautiful and easily understood narrative technique. The novel is exposed in free verse poetry form, first-person narration and in present tense with many chapter wise scenes. First person is a powerful style of narration which has direct impact on narrator and reader. It is an active style; as the narrator experience the action of the story, we as readers also experience it. It takes readers much closer to Lakshmi's story and we feel as if we are with her when she is

beaten, locked, drugged. It is a technique that affects us more than we think. Her language is sparse and McCormick chooses the words that deliberately convey more intensity than standard prose. But this review does not unfold the issue of Commodification. Question like why and how a human undergoes such panic experience is answered in this research paper. And the thrust is quenched that the issue of Commodification and objectification is the reason why she suffers a lot as well as human sufferings take place in the novel. The novel is able to show the harshness of life of characters in the brutal world. It covers many brutal words as beaten here, locked away, violated a hundred times and hundred times more, lack of a word to depicts sadness to express how brutality and cruelty is imposed upon human for the sake of money

Kirkus book reviews review's that it is quite impossible to build up trust if once it has been broken into pieces. The novel *Sold*, for Kirkus reflects the arena of betrayal and deviousness of even kinship. So Kirkus Book reviews sketches:

Written as a prose poem, *Sold* focuses on the essential question of whether it is possible to trust when all that one has trusted has been proven untrustworthy. McCormick provides readers who live in safety and under protection of the law with a vivid window into a harsh and cruel world- one most would prefer to pretend doesn't exist.

Patricia McCormick's nonfiction, *Sold* highly provides the dark side of the world to those who live under an umbrella of laws and feel safety. On the contrary, she also exposes a question and the difficulties to emerge trust when all that one has trusted has been proven untrustworthy. Kirkus points out that McCormick is a good writer who raised the issues of complexities of trust, betrayal as well as able to show the cruel world to those who live in safety and under protection of the law. But the issue has not been observed through the spectrum of Marxism. Despite of betrayal and

deceitfulness Lakshmi is able to liberate herself. How could she free herself and why she is betrayed is answered in the very research.

Valorie Lawson states, the book *Sold* is simple covering the melody of free verse poetry which is nonfiction writing and he talks its narrative technique. So, he says:

The layout of the book and the style of writing read more like free verse poetry to me-put me in the mind of an Ellen Hopkins novel set in Nepal. The short chapters point such vivid imagery of the day-to-day life of the young girls, both the innocent and horrifying, that you felt you were living in the story. I felt for those girls, for the main character Lakshmi, especially. I wanted to her escape and feared that she never would.

For Lawson, the novel *Sold* is very beautifully crafted using free verse poetry, several chapters that includes day-to-day life of the young girl, both the innocent and horrifying. It has the impact upon the readers as readers are living inside the story. *Sold*, reminds him of Ellen Hopkins who is also a non fictional writer and covers the various issues of children, teenager and has several free verse novels. In the novel, *Sold*, while reading, has empathy for Lakshmi seeing her physical and emotional pain but the aspect of Commodification is missing in the review where valorize Lawson has empathy upon a character's pain on the contrary has forgotten the issue of why she suffered a lot and has the voice of frustration and despondency who has come from lower class as being a mere object and commodified in the hand of pop-up class.

Shoomp Editorial Team in "*Analysis: what's up with the Title?*" Explores the bold topic *Sold* and express:

The word *Sold* operates in another way, though- in a way that, without reading the book, might come to mind. Have you ever been in an

argument with someone and, after trying to convince them of your side, had them respond by saying you convinced me. In *Sold*, despite being enslaved, beaten, raped, and more, Lakshmi is never completely sold on the idea that she has nothing left to hope for—in other words, she's both sold and not sold. And you thought it was just a simple one-word title. (22)

For the Editorial Team, *Sold* is very seriously chosen title that not only projects the hopelessness to have nothing for the protagonist on the contrary it admits the hopefulness. The team misses the idea how Lakshmi becomes able to liberate herself from the sex slavery and Marxist notion of unification, commodification too. This research applies the theory of objectification under Marxist ideology to surfer why and how the characters suffered in the chain of restriction applied by capitalism. The title is as cheerful as it indicates and more to rise the voice of hope and aspiration. Looking the title *Sold*, one assumes that the poor girl changes hands time and again, commanding a higher price from each subsequent buyer until she lands at “Happiness House” where Mumtaz sells her young body over and over again. Not only is her body being sold, but her innocence, her access to education, her relationships for the greed of profit. *Sold* is based on real incident of a thirteen years old girl, Lakshmi who undergoes great pain and sufferings due to the sex slavery being objectified and commodified that she is treated as mere instruments without moral regard and she is represented as slaves, sub human creatures or dehumanized object and so do other characters like Pushpa and her two children, Anita, Monica, Street boy .

In *An Introduction to Critical Discourse Analysis in Education*, Manika Subi Lakshmanan exhibits her concerns on highlighting the issue of women trafficking and she writes:

Sold for 800 rupees, Lakshmi is accompanied by 'aunts' and 'uncle husbands' across the Indo-Nepali border, and into the teeming heartland of India 'where the lying-down people look like the dead. And the standing up ones, like the walking ahead'. She is finally re-sold, at a tremendous profit, to "Happiness House", a brothel in the Calcutta. (70)

Lakshmanan is of the view that this book has worked as the sample book and event of all the time that girls, in wide sense women, are traded like animals from one's hand to the other. It has secretly destroyed them and draws back to the line of humiliation and domination all the time. For Lakshmanan, *sold* portrays typical Nepali society where ignorance prevails and women are prone to get sold in Indian brothels. Women are treated as money factory. As we see Lakshmi has been sold for 800 rupees. Sale and resale of women is not a new phenomenon and here, feminist perception is highly prevailing. So this research tries to apply Marxist perspective to dig out the human values have been sold for penny in the novel.

Again, we can observe how Musa Khan Jalalzai offers his views on the novel. He talks about the narrative style and its simple representation from one dimensional characterization. In his book, *Human Trafficking, Child Trafficking and Sex Trade in Pakistan*. Musa Khan opines:

Whether one reads the book as a novel or as an advocacy tool, one is struck by the lack of larger contest, the jarring, unchanging, somewhat labored representation of wide-eyed innocence of a girl child that envelops the narrative, and the one-dimensional characterization of each person in the story. (27)

Jalalzai sees *Sold* as novel carrying elements that are consistently related to social issues of women trafficking from the view point of women suppression (Feminism).

This criticism fails to cover other reasons behind buying and selling of human and their giant exploitation. So, Marxist notion of Commodification and reification tends to explore the hypothesis of research talks on the matter of human sufferings and pains in the money minded rationality. For Jalalzai the book is very simple lacking jarring, large contest. He believes the novel needs reader response theory to find out whether the book is a novel or an advocacy tool because the novel has been seen from the eyes of innocence girl, in her narrative. But the novel is an experience based piece of writing which has some reasons behind commodifying and objectifying of humans in the cosmopolitan society which Jalalzai doesnot opines with. This research projects the concerns of human sufferings caused by the notion of Marxist theory.

