Watchers of the Wall: Surveillance, Police Control, Oppression, and Resistance in Gilani's The Lost Children of Paradise

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Abstract

This research employs Louis Althusser's theory of state apparatuses and Michel Foucault's theory of power and resistance as a theoretical framework to analyze the themes of power, surveillance, control, and resistance in Omar Gilani's novel The Lost Children of Paradise. Althusser's theory proposes that the ruling class, or those in authority, maintain control by disseminating ideologies that serve their interests through Ideological State Apparatuses (ISAs) and by exercising power through physical force via Repressive State Apparatuses (RSAs). Although different in nature, these apparatuses operate together to reinforce state power and perpetuate dominant ideologies. Foucault's theory of power and resistance further asserts that wherever power is exercised, forms of resistance inevitably emerge. This study employs qualitative and thematic methods of analysis to examine representations of power, oppression, and resistance within the selected text. The research aims to explore the role of the police and government as "watchers of the wall," focusing on how they generate fear among civilians. It also examines how resistance emerges first at the individual level and later through collective action against state oppression and police control. Additionally, the study highlights the use of media and advanced technology by state forces and perpetrators to shape public narratives surrounding the lost children in the novel. It investigates the roles of key protagonists, Adil Khan and Officer Nawaz, in challenging the authority of police headquarters, and analyzes how the government, police, and criminal figures such as Gullu Shah and Adam maintain power over the citizens of the capital. The significance of the research lies in foregrounding how, despite the novel's futuristic setting, similar apparatuses of power and comparable acts of resistance can be observed in contemporary Pakistan.

Keywords: *surveillance, power, control, resistance, ideology, violence, oppression*

Introduction and Literature Review

Gilani's dystopian Islamabad is under constant surveillance. The government and the police controls most of the narratives that surround the citizens inside the walls and beyond them. Althusser argues that control and power over the masses is not only maintained or exercised through Repressive State Apparatuses (RSAs) but through Ideological State Apparatuses (ISAs) as well. Althusser distinguishes between RSAs, such as police, army or terrorist groups that use force and violence to maintain control, and the role of ISAs such as religion, media, and educational institutions to reinforce certain dominant ideologies in the society. On the other hand, Michel Foucault proposes in his theory of Power and Resistance that resistance is not an outward force rather it always stems from within the power structure when subjugated individuals decide to challenge the authorities. The characters in the novel like Barrister Choudhury, Gullu Shah, Adam (the man in the purple suit), Constable Sultan and Lieutenant Dosha are some of the key figures that stand symbolic of both of the apparatuses to maintain their power and to carry out their illicit activities. On the other hand characters like Officer Nawaz, Adil Khan, Summaiya, Sara are the main characters who challenge and resist these apparatuses in order to bring justice and snatch back the lost civil liberties.

Althusser's State Apparatuses and Foucault's Theory of Resistance

Louis Althusser in his book, *On the Reproduction of Capitalism: Ideology and Ideological State Apparatuses* states that "the idea of law, introduced before that of the state, is nevertheless, dependent on the theory of the state as an instrument of the dominant class's domination" (Althussser 22). This highlights that the dominant class introduces and reinforces law in the state in order to maintain control and to exercise power over the people. Althusser also argues that "law is produced by the conversion of violence into power" (Althussser 22) which foregrounds the reality of law and its enforcement in the state. Thus, Althusser argues, that dominant classes can maintain control in two ways, by perpetuating certain ideologies, enforcing laws that suit their interests and by being violent in order to suppress any form of resistance or rebellion.

One of the reason why state becomes successful with ideological state apparatuses is that, after perpetuating certain ideologies for so long through different sources like books, media, newspapers etc., and through different institutions like religious, educational and other social institutes, the individuals start to internalize them and make them their reality. Althusser in his essay "Ideology and Ideological State Apparatuses" claims that these ideologies are "imaginary relationships of individuals to their real conditions of existence" (Althusser 4). It shows that the dominant class has the power to not only perpetuate ideologies but to dominate and construct the realities of individuals through these ideologies as well. Althusser further expounds that "individual's passive imaginations" are dominated by "ruler's active imaginations" (Althusser 4). This also foregrounds the fact that ideologies often times lack grounds in reality and only stem from the minds of the ruling class in order to control the minds of the subjugated class.

