

TRIBHUVAN UNIVERSITY

Class Consciousness in Jane Austen's *Pride and Prejudice*

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Letter of Approval

This thesis titled "Class Consciousness in *Pride and Prejudice*" submitted to the Central Department of English, Tribhuvan University by Ganesh Prasad Joshi, has been approved by the undersigned members of the research committee.

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Abstract

The objective of this study of class consciousness in Austen's *Pride and Prejudice* is to analyze the class division and hierarchy prevalent of that time. Class exposes the division of men in the society in account of wealth they possess. A wealthy man is supposed to be an appropriate candidate for marriage and a man of low economic status is not cared though he can be more intelligent and human in behaviour. So, the study of class is mainly to indicate the capitalist ideology of the society. The study of the novel through class is to examine the contemporary society and its division in account of money.

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I. Introduction

Author and Her Works

Jane Austen, who was born on December 16, 1775, was the younger daughter of a Hampshire clergyman, rector of Steventon. Her father, George Austen was scholarly types of man, and her mother Cassandra. Austen was a keen gardener. She had six brothers, and one sister, Cassandra. Two brothers of her became naval officers and attained rank of admiral. Her sister, Cassandra, was hers close companion. The social circle of Austen included such types of men as we see in her novels- a landowner, a militia officer, two clergymen, and two sailors. The circle was immediately enlarged with the addition her brother's wives and children.

For education, Jane Austen and Cassandra depended largely on the support of father and brothers. And the cultured atmosphere of their home and contact with relatives also helped them study many things in their lives. Reading occupied much time of Austen. Reading was not only for herself but also for family entertainment. Jane Austen could sing, dance and play the piano. She had knowledge of French and Italy as well.

Jane Austen began story writing in the early of her life. Some of her writings survived in three notebooks entitled Volume the first, volume the second and volume the third, which contained short novels and plays written before she was sixteen. In 1796, she wrote a novel, called *Elinor and Marianne*, in the form of series of letters, modelled on Richardson's. In 1797, it was re-written and became *sense and sensibility*. Then *Pride and Prejudice* shows the height of her fictions power. It was written in 1796-97. In 1798, She wrote *Northanger Abbey*. It was bought by the publisher in 1803, but was not published.

Between 1796 and 1797, she was writing *First Impressions* which, with many revisions became *Pride and Prejudice* in 1813. Similarly, in 1799-98, She wrote *Northanger Abbe*. This was sold to Richard Crosby in 1803, but who did not publish it. Then, it was brought back and appeared publicly in 1817 after Austen's death. Similarly, *Mansfield Park* was begun in 1811, and appeared in 1814. *Emma* was published in 1815. It was the last novel that Jane Austen was to see in print. *Persuasion* was completed only in 1816.

Austen is critical of the assumptions and prejudices of upper. Class England. She distinguishes between internal and external merit. She pokes fun at poor breeding and mis-behaviour of those on lower social rank. Many critics often accuse Austen of portraying a limited world in her novels. Being a daughter of clergyman, she would involve in Parish work and she was aware about the poor condition of people around her. However, she wrote about her own world in not their. The critiques she makes of class structure include middle class and upper class, the lower class. Lack of interest in the lives of poor is the failure of Austen's part and it should be understood as the failure shared by almost all of English society of her time.

Jane Austen occupies a position between eighteenth and nineteenth centuries. In her works, she quotes her favourite writer was Dr. Samuel Johnson, the great model of Eighteenth century classicism and reason. Austen made her novel's setting in Bath, when her family moved towards it in 1801. Austen's best- known work, *Pride and Prejudice* is viewed as an example of socially astute comedies of manners. She also wrote satire of gothic novels of *Ann Radcliffe*, *Northange Abbey*, published in 1818. *Emma*, which appears a comedy of manner, is well-known for its form.

Although, Austen's career coincided with the Romantic movement in literature, she was not passionate Romantic. But she preferred neo-classicism.

Passionate emotions carry danger in her novels: the young woman who takes exercise twice a day is more likely to find real happiness than the one who irrationally elopes with a capricious lover. Her artistic values are more common with David Hume and John Locke's than with those of her contemporaries William Wordsworth and Lord Byron.