Another literary critic, Dean Schneider in *A Survivor's Compelling Story*, compares *Sold* with Frederick Douglass' *Learning to Read*. Here too, Schneider makes pungent criticism. He puts forward:

Readers might see in her the fate of other survivors. When she looks in the mirror and sees a corpse, she might remind readers of Elie Wiesel, at the end of *Night*, witnessing the same reflection after his time in concentration camps. When Lakshmi is told, if they find out you can read and write, they will think you are planning to escape; the story of Frederick Douglass learning to read might come to mind. And when she realizes she will always be in debt, always cheated out of her earnings, hers is a sharecropper's experience, her own body the bartered crop. (39)

It intensifies the fact that women are not treated as human beings as they are compelled to live under the circumstances as patriarchy tries to bridle them. The exploitation of the poor and especially that of women is vivid in the novel. Thus the issue of human's sufferings due to the commodification and objectification will be

helpful for the researcher so as to gather abundant evidences on behalf of the hypothesis.

Although all these critics and reviewers examined the novel, *Sold*, from different points of view and then arrived at several findings and conclusions, none of them notices the issue of how proletarians are portrayed as others in the novel and do not explore the heart-rending realities of the reification, objectification and exploitation of the human. The prime objective of the thesis is to explore the politics of exploitation, Commodification and objectification of human values. Working classes in the novel are explored as a site of commodification and mere objects to be enjoyed in the Capitalist society. In the society where commercialization and industrialization have gained massive foothold, the fate and future of workers remain bleak. Proletarians are treated as those who stand outside the mainstream of capitalistic status quo. Since, the topic of proletarians as others and the heart-rending realities of the reification, objectification and exploitation of the under-privileged people is untouched and unexplored; the researcher claims that it is the fresh, new and original topic.

Commodification, Objectification and Reification are the dimensions of Marxism. Marxism is a large body of theoretical analysis which is a thought system used to probe the issue of socio-economic condition of society and has its influence in the society. Commodification is a unit of Marxism which is the transforming of goods, services and even human beings into object for the sake of money. Or buying and selling of human as well as their services even animals treating them as mere object is called Commodification. For Rushkoff Douglas, Commodification (1975, origins Marxist political theory) is used to describe the process by which something which doesnot have an economic value is assigned a value and hence how market value can replace other social values.” In the novel *Sold*, Lakshmi, pushpa, and her

two children, Monnica are commodified for sex slavery. Lakshmi first is being sold for Rs .800 and later for Rs.10, 000 where as pushpa's very small daughter is about to be exchanged to her mother for the sex slavery which is a form of Commodification." Now that Sahanna is gone, Mumtaz says we must service her customer as well as our own." (218) Lakshmi and other girls had to entertain Sahanna's customer too which narrates the exploitation for the sake of money for Mumtaz. Sahanna is taken away by police when Mumtaz ignores to bribe them. Sahanna too is Commodified in the market value as if she is an object having no social values.

Here, human values and their services are exchanged in the capitalist market replacing their social values. Their relationship with families is ignored, their feelings and emotions is neglected. They are simply alienated from their production, act of production, and their relationships too. Alienation is a form of exploitation to working class which is usually used in a bad sense. According to Karl Marx, reification is treating worker as a commodity deprived of personal qualities or individuality. Marx in *capital volume III* has not coined the word Commodification but has talked about commodities and alienation. Alienation is one of the strong elements of materialist society which is the state of being isolated from the objective world. It brings pain and sufferings in life. According to Marx, "The worker is alienated from the product of that activity, having no control over what is made or what happens to it. The worker is alienated from other human beings, with competition and mutual indifference replacing most forms of cooperation" (*German Ideology* 213). Almost all characters belonging to working class are alienated in the novel. Lakshmi is separated from her beloved and family, Street boy is isolated from Lakshmi, Monnica is thrown away from brothel and she is rejected at home. Likely, those all characters are

alienated from their earnings that they earn engaging in sex slavery and fail to pay off their debt to Mumtaz for their liberation.

Objectification means to compare and turn human and animals into object or things having no value are called Objectification. It is understand that if a person is treated as a tool for other's purposes that is taken as having lack of self determination. A person is compared not to somebody or someone on the contrary compared to something that can be smashed, break up or break into feelings and emotions of objectified person is ignored and they are owned, bought or sold. And it is literally called reification too. In the text Street boy is objectified and is beaten so hardly and thrown away from his job. Lakshmi is objectified to indulge in sex slavery. She is intoxicated and starved for three days and 3 nights and raped continuously. Anita is made half frowning when she tried to escape from brothel as if she is an object who doesnot have feelings and emotion. Monnicca is thrown away when she suffered from disease as mere things. "Don't bother looking for your friend," she says. She's out on the street, Mumtaz has no use for her any more, she has the virus, but for the virus, there is no remedy."(210) The lines project the reification of human how a human is treated as object to be used for profit and thrown away if not used.

The novel carries the trauma of human sufferings created in the capitalist society where Commodification, Objectification/ Reification plays vital role in the suppression, domination, exploitation of one human by another. The very reason of being sold for sex slavery, beaten harshly and thrown away from the job as well as alienated is the money minded rationale and Marxist notion of Commodification, and objectification helps to unmask the reasons of human sufferings.

In this theoretical dissertation attempts to bring out the exploitation, reification, domination, suppression of human and also the struggle for existence. It portrays the marginalized subject's issues that have been controlled and reified. So

this thesis unmask the victimization of humans, particularly Laxmi, Pushpa, Harish, Street Boy, and Monnica etc. For this purpose, the researcher depends on the theories of critics like Terry Eagleton, George Lukcas, Walter Benjamin, Karl Marx, Lois Tyson, Edward Song, Max Horkheimer and Theodre Adorno, Rushkoff Douglas. In order to prove the aforementioned views some of the lines of the novel will be cited with reference to the Marxist views of those critics.

This research exposes not only the domination, exploitation, objectification, representation and suppression of poor subjects specifically subalterns, but also replicates the struggle for existence in modern intricate society highly decorated with capitalism. Though the questions like: how can we expect human to educate their children when they are treated merely as a commodity that a capitalist can sell whenever he needs. How can the subaltern subjects liberate themselves from the chain of restriction? How can we call ourselves civilized when we are ready to sell human and encourage human trafficking? Questions like these are not likely to be answered throughout the novel but somehow, these poor subjects have created a room to resist against the mode of life embodied by capitalism.

Moreover, the questions of objectification, suppression and domination are not resolved and the poor subjects seem to have been victimized throughout the novel. Yet, the novel has become an epitome for emancipation though there are different problems in structural mode of society, but it is heartening that upper class (American) rescue those subjects, like Lakshmi, Anita etc. Thus, this research tends to explore numerous problems that poor subjects have to face, and for which they need help of the capitalist to struggle in the same society. It is to say that to get something one has to lose or reconcile with the system that is prevalent in the society. Here, in the text, poor marginalized, weak and subaltern subjects are rescued and helped by giant American capitalist and they give consent for their help. Meantime

proletarians find their own way out and recognition. They color their way of freedom from extreme suppression. Indeed, focusing on these Marxist critics perhaps delineates the agency and a room for protagonists to resist against sufferings caused by commodification and dehumanization in the world of money-minded rationality. Protagonists aim to portray the problems of modern society and intricate forms of rules of society that cannot be easily broken but paves their way to breathe in open air together breaking the norms of suppressions imposed by Bourgeoisie.