The repressive state apparatuses play an important role in maintaining control as well. Gurhan Ozpolat in his article "Bringing Althusser and Foucault Together: A Brief Overview of the Question of the State" states

that repressive state apparatuses such as "government, police, courts, army and so on" use more than just ideological power (Ozpolat 10). They suppress the masses "through physical force and pure violence" (Ozpolat 10) which highlights that people who are in authority threaten and punish the ones who do not comply with their orders. This integrates the constant fear of surveillance and punishment among the civilians. However, it is important to note that both type of apparatuses, ISAs and RSAs work in tandem. These forms of apparatuses work together and are not entirely disconnected from each other. Sergio Allogio explains in his article that Althusser argues that, "the State apparatus secures by repression (from the most brutal force, via mere administrative commands and interdictions, to open and tacit censorship) the political conditions for the action of the ideological State apparatuses" (Alloggio 83). This explains that through force the authorities perpetuate, reinforces and enforces their own ideologies among the common people.

However, in the words of Michel Foucault, "where there is power, there is resistance" (Foucault 95). This means that if there is a place, state or an institution where power is being exercised then according to Foucault it is a given that resistance is always going to be there. According to Canavez and Miranda, "Foucault conceives of the possibility of resistance as an opposition to the process of submission" (Canavez and Miranda 12). Thus, this accentuates that the constant process of subjugation or submission sparks resistance against the power structures. Similarly, Sambhav Jain states that according to Foucault, power does not exist in isolation rather it involves a complex relation and interplay between those in control and those who are under control (Jain 2018). This insinuates that act of subjugating always involves the risk of rebellion. Jain further explains that resistance can range from individual acts of defiance to collectively engaging in small acts of rebellion against the oppressive structures (Jain 2018). This shows that resistance does not only have to be on a grand scale, igniting revolution and staging coups. Instead it can be on a minor scale too where individuals can act against the oppressive power structures in order to show resistance.

The resistance occurs for many reasons. One of the reasons includes the desire to regain control over one's life and to liberate oneself from the constraints of power structures. Henry Lloyd states that "resistance doesn't primarily function against power, trying to eradicate it all together; rather, resistance attempts to harness power otherwise" (Lloyd 30). This emphasizes that resistance is not always about overthrowing the authorities or rioting against them in order to eliminate them instead resistance is an act of liberation as well. As Lloyd argues that "Liberation is the process of resistance to, or freedom from, states of domination" (Lloyd 31). Thus this shows that liberation can be achieved through the acts of resistance against a dominating state or an oppressive power structure. It could be the government, the armed forces or the police.

Power, Control and Resistance in Science Fiction Novels

Surveillance, oppression, control, power and resistance have long been the themes of science fiction literature. George Orwell, in his novel *Nineteen Eighty-Four* presents a dystopian world where the regime known as the Party in the state called Oceania maintains an oppressive rule through constant surveillance and thought police to threaten the masses. In the novel the Party's "control over the minds of human being through language and alteration of historical records is a form of exploitation that is used to maintain absolute authority" (Batra 2). This indicates that the oppressive regime was not only using language as a tool to control the minds of

humans but it was also manipulating the historical records in order to ensure absolute control and power over the people of Oceania. Orwell warned his readers through his novel about dictatorship and an oppressive regime that "might use technological advancement in Mass Media to establish a permanent dictatorship" (Hameed 3446). This highlights the misuse of technology and media in order to manipulate and suppress the people. The Party was ruled by a character called "Big Brother" and in order to make sure that the people were aware that their every move was being monitored, the regime had installed telescreens everywhere that read "BIG BROTHER IS WATCHING YOU" (Orwell 3). This high surveillance method was used to restrict the freedom of the citizens, stripping them off every human right.