II. Representation and Sufferings of Excluded Class in McCormick's *Sold*

Patricia McCormick's novel *Sold*, as a story of a poor girl written in 156 different short titles delineates the representation and sufferings of the excluded class. Basically, the excluded class from the lenses of Marxist branches—commodification and reification—as well as exploitation belongs to the marginalized class who are socio-economically under-privileged, alienated, exploited, suppressed, and under-rated. The story of *Sold* deals with the fate and invincible eagerness and enthusiasm of the protagonist—Lakshmi—which is the ethos of Marxism. Marxism basically studies about the actual socio-economic relationship of society, and it deeply detects the socio-economic relation in comparison with Capitalism. The very technique clarifies and unfolds the exploitation, suppression, and domination imposed upon the working voiceless people and their liberation too. Likely Lakshmi and other beings, as an instance, of the story, is a victim of capitalist society. Lakshmi's longingness to have "A Tin Roof" for her family and two meals a day leads her way towards the city where she happened to be sold, being commodified. Her desires for a tin roof and wealth and prosperity find the way to the city.

When poverty encircles the people, they forget even their relationship and kinship. That is why being a father also (though stepfather) Lakshmi's father converts her into a straight cucumber to be sold in the market. As Marxism is related to the proletariat of the society, Lakshmi's family is one of the best epitomes of it. They do not have the ability to fulfill their basic needs of life. Marxism believes that human value is reduced in matter. Matter determines the mind. So here the notion comes as true and Lakshmi's value is rendered to the value of a cucumber.

In the capitalist society, who rule upon the super structure are called 'Bourgeoisie' whereas who provides labor for the production are 'Proletarians'. For Karl Marx, matter determines our consciousness and matter refers to the combination

of means of production, condition of production and relationship of production. As a whole it is a 'Base' or super structure. Moreover, here, upper-class people who have hand on the Base determine the fate of under-class working people. And the following lines clarify on the meaning of 'Bourgeoisie' and 'Proletarians' in M.H Abrams's *A Glossary of Literary Terms*:

In the era of capitalist economic organization that emerged in the west during the eighteenth century, the reigning ideology incorporates the interests of the dominant and exploitative class, the "Bourgeoisie", who own the means of production and distribution, as opposed to the "Proletariat." or wage-earning working class. (Marxist Criticism, 156)

Sold, a nonfiction posse a theme of aforementioned words because in the novel, Mumtaz, Stepfather, Auntie Bimla, Uncle Husband are those characters who subordinated, ruled, exploited, commodified other characters; Lakshmi, Street boy, Harish, Pushpa, Monnica, Anita. Being exploited sexually, physically as well as economically those characters represents the proletariat whereas suppressor as Bourgeoisie. The under privileged class are becoming mere commodity in the chain of sexual slavery and in wage-earning work.

Commodification is one of the major thrust of Marxism. In capitalistic world, human emotions, sense and values are commodified in such a way that they are the mere things to be traded and played. Commodification means to commodify the value into money selling and buying either goods or human. In Edward song's "*Classic studies of Commodification*" the following lines projects:

"This approach finds its roots in the writings of Karl Marx, who did not coin the term "Commodification", but whose analysis of commodities and alienation are lasting bedrocks of its study. Capitalism differs from other modes of production in that goods are

not owned by those who produce them, and their value does not lie in their usefulness but in their exchange value operating under dehumanizing conditions workers become alienated from the objects of their labor, their own true nature, and their fellow worker. Further, the commodities produced by Capitalist production are *fetishized*, abstracted and detached from their use in ways that create further confusion about their origins and value.”(101)

The very abstract exposes the Marx views on Commodities and alienation whose point is to explore on the meaning of Commodification. Workers or Proletariats are away from the ‘Base’. They are alienated once being Commodified. It creates dehumanizing conditions of workers and victimized physically, socially, economically and psychologically. The novel *Sold* projects the issue of commodification and their exploitation in the hand of Elites. Proletariats lose their voice and become the sound of silence. Same case is found in the novel, *Sold*.

In the chapter “MATHEMATICS” the very commodification is vividly presented. Lakshmi here in Happiness House has to do different kinds of calculations strange than the one she used to do in the village especially- adding, subtracting, multiplying and dividing. Here she has to keep the record of money how many men she can bear in a day so as to clear the debt her family has taken from Mumtaz. Her inferring the unique mathematics Lakshmi says, "If I bring half dozens of men to my room each night, and each man pays Mumtaz 30 rupees, I am 80 rupees closer each day to going back home. If I work for hundred days more, I should have nearly enough to pay back the 20,000 rupees, I owe to Mumtaz" (147).

The lines clarify taking the notion of Edward song that Lakshmi is becoming the puppet in the hand of capitalism as commodity. For her liberty she planned to have half dozen of men each night. That means she is as treated as object to be sold

and used and misused. But her calculation goes wrong when Shahanna shows the different sectors to pay Mumtaz by the same money: Rent, bed, pillow, doctor's charge for-avoiding pregnancy etc should be paid collectively. So Shahanna makes clear that they will be used until a boy gets lured by their body. So, Lakshmi feels that they are "buried alive" (148). Lakshmi's is luring to pay her debt to Mumtaz earning money out from the wages for her freedom but Mumtaz won't let that happen. She takes all Lakshmi's wages and snatches all her rights too. Due to being sold Lakshmi is separated from her family, her beloved, her education, her friends Harish and street boy. She is forced to forget her worth because she has to please her customer each day and night sexually. Capitalism thought that she is just a mere instrument in their hand as commodity to be sold and play with.

Edward Song again emphasizes this:

This basic mode of analysis is extended by a variety of twentieth-century neo-Marxists, most notably those associated with critical theory and the Frankfurt school. One of the central texts of this mode of analysis is Max Horkheimer and Theodor Adorno's *Dialectic of Enlightenment*, which attempts nothing less than explaining "Why humanity, instead of entering a truly human state, is sinking into a new kind of barbarism.(111)

Edward Song while specifying the depletion of moral and ethical values losing their own aura and origins he associates with Max Horkheimer and Theodor Adorno's *Dialectic of Enlightenment*, to prove the harrowing condition of victimized people due to have's objectification, domination and dehumanized activities. According to Song, Max Horkheimer and Theodor Adorno gives answers on why humanity sinks into barbarism, terrifying activities instead of entering a truly human state. New kind of barbarism is the virtual culture that in the postmodern era commodifies the public.

They believe the world is still structured in the sense no freedom is provided for the consumers: Ranging from the beginning of civilization, there is always an agency to dominate the world. This agency in the age of post modernism is no other than the virtual culture. In the novel, street boy too faced domination and dehumanized torture by his master when he helped Lakshmi with a bottle of Coca Cola. As Marxism claims about exploitation, dehumanization and objectification of human, in the novel, *Sold*, too Patricia presents the same horrifying and degrading scene of human as underclass people as an epitome through the street boy. The street boy's pathetic condition has been depicted in the following lines:

Today the street boy shows up late. He scurries past my door, his eyes downcast. I call out to him and he peeks around the door frame. His brow is cut, his cheek swollen with a big purple bruise. "The Boss." he says, touching his face gingerly. I ask him why his boss would do such a thing. "If I don't collect for all the drinks." he says. "Sometimes he takes it out on me." and I see that his clothes are worn thin. (237)

In the capitalist world, human's suffering is ignored and life is charged for money. A human behavior is a major entertainment for bourgeoisie. The street boy lost his job too, in opposition of small humanitarian work against master. He is a form of excluded being as Lakshmi, Pushpa, Jeena, Monicca, and Anita and is being beaten and thrown away from job too. The street boy has got 'Coca-cola' as gift to Lakshmi. She was curious to have it but felt so sorry that she has no money at all. But the boy said it's a gift for her, she doesn't have to pay. "Why do you give me tea and Coca cola without asking for anything in return?" (235) lakshmi asked. The boy kicks one bare foot against the other saying, "We are both alone in this city. Isn't that reason enough" (235). As Marxists believe unification of all the proletariats of the world here also we can notice the unification of working class. Both Lakshmi and the street

boy are working class people exploited, used, misused and overused badly. Here in the story through the small means of tea and coca cola they are united. Through this incident it can be inferred that unity has power so in the days to come they can easily fight against the exploitation and suppression of upper class.

The story of *Sold* is far too common in the world: girl grows up in rural society, girl gets manipulated into the human trafficking industry by someone she knows, and girl ends up in a brothel in another country where she is exploited until she escapes. Lakshmi has lived twelve of her years in a small village on a mountaintop in Nepal with her mother, small brother, a gambling step father and has got a goat, Tali. She has hopes and dreams for her future and wants to earn money as a maid in the city like her friend Gita so her family won't be so poor.

Marxism is itself a broad term which basically reflects the picture of social reality. Drawing from Ernest Mandel's *late capitalism* (London, 1978), Jameson periodizes different phases of history into three distinct phases of Capitalism. For the period beginning from 1848, he calls age of market capitalism. 1890 marks the age of monopoly capitalism. And 1940s, and theretofore is age of late Capitalism. Frederic Jameson critiques history through what he calls "Periodizing hypothesis"(Jameson 552). He believes that "all isolated or discrete cultural analysis always involves a buried or repressed theory of historical periodization"(559). This historical periodization involves dominance or capitalistic economy. He is of the opinion that the historical development of Capitalism has given rise to "Commodity production". And the novel *Sold*, for instance, talks about the commodification of human especially lower strata class as the object to be sold to satisfy upper class of capitalist world where lots of means of mechanical reproduction take place that creates pain and suffering of proletarians but are ignored as voiceless and marginalized being having no dreams and choice to live. Lakshmi and other fellows are being presented

as suffered group like Pushpa, Monicca, Anita Jeena (A baby girl of Pushpa), street boy, Harish by Mumtaz, and many men as bourgeoisie.

As Commodification, Objectification and Reification are arena of Marxism, it also advocates on the domination against higher strata people to lower working class as well as their freedom. So Marxism is a huge body of ideologies. Eagleton says, "Marxist criticism is a part of large body of theoretical analyses which aims to understand ideologies- the ideas, values and feeling by which men experience their societies at various times" (1). From this statement, it is clear that Eagleton's view on Marxism is full of ideologies that men experience through various ideas in the society where he lives. One either is dominated or highly respected is determined by the ideas, knowledge, thoughts, understanding that he attains while living in the society. That means Marxism deals with exploitation, supersession of lower strata people at the same time advocates for the betterment of them too. It deals with the various socio-economic condition and culture too. So Marxism is part of large body of theoretical analysis. Same case can be seen in the novel *Sold*, where center character has been neglected as she is female and double marginalized, that is from society and her family. Her family is poor and she has been delineated as if she is an object. In the capitalist world, Money speaks then human hearts. So, in the novel, society is objectifying as speaker of upper class and the ideas, feelings of men is influenced by the condition.

In the book *Commodification and Consumers Society*, Edward Songs attempts to offer more systematic investigations of the ethical dimensions of Commodification. So he takes:

“*Value in Ethical and Economics* by Elizabeth Anderson develops a novel pluralist theory of value and applies it to certain practical cases of Commodification such as a prostitution and commercial surrogacy.

Anderson argues that such instances of Commodification are wrong because they fail to accord such goods with the distinctive kind of moral appreciation that they deserve.”(118)

For Anderson, Some of Commodification like Prostitution (sex slavery) is wrong because the person loses his/her moral and ethical values. This is one of the threats to human and individual norms. The prostitution is one of the cases inside Commodification and is a social evil which ethically and morally degraded the human values. In the novel not only Lakshmi, but other characters due to continuous exploitation and reification, lose their own aura. Lakshmi was being sold for Rs. 10,000. Larson in his novel *The Girl Who Played with Fire*, through the character Svensson says this:

It's no secret. It's not even news. What's new is that we have met and talked with a dozen girls. Most of them are fifteen to twenty years old. They come from social misery in Eastern Europe and are lured to Sweden with a promise of some kind of job but end up in the clutches of an unscrupulous sex mafia. Those girls have experienced things that you couldn't even show in a movie. Mia interviewed the girls. What I did was to chart the suppliers and the client base [. . .]. At any given time there about a hundred active girls who are in some way victims of trafficking... and the take is small change [. . .] to bring in these relatively modest sums, around a hundred girls have to be raped. (245)

Lakshmi is a 13 years old girl belongs to the miserable society who is a dreamer longing for a happiness of her family and came in the hand of different vendors and later trafficked in Calcutta in the happiness house, for 10,000 where she is forced into prostitution."The women take a record book out from inside the folds of her dress. She writes down the number Rs. 10,000."(93) Lakshmi is forced to accept the reality

and she is confused which half of her life was real and which unreal? Which of her selves was true, which false? All she knew was that there were two periods of her life, each in direct opposition to the other.

Sold is based on years of research and numerous interviews with Nepali victims. The writer had spent time in India and Nepal, interviewing the women of Calcutta's red light district and girls who have been rescued from the sex trade by social service workers. She took copious notes and traced the steps taken by Lakshmi, going from a remote village in central Nepal, through Kathmandu and on to the teeming brothel of Calcutta. As readers follow Lakshmi out of Nepal to India, her price rising each time she changes hand, until she has reached the cruel environment of the sex industry, they come to realize that Lakshmi is treated just like a commodity in the hand of upper class people which has been explored as in the human sufferings due to the sexual violence.