Similarly, in the novel *The Maze Runner* by James Dashner, there is an oppressive organization of scientists called WICKED that controls the lives of the teenagers by controlling their minds. Dashner presents an apocalyptic world where an infectious and viral disease is spreading rapidly and in order to find its cure, scientists decide to run tests on several groups of teenagers who are apparently immune to the disease. These teenagers are trapped inside a maze that is full of horrible creatures in order to see how well they can survive under harsh conditions. WICKED over and over tries to perpetuate the idea that they are doing the right thing by reiterating the phrase "WICKED *is good*" (Dashner 320) and ingraining it in the minds of the teenagers. WICKED did not only trap them in the maze but also provided them with a fresh start "by erasing the memories of their subjects" and "by doing this they are able to shape the boys into whatever it is they envision for them in the future" (Akhtar 206). However, the teenagers gradually realize that they have been brainwashed quite literally and soon they start to fight against the organization. One of the main characters named Newt encourages his friends to be resilient and motivates them by exclaiming that are all going to fight their way out together (Shah 165). This reinforces Foucault's claim that wherever the power is being exercised, there is always going to be resistance against it.

The people of the world of *The Hunger Games,* a science fiction novel written by Suzanne Collins, are being controlled by an oppressive elite group named as the Capitol. The novel is centered on a country named Panem and the Capitol has divided the country into thirteen districts. Each district has to send a young candidate to participate in an event called Hunger Games each year to fight for food. These candidates have to kill each other and whoever survives till the end, wins the game. The twist is that only one candidate can survive otherwise the game will not end. Moreover, it is a televised event which means that every move of the candidates is being scrutinized by the Capitol. The readers "encounter a far reaching citizen control and a great oppression" maintained by the Capitol through "the means of constant surveillance and observation" (Eralan 4). Furthermore, "the citizens of Panem are forced to watch the games in the interest of internalizing the existent structure of authoritarian power" (Varszegi 5). This highlights the power of surveillance being exercised by the ruling class in order to subjugate the masses. However, the protagonist named Katniss Everdeen eventually becomes courageous enough to spark a resistance or rebellion against the Capitol. McEvoy-Levy states that the "characters actively resist oppression" by using violence against violence and towards the end "successfully bring down the government" (McEvoy-Levy 186). This insinuates that resistance groups hold the power to subvert and overthrow the oppressive power structures.

The science fiction novel *Divergent* by Veronica Roth yet again depicts a futuristic world (futuristic America) where people are divided into factions. The factions live in harmony, until one faction called Erudite (the intelligent ones) conspires against the other faction Abnegation (the selfless ones) and seeks to eliminate them. The Erudite faction makes a serum to control the minds of the people in order to compel people to attack and exterminate the Abnegation faction. The people of Erudite faction think of themselves as superiors to the rest of the factions because of their intelligence. They even manipulate information and spread propagandas against other factions. The protagonist, Tris, rebels against Erudite because she and her family belongs to Abnegation. The faction system was introduced so the people would live in harmony in the post-apocalyptic America but the system soon started to fail as the factions started to turn against each other. Every individual was free to choose the faction of their choice. However, Eleftheira argues that "on one hand, the faction system preserves the illusion of free will by giving teenagers the opportunity to choose their own life path, while on the other hand, it involves a number of disciplinary actions that intend to produce docile bodies" (Stafylidou 48). This shows the power that the superior class possesses to manipulate people and to trick them into thinking that they are doing something by their own choice when actually they are just serving the interest of the ruling class. Divergents are the people who do not fit into any one particular faction and their potential to fit into all of the factions is threatening to the system. So, the desire of Erudite to "eliminate the divergents is the desire to keep the power hold upon people" (Lodhi et al. 86). This accentuates the fact that people of authority exercise power in violent ways to maintain control over the common people. However, in the words of Irfan, the revolution occurs as the story progresses and a fight between the oppressors and oppressed ensues (Rejiansyah 9). Consequently, divergents are able to overpower the faction of erudites.

The novel, *Shatter Me* by Tahereh Mafi is also a science fiction, dystopian novel that is set in futuristic America in a post-apocalyptic world. The oppressive regime knows as the Reestablishment is cruel and seeks to maintain control over the whole America. It rose to power to protect the Earth and its people from dying in the post-apocalyptic world but it soon became clear that they did not care about humanity and only cared about power (Revenberg 12). The Reestablishment had installed cameras everywhere, and America was under strict surveillance, so Omega Points, a resistance group, builds its hideout underground in order to avoid any interceptions from the regime. Aphiradi Suphap explains that Reestablishment is the epitome, prime example, of a totalitarianism or dictatorship (Suphap 224). The characters in this novel have superpowers and the protagonist, Juliette, forms an alliance with the Omega Point in order to fight the regime and bring peace. The Omega Point manages to attack and give a hard time to Reestablishment that it struggles "to fight a war against the rebels who will not acquiesce to this new regime" (Mafi 24). This once again foregrounds the fact that if there is power being exercised either through ISAs or RSAs, some people will always find the courage to rebel against the oppression.

 The Japanese science fiction novel, *The Memory Police* by Yoko Ogawa portrays an unnamed island where the government seeks to attain supreme authority. In order to maintain total control, the government makes sure to erase the memories of the people on a daily basis and the people whose memories are hard to erase suffer terrible consequences. The unnamed protagonist, who is a young novelist, forms an alliance with

an old man and together they resist the government by creating a safe haven where they can defy the oppressive regime. They create an imaginary space where they are able to escape the oppressive and tyrannical real space and preserve their memories (Seng and Chandran 1). The novel highlights the theme of "control, loss of individuality and captivity" (Kumar and Singh 110). It also incorporates the themes of "violence, authoritative state, bleak and numbing reality" and also portrays a subtle form of resistance against the regime (Prasol 49). This depicts the extent of measures that authorities would take to exercise power and to subjugate the people.

Therefore, it is evident through these novels, that surveillance, oppression, control, power and resistance are the dominant themes of science fiction novels. This research aims to explore the similar themes in a Pakistani science fiction novel. The novel, *The Lost Children of Paradise* is extremely underexplored and the aforementioned themes have not been investigated in the novel previously. The research is significant as it highlights role of power and control in a futuristic Pakistan and seeks to raise awareness about the oppressive structures of contemporary Pakistan and to highlight importance of fighting against them. The research is also highly relevant to the contemporary world where several oppressive structures make use of RSAs and ISAs to control the masses, such as the tyrannical regime of Israel is not only maintaining total control but is also committing a genocide in Palestine.

Research Methodology

This research will employ qualitative and thematic methods of analysis along with the theoretical framework of Louis Althusser's theory of state apparatuses and Michel Foucault's theory of power and resistance in Gilani's *The Lost Children of Paradise.* The primary source for this study is novel itself while secondary sources such as articles, websites and books are utilized to substantiate and support the critical analysis. This research aims to examine the themes of surveillance, control, power and resistance in the novel with the integration of the selected theoretical framework.

Research Questions

Q1: How does the government, the police and the gang leaders maintain absolute control in Gilani's dystopian Islamabad?

Q2: How do the characters in the novel resist and fight against the oppression that has caused them to lose their liberties?

Discussion and Analysis

Surveillance, Power and Control

Surveillance, power and control are some of the major themes of *The Lost Children of Paradise.* Gilani portrays a dystopian Islamabad where everything is being controlled by the government and the police. The police department is corrupt, the government is involved in illicit acts and criminals are roaming freely in the capitol. The novel begins with the mystery of a crashed container, inside which forty-six children are found. Officer Nawaz was performing his duty when he comes across the accident and gets surprised to see Rangers standing around it. He exclaims that it was an odd sight because Rangers usually did not concern themselves with civil assistance. He states, "Kidnapping journalists and suppressing protests against government using excessive force" (Gilani 7) was more of their particular way of doing things. Thus, the beginning chapter of the

novel very clearly states two things; that civilians are being controlled by the armed forces and the government is totalitarian. In the words of Althusser, law is produced and maintained when power by the authorities or the government is used to commit violent acts in order to suppress the common man (Althussser 22). This also indicates that the activities taking place inside and outside of the capitol are under surveillance of higher authorities. That is why Rangers were the first ones to approach the scene instead of the local police.