Before becoming a freelance writer for various publications that have included "The New York Times and "Readers Digest" Patricia McCormick had worked as an investigative reporter. *Sold* was inspired to write the book after meeting a young photographer who had been working undercover to document young girls working in India brothels. She had interviewed, of the horrible abuse they suffered, how they were kicked about of brothels when too sick to work, and the plight of children who were born there. Even if the girls somehow got out of the brothels, they were usually rejected by their families, if they could find them again.

Through this book, McCormick has boldly spoken against the inhuman trafficking of girls into prostitution which has emerged not only as a local or national problem, but a global one. In Nepal, which is suffering from the burden of socio-economical and cultural injustice, discrimination and exploitation of one group by another, it is a major human rights problem related with various aspects of our socio-

economic, cultural and political reality. According to Renu and Binayak Raj

Bhandari:

A large number of people who migrate to foreign countries from Nepal in search of employment every year, fall into the traffickers' hands and become victims of forced labor or slavery-like practices. People are trafficked for various purposes such as for commercial sex, domestic servitude, organ removal and other forms of exploitation. (1)

The first human trafficking takes place in the book in the story titled "TRADE" where spots the character called BajaiSita. She is represented as the first person to carry Lakshmi to the city. Her stepfather talks to Bajai as she wants to go to work in the city. "But she is not as lazy as some" father says as the answer of Bajai "Is she a hard worker" (52)? Bajai is of the view that Lakshmi has not so attractive hips/physical appearance. Lakshmi hears: "Instead, she motions for him to step inside the back room with her. "She has no hips," I hear her say. "And she's plain as porridge. I'll give you five hundred" (53). In this way, her own stepfather sells Lakshmi to BajaiSita in little sums of money as a commodity to be sold.

Luckas believes that the individual solitariness should be presented in a work of art and he clarifies that Marxism to support the proletarians and the reflection model of arts are touch stones. For Luckas individual solitariness is social which should be presented in the work of art. And he values content instead of form and says:

What must be avoided at all cost in the approach generally adopted by bourgeoisie modernist critics themselves: that exaggerated concern with formal criteria, with questions of style and literary technique.

This approach may appear to distinguish sharply between modern and traditional writing. In fact, it fails to locate the decisive formal

problems and turns a blind eye to their inherent dialectic we are presented with a false polarization which, by exaggerating the importance of stylistic differences, conceals the opposing principles actually underlying and determine contrasting styles. (292)

This novel is not only the text that exposes inner reality of character but also reflects the outer reality of characters as well as the dialectical totality of the world. Here, Patricia still talks about the class struggle between two classes as Lakshmi and Lakshmi has inter-mingled between several cultures, tensions, polarities, and sub polarities. Patricia as Luckas concept has created the novel with no exaggeration, of language as the same time she has presented her characters as social being, human. She has not out casted her character beyond society. Though her characters suffered lot in exploitation, dehumanization, her last portion of novel concluded making her center character, Lakshmi a social being breathing in an open air. Firstly, Lakshmi's inner wish to have a tin roof house and live in a happy family leads her to city and there she is being trafficked. There her inner world turns to be destroyed. She even did not have conceptualized the difference between inner and outer world she has to face.

Benjamin's "*The Work of Art in the Age of Mechanical Reproduction*" attempts to describe the changed experience of art in the modern world and sees the rise of fascism and mass society as the culmination of a process of debasement, whereby art ceases to be a means of instructions and becomes instead a mere gratification a matter of taste alone is, by making art into the instrument by which the false consciousness of the mass man is to be overthrown. According to him:

Traditional work of art maintains, have an aura of uniqueness, privilege, distance and permanence about them, but the mechanical reproduction of art says a painting, by replacing this uniqueness with a

plurality of copies, destroys that alienating aura and allows the beholders to encounter the work in his own particular place and time.

(58)

By this we can understand that Benjamin believes that mechanical production can make a work of art lose its aura but by that it can reach in the hands of the underclass people. By this we can interpret that proletarians do not have access of means of production but can utilize or enjoy the means of production through the help of mechanical reproduction. Likely, Lakshmi got a chance to see a digital camera and flourish on it for some time to get rid out from her psychological trauma given by elites but elites are unaware of this silence revolution. Again, she was being handed by an American's card through which she concluded her way out showing it to a good American. These things are proven through following lines:

He holds out the silver box so I can see the tiny TV in the back.

He pushes a button.

There is a tiny image of a Nepali girl smiling back at me.

He pushes the button again.

There are girls in school uniform sitting at a desk.

Girls fetching water at a spring. (247)

The poor socio-economic condition of Lakshmi and greed of her step father for money drops Lakshmi in the vicious circle of prostitution which largely distorts her physically as well as mentally. She suffers from the dehumanized tortured due to the sexual slavery and falls in the web of capitalist society. She continuously dreams for her liberation but could not until she gets supporting hand of good and kind elite whose thinking was different than oppressors. The kind American supports Lakshmi to breathe in the open sky. *Sold* primarily explore the inability of proletariats to live without the capitalist but the capitalist thought should be good enough. Two

contradictions should be united to form a free society, classless society. Marginalized and excluded class's emancipation is possible in society living together but not in impoverished way of thinking only then there will be classless society having harmony to each other which Marx and Luckas have fantasized.

Reification is a term that defines the objectifying human and their essence. Marxism is an ideology that talks about Reification. Lukacs in *History and Class Consciousness* clarifies, "A relation between people takes on the character of thing and thus acquires a 'phantom objectivity: an autonomy that seems so strictly rational and all –embracing as to conceal every trace of its fundamental nature: the relation between people." Reification means to treat and turn human values into money by twisting and using them as object that has voice but never to be heard, pain but never to be empathized. But exploiters have strict reason behind the objectification. In the novel, Street boy was beaten so harshly and thrown out from the work because he has shown humanity to Lakshmi. How a poor girl representing marginalized is turning to be a mere object for sex slavery. Lakshmi, a protagonist become surprise when the girls in her room started to wash her face and other brushed her hair. When she asked what they are doing the half frowning girl tells her to keep quiet and yanks the brush through her hair. In this regard Lakshmi says:

She opens a tin box and removes a small bottle of red liquid. Then she takes my hand and paints the liquid on my nails, while the other girls use a black crayon and draws on my eyelids. "What is happening?" I say. They don't answer. The dark girl, the one who explained to me about the TV, says "Shhh" (101).

The very incident of the book reveals the objectification of human being especially woman in the material world. She was being made ready not other than to hypnotize the male customers in order to play with their body. Lakshmi is so innocent that up to

this point she is so ignorant about the deeds done upon her and creeds she has to perform and nobody hears her pathetic cry and she says, “No one hears me, not even the God.”(125).When she is continuously raped she bleeds and pain is intolerable but she finds nobody to listen her sufferings. She becomes only object whom upper class or dominator can use as per they want and the way they like. Feelings and emotion of under privileged is highly ignored and make them object. This incident is the resemble of Marxist notion that human being especially poor are no more than the objects itself. They have to do the work whatever is destined by so called upper class/society

The very painful and pathetic picturization of Lakshmi is depicted in the chapter called “OLD MAN”. Mumtaz the owner of the Happiness House asks if she is ready to go for work. Lakshmi nods saying yes without knowing what to be done and follows Mumtaz until she reaches to a room where a sick looking man is lying on the bed. When Lakshmi made no move to go onto the bed next to the old man, Mumtaz flies at her and grabs her by the hair and drags her across the room. Then first furious rape took place for the first time in the very Happiness House. Lois Tyson in *Critical Theory Today* points out that "anger and other violent emotions are the only emotions permitted, even, encouraged, in men for anger usually produces the kind of aggressive behaviors" (88). The following lines illustrate man's furious nature as Bourgeoisie:

She flings me onto the bed next to the old man. And then he is on top of me, holding me down with strength of ten men. Kisses me with lips that are slack and wet and taste of onions. His teeth dig into my lower lip. Underneath the weight of him, I cannot see or move or breathe. He fumbles with his pants, forces my legs apart, and I can feel him

pushing himself between my thighs. I gasp of air and kick and squirm.

He thrust his tongue in my mouth. (103)

By now Lakshmi reckons that it is no more “Happiness House”. She tries her best to get rid of the accident so she bites him. Here lakshmi says. "He cries out “Aghh!” and I am running. Running down the hall, past the other girls, losing my fancy city shoes along the way, until I am back in the room where I started, pulling my old clothes out of my bundle" (104).

George Lukacs believes that the bourgeois ideology forgets its revolutionary ideas so dehistoricizes reality and takes society as a natural fact. Bourgeois almost forgets that they have also come from the same revolution. Revolution is a continuous process. It is started when human civilization came into existence and will remain till the last yolk of human civilization. Marxism always keeps ‘exploitation’ at its core. Marginalized people are economically, socio-culturally, orally, mentally and even physically tortured, and exploited a lot. When a mark of exploitation is noticed by the proletariats then there germinates the seed of revolution. The silence non-interference of proletariats against the exploitation of bourgeois is not the surrender but it’s a tactful rehearsal of revolution. Marxist notion that human being especially poor are no more than the objects itself and they have to do the work whatever is destined by so called upper-class is means of exploitation. Pushpa with her two children; Harish and Jeena ran away from brothel silently and Lakshmi get her way for freedom is the epitome of revolution against capitalist’s exploitation.

Escaping of Lakshmi from the ‘Happiness House’ is the exact revolt of proletarians against bourgeoisie and their culture. Though she is not successful in her attempt but her dare to escape from the house owes praise. As she was wiping her makeup off her face when dark-skinned girl enters the room. “I’m going home” (105) replies Lakshmi to the girl. Her attempt to get escape from the brothel house fails

when she was caught by Mumtaz's men. Lakshmi ate nothing for so many days. No one looks up her. "Each morning and evening Mumtaz comes beats me with leather strap and locks the door behind her" (109). These all the incidents now only made her acknowledged that she is sold somewhere else and she is not getting the job of maid as she was told but her work is to make each and all men happy on bed by tempting them to visit and play with her.

The part of story mentioned under the rubric "TWILIGHT" is very torturous and psychological due to the sexual violence. The major character Lakshmi thinks that some of the people like her stepfather, BajaiSita, headman's wife, Auntie Bimla appears in front of her but she knows they were not. Mumtaz, an oppressor used to offer a cup of Lassi each evening between her clenched jaws. Here Lakshmi opines:

My stepfather appears, wearing his big-shoulder coat and city hat,
puffing on a cigarette. Then BaijaSita is standing at the foot of the bed,
locked in gossip with the headman's wife. And sometimes Auntie
Bimala comes, her eyes glinting like new coins.

In between, Men come.

They crush my bones with their weight.

They split me open.

Then they disappear.

I cannot tell which of the things they do to me are real,
and which are nightmares. (123)

Lakshmi is drugged forcefully and suffers violence on her body and psychology.

Focus on the words to describe Lakshmi's violation: 'crush' and 'split' are both violent words. While having Marxist reading, exploitation is one arena of Marxism to be studied. Lakshmi is violated physically by bourgeoisie and the fact that the Men don't just leave -they "disappear" instead-implies that she is existing in a hazy world

where nothing is what it seems because she is drugged. Once she used to believe solely upon Bimala Auntie but today her behavior upon her made Lakshmi think of another way. So she is in a dilemma which of the acts are real and which are nightmares. That is why, she thinks, "I decided to think that is all a nightmare. Because if what is happening is real, it is unbearable" (124).

Like the same meager status of the women is also reflected in Padmavati Singh's story "*The Silence of Violence*". As Padmavati's characters, Patricia's characters are the real bearers and witnesses of the sexual violence. They are made victims because of their master. Despite their innocence, Patricia's characters are compelled to face the life-threatening violence and domination. They are made victims for a long-lasting injury in Capitalism. They have to face both physical and mental injury forever as William Cote and Roger Simpson define the victim of violence.

The initial attack surprises the victim, often includes physical injury and use of physical force or a weapon, and imposes the threat of death. Self-defense often becomes or appears to be useless, even life-threatening, the brain and the nervous system are overwhelmed. The foundation is set for a lasting injury. (161-62)

As a compelled bearer of the sexual violence, the victim gets mental and physical injury. Violence is a form of exploitation in Marxist notion that distorts the victim physically and mentally making them a mere object to be misused and overused. The wound in the psyche leads to devastating consequences. Anita has been victimized when she tried to escape from Happiness House refusing sexual violence and made her half-frowning. The below lines project the facts:

"The goondas are men who work for Mumtaz", she says. "If you try to escape, they will haunt you. If they catch you, they

Will beat you. If you get a disease, they will throw you out
 in the street. If you try to get back in, they will beat
 You. (156)

A human exploitation as an object for the sake of profit is projected in above mentioned lines of novel. The very incident examines the transferring of human and their qualities into material things which can be exploited, victimized in the chain of Capitalism where lower, working class is suppressed as being objectifying. Anita, in brothel once tried to escape from the happiness house but was caught and wounded deeply. Lakshmi has to endure the violence through beating threatening, brutalizing etc. According to KrantzGunilla and Claudia Garcia-Moreno says, "Physical Violence is exercised through physically aggressive acts such as kicking, biting, slapping, beating, or even strangling. Intentionally inflicted injuries are often disguised as accidents. At times, women are seriously injured and in some cases, die as a result of their injuries." (6) Here violence is suffered by Lakshmi as mention above by the writers. Lakshmi does not like to do this type of dirty business and she even tries to escape from 'Happiness House' but she is locked inside her room for three days and three nights without any food and water when she refuses to please her on the floor, threatens her and the Jaws of the scissors are poised upon her. Likely, Anita was being lopsided by goondas of Mumtaz. Here physical violence has been projected as a form of objectification where cruelty rule and master's tyranny.

In *Reification of People and the Fetishism of Commodities*, Raya takes the notion of Karl Marx from his *Capital volume III* that deals with; The movements of Capitalist production As a whole... (which) approach step by step that form which they assume on the surface of society in their mutual interactions, in competition and in the ordinary consciousness of the human agencies in this process.