Further evidence of military presence and surveillance is given in the novel when another main character named Adil Khan is introduced who, while traveling to Islamabad, observes that the city was hemmed in by "a massive wall, similar to medieval fortifications" and elevated highways "radiated out from large military gates" (Gilani 19). This once again accentuates the role of Althusser's repressive state apparatuses through which control is exercised by physical means. Adil further observes that cannons lined up the inner walls of Islamabad and when he investigates about them from his driver, he explains that there are criminals outside of the capitol and the "walls are necessary to keep the correct people safe" (Gilani 23). Then the driver goes on to explain that the correct people are the people who think forward, such as those living inside the walls while the ones outside are the backward savages. This highlights the power that government and the police holds in shaping the ideologies of people. Althusser explains this stance by claiming that minds of the subjugated class are ruled by the minds of the dominant class or by those who are in power (Althusser 4). This is further substantiated by Constable Sultan, with whom Adil meets in the police headquarters or HQ of Islamabad, when he explains that barriers or the walls are important to protect the capitol from the miscreants until "we can educate" (Gilani 25) them and after that they can mix up with the people living inside the walls. This once again highlights the perpetuation of whatever the authorities want the people to believe to maintain elitist control inside the capitol.

When Adil sets out to investigate the crashed container case and travel towards Burakhel, he recalls what he was told at the HQ about his safety. He was told that his automobile was indestructible so he does not have to be concerned about the people living beyond the walls. He also recalls "reading about an entire village being razed because a shoe was thrown at the chief minister" (Gilani 52). In another instance when Adil and Officer Nawaz discover the dead body of a mechanic named Mumtaz and when Adil insists they should let HQ investigate the boy named Chooha, Nawaz's friend and the only witness to the murder, Officer Nawaz gets angry at him and exclaims that HQ does not care about the lives of the street rats and those butchers at HQ would make sure that he suffers during the investigation (Gilani 68). This emphasizes Althusser's idea of RSAs that masses are controlled either through physical force or pure violence (Ozpolat 10). The whole village being erased just because someone displayed a small act of rebellion, murder of Mumtaz because he could have been a potential witness of the container case and Officer Nawaz referring to the policemen of the HQ as butchers, all fall under Althusser's model of Repressive State Apparatuses.

Similarly, Adil's childhood friend Summaiya explains to him that she suspects that the government was responsible for the bombing near the walls and called it suicide bombing because they want the city people to believe that the people living beyond the walls really are dangerous. She complains "now the government can again claim that the walls kept the causalities from really skyrocketing" (Gilani 110). This further insinuates Althusser's proposal that ISAs and RSAs are often used together by the authorities to exercise their power and

control. He argues that people in authority can use the most brutal form of force in order to construct and integrate a certain idea or belief in the minds of common men (Alloggio 83). The government wanted the people to not question the presence of walls, so they deployed a bomb in order to perpetuate fear among the people living inside the walls and in order to make them firmly believe that people outside the walls are terrorists.