Raya is to say that in capital volume III, Marx simplifies that the Commodities is sell but the worker is alienated from his/her production. Any commodity is sell but not at value. It sells for the surplus value of money which has concrete form of interest. For Marx, mutual interaction and relationships is over shadowed in competition at price of production. Lakshmi is not allowed to left brothel until she paid off Mumtaz expenses. Mumtaz earn money from under privileged body and grabs surplus value too. That means, Lakshmi is Commodified as an object. So do Street boy, Monnica, Anita, Pushpa etc. In reference to story, Mumtaz, the owner of 'Happiness House', one afternoon told her to gather up the things. So being curious she asked her if she is going to her home. Mumtaz become furious and told, "You didn't come easily and you cannot easily go... as soon as you've worked off the twenty thousand rupees I paid for you" (132).

In the talking with Shilpa, Lakshmi came to know that the money which they earn by working never goes to her family as she thought. Lakshmi is not sure about the information of shilpa. In order to make sure, Shilpa says:

Bimla may have given your family a little sum when you left home, she says, "but the rest-the money from the customers-goes to Mumtaz. Your family will never see one rupee more". You will never pay off what you owe. Mumtaz will work you until you are too sick to make money for her. (238)

Hearing such revelation of Shilpa, Lakshmi puts her hands to the ears. Her dream of making her family happy and changing the tin roof shattered in a moment. For Lakshmi, now the drunken girl- Shilpa- started to feel like the Goddess Devi who knows every secrets of the Happiness house. She feels low about her calculations. Her thinking of happy family living in hills of Nepal upside down so badly. Lakshmi sank in a deep depression.

Lakshmi could not defy and submitted herself in front of suppressor. Here, in the Happiness House as an epitome of virtual world, Lakshmi surrendered being an excluded aspect like in capitalist world, proletarians surrender to bourgeoisie in absence of power and become objects in their hand to be misused, exploited and dominated. Days are moving faster. Lakshmi has gained different kinds of customers- old, young, rich, poor, good, bad and like the Americans who never have sex with her but always spreaded dreams of being free and living a dignified social life.

McCormick has used so many figures of speech in the novel. In order to share a painful incident, she used another figure i.e. symbol. Through the symbol, it becomes crystal clear what actually she means to. Through the use of remote control McCormick makes clear how the girls in the Happiness House are kept and treated. Remote makes control over the TV. Especially the red button on the controller makes people appear or disappear in the television so is the case here in Happiness House. Mumtaz has become the remote control where Happiness House has worked as TV and the girls and customers are the people who appear and disappear on the television always under the control of remote control. In a sense, the sexual life has been controlled with remote control in this chapter. And continuous commodification of bodies has been done for the sake of money; i.e. oppression and suppression is practiced by elites.

When Lakshmi is suffering from fever badly she wants to flee from the Happiness house but she couldn't. She dreams so many times of being free and flying in the sky like a free bird. She wants to with the kite that Harish used to fly. Here she opines, "And I am dreaming again. Of flying-on the wings of his kite-high above the snowy, swallow tailed peak, while he is on the ground below, letting out more and more string, more and more, until he is just a tiny speck on the ground below" (189). Her desire of freedom and raise high up to the sky was snatched and caged in the

happiness house. Marxists believe that the dreams of proletariats are always shattered by the elites and bourgeois. Lakshmi, times and again, was woken up by Mumtaz while she was dreaming. It obviously shows that the so called lower classes of the society are not even given chance to dream. It's a very pathetic picture in the novel.

Lakshmi felt so depressed when Pushpa and Harish with his little sister, Jeena left the Happiness house. When Pushpa becomes, sick and could not make money to Mumtaz asks for Jeena to be there to work for her. Mumtaz asks: "Sell her to me." She points to little Jeena, asleep in her bedroll." In a few years, when she is sold enough. I can make a lot of money with her?" (195). So as Marxist believe, 'let all the proletariats of the world be unite', there is unification among the workers in the 'Happiness House'. Lakshmi and Anita help Pushpa to run away from brothel with her two children. Here unification has been shown to help each other for freedom.

Here, in a virtual world everything and every being are taken as object to quench the thirst of bourgeoisie, a very small girl child is being materialized as object by Mumtaz, to be sold. This scenario breaks the heart of Pushpa. So they fled away from the happiness house but don't have way-out to go and things to do.

As Marxist critics, George Lukacs advocates about "The Reflection Model", where he says the contradiction of the society should be reconciled so that it will give the positive impact in the society. Here, in the novel, *Sold*, reconciliation has been seen between excluded class and upper class when an American gave Lakshmi words to come back, and says, "I will come back for you," he says. "I will come back with other men, good men, from this country-fathers and unless who want to help - policemen who are not friends of Mumtaz. We will take you away from here" (249).

As Lukacs, a work of art should reflect the reconciliation of the contradiction between both bourgeoisie and proletarians; *Sold* is a very example of this. In Marxist point of view, proletarians never lose their hope. They can cope up with any kind of

difficult situation. They dare to do anything else because they have nothing to lose at all and one American and other some unite with Lakshmi.

The very last chapter of the novel “THE WORDS HARISH TAUGHT ME” spreads light of hope upon both Lakshmi and the readers who want the freedom of Lakshmi from the “Hell House” desperately. The novel presents the class struggle between the proletarians and the bourgeoisies. The proletariat is deprived of their dreams (right to live, liberty and pursuit of happiness). Both physical and psychological domination by the bourgeoisies has been realized by the proletariats psyche. The dominated class directly and indirectly revolt against dominator, exploiter and suppressor.

The sign of revolution has been seen in this chapter "THE WORDS OF HARISH TAUGHT ME". Lakshmi wanted to go to Americans but Anita didn't let her go clutching her arm. The American called her a lot but no voice came out from her. Mumtaz was cursing more and more. She knew that the American is leaving, so Lakshmi feels,

Something inside me breaks open, and I run down the steps. I see Mumtaz, her fat mango face purple with rage, her arms pinned behind her back by two policemen. She lunges in my direction and spits. But the policemen hold her back. I see my American. “My name is Lakshmi, I am from Nepal, I am fourteen years old.” (263)

The last part of the novel shows the complete freedom of Lakshmi from the “Happiness House” with the help of American. But her dare and devotion of being free is more powerful than the help of American. Besides the hundreds of obstacles, she strongly believes upon the American and dare to go with him which leads her to the complete freedom.

Moreover, Lakshmi and other characters seem to have been victimized throughout the novel yet the novel has become an epitome for reconciliation what every serf, have-nots, commoners, proletarians, excluded class expect and emancipation is possible in society living together but not in impoverished way of thinking, only then there will be classless society, which Marx and Luckas have fantasized. Finally, Lakshmi got a new life in a capitalist world despite of sufferings and pains given by upper class.