Furthermore, since the setting of the novel is a futuristic Pakistan, it is portrayed that government also uses technology to construct the narratives that suit their interests. The police and the government conspired together to divert the minds of the people from the case and "versions of news cast were displayed as tele projections, holo images, and even older 2D screen plays" (Gilani 127). This was done to construct a false narrative that a Christian named Joseph Masih was behind the murderer of Mumtaz and was responsible for the kidnapping of children. They framed Joseph so that people, nationally and internationally, would believe that the culprit has been captured and their illicit activities would go unnoticed. Moreover, the criminals who were running the place called Firdous e Bareen, an abandoned factory where all of the children were being kept, also used advanced technology in order to brainwash the children. They were being kept in the sleeping chambers where their minds were transported a virtual reality or a simulation. In this simulation, a child was surrounded by "wild grass peppered with all sorts of candies" and saw palace that were "glittering gold and colored in bright pastel colors" (Gilani 217). Thus, making their sleeping minds believe that they were actually in Firdous or Heaven. Althusser emphasizes that "individual's passive imaginations are dominated by ruler's active imaginations" (Althusser 4). This shows that government and the kidnappers are constructing and manipulating realities and perpetuating ideologies by controlling the passive imaginations of the masses. They are brainwashing the individuals through the use of mass media and advanced technology that falls under the category of Althusser's ideological state apparatuses.

Theme of Resistance

The theme of resistance is also very prominent in the novel. After the police department and the government closes the case by blaming Joseph Masih, Adil tells his friend Summaiya that he is not going to "let it be" and he certainly will not "turn a blind eye" to this case (Gilani 135). Summaiya is shocked to hear this and she asks him "So you're going against the official police statement?" (Gilani 136) to which Adil replies a simple yes. Adil then proceeds to go to police HQ and requests the corrupt constable Sultan to reopen the case. Constable Sultan pretends to agree but then orders lieutenant Dosha and some other police officers to attack Adil. Right before attacking him the lieutenant says, "Why do you think we'd play fair with you, firangi?" (Gilani 144) but Adil skillfully dodges all of their blows and fights back with strategy. These small acts of resistances at Adil's part turn into a huge problem for the whole police department as the novel progresses. According to Michel Foucault, power does not exist in isolation rather it is a complex interplay between the people who are in power and the people on whom the power is being exercised (Jain). This emphasizes that if HQ seeks to exercise power then it is sure to meet with some sort of resistance.

On the other hand Officer Nawaz and his love interest Sara resist the oppressive power structures on an individual level as well. After, a gang leader named Gullu Shah indirectly threatens officer Nawaz's mother, Nawaz goes straight to Barrister Chaudhary's house and threatens him that he will let everyone know that the

container case was falsely covered up by Barrister and the police. After an argument Barrister warns officer Nawaz to not cross him and to forget everything, Nawaz replies "That depends on you, barrister. Leave me and mine alone. No more thugs, no more threats (Gilani 149). Michel Foucault claims that the act of resistance is not always committed to overthrow the oppressors but sometimes individuals resist in order to regain and harness the power (Lloyd 30). This can be further understood through the actions of Nawaz's love interest Sara who is a prostitute. She wants to get out of her profession and reunite with her daughter. When she is unable to convince the head of prostitutes to let her pay off her debt all at once, she chooses to show resistance. Barrister Chaudhary visits her and when he tries to force himself upon her violently she drugs him and uses her advanced gadgets to control his mind. She commands him, "You will mark a child as untouchable. And purchase my freedom" (Gilani 173). In this way Sara is able to ensure her daughter's safety and set her self free from the profession of prostitution. Foucault explains that the act of resistance often stems from the desire to liberate oneself from the dominant and oppressive structures (Lloyd 31). Therefore, Nawaz and Sara do not seek to completely overthrow or overpower the authorities rather they show resistance just to regain some power and control over their own lives and liberate their loved ones along with themselves.

These small acts of resistance at individual levels eventually turn into a form of bigger resistance on a collective level towards the end of the novel. Adil as a fugitive visits a marketplace to buy some gadgets. The shopkeeper recognizes him but does not make an attempt to turn him in or to alert the authorities. When Adil asks him that why he is helping him, he simply replies, "Anyone who assaults five officers in the police HQ must either be insane, or driven to desperation. You do not look insane" (Gilani 155). Similarly, with Summaiya's help, Adil is able to create a distraction by using a hologram and later on infiltrates Firdous e Bareen with her assistance. She tells him that if he successfully records everything going on in the place and give the recording to her then she will "spread it all over media before those assholes know what hit him" (Gilani 162). Foucault proposes that there resistance can occur if the process of submission is involved (Canavez and Miranda 12). Adil and Sara knew that if they will not resist and take matters into their own hands then as a consequence, Adil would have to submit to police HQ and the container case would never get solved and the perpetrators would keep on doing the illegal activities.