III. Recognition of under-Privileged Class in *Sold*

The present research in Patricia McCormick's *Sold* tends to start with the problem of the central character victimized by Bourgeoisie society where the marginalized characters have almost lost their hopes, aspirations and desires to cope up with highly decorated modern Bourgeoisie society. But somehow have reconciled by creating small space of existence through certain reactions against Bourgeoisie's society. An individual's ability to make effective choices and to transform those choices into desired outcomes is simply known as agency in theoretical spectrum. The novel delineates a story of 13 years old sensitive girl named Lakshmi, torn between the desire of innocency for better life and hypocrisy of her capitalist society, and the realization that the system that tie her to it cannot easily be broken and her ultimate choices of resistance is focused in this research. And how can under-privileged class liberate themselves from the chains of restriction when they are treated merely as a commodity that a capitalist can sell whenever he needs? And the human trafficking is the largest threat for civilized society which is the source to probe reification, exploitation, suppression and objectification.

The research tends to voice the fears and concerns, the hopes and aspiration of the characters in own artistic way. Dealing with these concerns the research finally sorted out that domination, suppression, abuses and manipulation of women as poor subjects like Lakshmi in novel has culminated obstacles and difficulties for proletarians to live in structural mode of bourgeoisie. Top of that, besides focusing on predicament of women as subaltern subjects, this research has become successful for providing proletarians like Lakshmi, Harish, Pushpa to create their own agency to resist against Bourgeoisie. However, the agency, Lakshmi, attempts to find rightful place towards the end of the novel through affirmation, conformity and reconciliation. The novel has become an epitome to show the emancipation is possible for serf in

society living together but not in impoverished way of thinking only then there will be classless society having harmony to each other.

McCormick's depiction of Lakshmi's pathetic condition as a sexual worker is a proletarian's voice resisting Bourgeoisie norms and values. The novel is a state against Bourgeoisie norms and values that allows Bourgeoisie to suppress, dominate and exploit their bodies and even psyche and in the novel Lakshmi is shown as courageous proletarians. Although living in a foreign land where she is unable to understand the language, she paves her own future by learning some useful expressions in preparation for her return home. The whole novel perfectly shows that Mumtaz is the representation of upper class society who notoriously have got the will of ruling the world whereas Lakshmi is the symbol of working class who ultimately fights up to the last in order to achieve her goal. Lakshmi had strength of revealing all the happenings of "Happiness House" in the court to punish Mumtaz like people in the society are heartily praiseworthy event of the novel.

There are changes in the status of proletarians in this contemporary era where proletarians are more educated and aware of their rights, including the right to freedom from all kinds of Bourgeoisie domination. Like Lakshmi, the desire of modern proletarians is to be free sexually, economically and emotionally where she combats for her liberty.

Patricia McCormick has written the novel *Sold* in 156 different short titles in the first-person narrative, so that the story and the other characters are seen through the eyes of the protagonist, Lakshmi which gives greater authority to the description of her pathetic condition as a sexual worker and her struggle to escape from her miserable condition in Bombay brothels. McCormick is giving the message that proletarians need to be conscious of their rights and to free themselves from any kind

of Bourgeoisie domination by creating the innocent but courageous characters, Lakshmi, Harish, Pushpa.

Sold focuses on the trafficking of young Nepali innocent girl who is sold into the sex trade in India. Lakshmi bravely lives by her mother's words—simply to endure is to triumph—and gradually, although Lakshmi's life becomes a nightmare at the brothel from which she cannot escape and she forms friendships with the other girls that enable her to survive in this terrifying new world. Finally the day comes when she must make a decision to reclaim her life while taking everything at risk and success to liberate from the chain of restriction. This book has well presented the view of society towards prostitutes to reified and objectified and how they feel when humiliated, disgraced, tortured and subjugated in the monetary value world of capitalism.

The humanity in *Sold* moves around the story of Lakshmi who represents the proletarian working class who is not only abused sexually being objectified and commodified in the hand of so called masters but also is tortured psychologically. A close reading of McCormick's novel has revealed certain truths about the condition of marginalized in some Nepalese village, how they have few rights and opportunities and how they fall prey to the wilds of upper class. At the end, what and how the pain was Lakshmi becomes success to show that to liberate the society from one's domination, suppression, exploitation and reification, the both 'haves' and 'have not's' should live together but not in impoverished way of thinking.

The American who saves Lakshmi is different from most of other upper class in the novel and all Bourgeoisies should not be defined in the same way. He helps Lakshmi to escape from that dreadful world of prostitution and found recognition because he is from a helping agency. The novel also shows how Lakshmi is one of those few lucky girls forced into sex trade who can come out from the warehouse

healthy or alive. The very last chapter of the novel "THE WORDS HARISH TOUGHT ME" spreads light of hope upon both Lakshmi and the readers who want the freedom of Lakshmi from the "Hell House" desperately. Lakshmi when heard American's calling to her she responded him and set her recognition of liberation.

This novel reflects the oppressive and discriminatory setting and social structure, which works in favor of the landlords. This research applies the Marxist critical perspective in order to understand the domination, dispossession and deprivation of workers. Marxist perspective makes it easy to foreground the social, physical, psychological, emotional, domination by 'haves' to the 'have not's. As one reads this novel with Marxist perspective, one discovers the dynamics of alienation and sexual exploitation as well as sex trade of the proletarians sector of society. Thus, *Sold* demonstrates several disastrous situations of the middle class working people like Lakshmi and her family, Pushpa and her two children, Anita, street boy and brings out the pathetic condition of under-privileged class in our society.

Since a large part of our society is dominated by capitalist system, under-privileged class is more likely to be victimized by Landlords' power. They are suppressed and tend to follow the have's command even for survival. McCormick, by giving graphic details of the harrowing and pathetic condition of Lakshmi at brothel, has criticized society's prevailing emphasis on women as objects of sexual desire and has sought to broaden both women's self-awareness and their opportunities to the point of freedom from sex slavery at the same time lower class people as the means to be exploited in the monetary rational. She has also strongly raised her voice against capitalism, its norms and restriction on poor class's free thoughts and movements.

Sold is a novel by American author Patricia McCormick that has an expression of proletarian's revolt against capitalist. McCormick gives the message that marginalized has right to determine their own future and the power to free

themselves from all kinds of Landlord's hegemony by creating a courageous character like Lakshmi, Harish, Pushpa who tries to resist Bourgeoisie suppression and exploitation. At first Lakshmi is taught to accept all forms of suppression. Laxmi, street boy, Pushpa, Monnica, Anita, Harish are such characters who are suppressed and dominated sexually as well as psychologically by so called Bourgeoisie. They are alienated from the production and their relationships too. Proletarians, like those characters suffer in the chain of restriction imposed by Bourgeoisie and the notion like commodification, objectification and exploitation under Marxist theory that helps to dig out the problems; why and how this happen and its solution as well. But after her panic condition at the brothels she develops into rebellious character who revolts against the torture given to her by Mumtaz, a Bourgeoisie as she wants to be physically and emotionally free of Capitalist domination and Bourgeoisie's misuse of her body. Lakshmi proves that excluded can stand against or revolt against Bourgeoisie. This novel may thus serve as an inspiration for all those proletarians who are forced into sexual slavery so that like Lakshmi, they can fight against their exploiters, reinvent themselves and seek their own identity and happiness.

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