Similarly, with the help of Sara's gadget Nawaz is able to kill the guy in purple suit named Adam, one of the main gang members who are in charge of the Firdous e Bareen. Sara also helps him to get the location of the factory where the children were being kept. When Nawaz finds out that Barrister Chaudhary is under Sara's control, he tells her to ask Barrister "where Firdous e Bareen is" (Gilani 203) and she does. Nawaz is able to reach at the facility, with the help of the map that Sara provided him, in time and is successful in finding Adil and rescuing the children. Though as the final act of resistance, Nawaz blows up the whole factory. Adil describes that he heard a very loud noise and a few seconds later the factory had gone and "in its place was a fiery mound of debris" (Gilani 225). Foucault expounds that resistance can range from individuals alone acting defiantly to a group of people collectively engaging in acts of rebellion against the oppressors (Jain). Thus, Adil, Officer Nawaz, Summaiya and Sara first individually act against the oppressors and later on all of them help each other and successfully rescue the children while completely obliterating Firdous e Bareen.

Conclusion

Omar Gilani's science fiction novel *The Lost Children of Paradise* captures themes of surveillance, power, control, oppression, violence and resistance. The characters like Barrister Chaudhary, Gullu Shah, Constable Sultan and Adam serve as the symbols of oppression and violence. They work together to terrorize the civilians and to commit crimes with the cooperation of the corrupt government. Althusser's theory of state apparatuses effectively describes the role of ideological and repressive state apparatuses used by these oppressors to maintain control and to subjugate the population Gilani's dystopian Islamabad. These police and the government uses technology and mass media to perpetuate the ideology that people living beyond the walls, outside the city are savages and criminals. They even use technology to manipulate the truth and successfully frame Joseph Masih in the murder of a potential witness of the container case named Mumtaz. Moreover, Gullu Shah and Adam brainwash the children and trick them into believing that they are in heaven in order to have full control over their minds and bodies by distorting their reality. Althusser claims that this sort of ideological control over the masses can be exercised through the ideological state apparatuses.

On the other hand, government, police and these delinquents also use physical force to control the citizens. Officer Nawaz mentions that the only role that Rangers play is to kidnap the journalists and suppress the protests through violent ways. He also argues with Adil Khan that he will not let the police HQ inquire Chooha because they always torture the suspects. Furthermore, an entire village was destroyed just because one of the villagers threw a shoe at the Chief Minister. Adam killed Mumtaz in order to silence him forever. Sara explains to Adil that the government is responsible for the bombing near the walls because they want the citizens to believe that people outside the walls are dangerous so that they never question the permanent presence of walls in the city. Althusser posits that repressive state apparatuses play a crucial role in order to subjugate the people and cast fear among them.

Despite the use of ideological and repressive state apparatuses, brave characters like Adil Khan, Officer Nawaz, Sara and Summaiya fight to resist the oppression. Foucault proposes that resistance is always going to be there if there power is being exercised by the authority and there is a risk of submission present. Adil Khan goes against the official statement of the police to close the case of the crashed container and takes the matter into his own hand. He fights Lieutenant Dosh and a few other police officers instead of just surrendering or giving up. Summaiya, on the other hand, helps him to create a distraction to confuse the police HQ and with her help Adil successfully infiltrates Firdous e Bareen. Officer Nawaz also shows resistance on an individual level by directly confronting Barrister Chaudhary about falsely covering up the container case. Sara, on the other hand, resists and fights against the oppressive system in order to be free and reunite with her daughter. She also helps Officer Nawaz to reach Firdous e Bareen by controlling the mind of Barrister Chaudhary and acquiring the map to the factory. Together they are able to save the children and completely destroy the factory.

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