Trilling wrote in an essay on *Mansfield Park*: "It was Jane Austen who first represented the specifically modern personality and the culture in which it had its being. Never before had the moral life been shown as she shows it to be, never before had it been conceived to be so complex and difficult and exhausting" (2). Hegel speaks of the "Secularization of spirituality" as a prime characteristic of modern epoch, and Jane Austen is the first to tell us what this involves. She is the first novelist to represent society the general culture as playing the part in moral life, generating the concept of "Sincerity" and "Vulgarity" which no earlier time would have understood the meaning of and which for us are so subtle that they defy definition and so powerful that none can escape their sovereignty. She is the first to be aware of the terror which rules our moral situation, the ubiquitous anonymous judgement to which we respond, the necessity we feel to demonstrate the purity of our secular spirituality to put our lives and styles to the question.

Many negative views in her writing happen to appear gradually though she earned popularity in her writing. Her writings were criticized for being called "unliterary and middle brow". One of them is Charlotte Brontë, who accused Austen's writings of having narrow scope. "Anything like warmth or enthusiasm anything energetic, poignant, heartfelt, is utterly out of place in commending these works: all such demonstrations the authoress would have met with well bred sneer would have calmly snored as outre or extravagant."

Mark Twain's reaction to Austen's writing was revulsionary. He further says: "Jane Austen ? Why I go so far as to say that any library is a good library that doesn't contain a volume by Jane Austen. Even if it contains no other book."

Delienation of characters, especially of women is Austen's literary strength. She shows women, by delicate touches, arising from natural women, by delicate touches, arising from natural and everyday incidents, in life of middle and upper classes, from which her subjects are generally derived. Her characters are firm and precise in their detail, that they retain their personality, though they are of ordinary types.

Contemporary readers find her world described in the novel and in which people's chief motif is to obtain advantageous marriage. In her time, options were limited to both women and men who used to marry for financial consideration. Female writers had to work in the narrow genre of romance. In most of her works, tensions arise from balancing financial necessity against other concerns: love, friendship, honor, and self-respect. Austen is a realist writer. In her writing, she describes real incidents and circumstances that she observed. We find do not any incident that is fanciful far-fetched and metaphysical. Social life of the time is depicted in her novels. So, she is called the pioneer of domestic novel.

There is no such thing as an original love in Austen's novels. One can consider how cucus steele interveries between Elioner Dashwood and Edward Ferrards, Wickham between Elizabeth Bennet and Darey, Mary Crawford between Fanny price and Edmund Bertram, Frank Churchill between Emma woodhouse and Mr. Knightley, and a great length of time between Anne Eliot and Captain wentworth-such a long time that when they meet again, they are almost like entirely different people. According to these novels, love is by its nature imaginary and secondary, spurred

variously by misleading expectations, chance locations and dislocations, and a great variety of inequitable circumstances, among them the fact that "Single women have a dreadful propensity for being poor". As Fanny price realizes when she learns of the elopement of Mrs. Rushworth and Crawford, such a state of affairs is barbaric in its disorganization.

The event was so shocking, that there were moments even when her heart revolted from it as impossible— when she thought it could not be. A woman married only six months ago, a man professing himself devoted, even engaged, to another that other her near relation the whole family, both families connected as they were by tie upon tie, all friends, all intimate together— it was too horrible, a confusion of guilt, too gross a complication of evil, for human nature, not in a state of utter barbarism, to be capable of ! — yet her judgement told her it was so. (441)

Love, in Austen's novels is imaginary and secondary Rather than showing love to be a mystery, Austen's writing shows love to be unthinkable. It seeks to end mystery. Love is an aspiration to truth, certainty, and satisfying communication which Austen shows as inevitably resulting in the disclosure of lies, vacillation, and frustration. Love is neither mysterious nor tragic. In fact, the only person liable to be rained by love are those who are ashamed of how essentially impersonal and insignificant it is love is the most ordinary thing in the world. The object of love is always uncertain in Austen's novels because it can not appear within social forms without being marked by the conventional formality and unpredictable eventuality of those forms.

The society of Austen's time was in the midst of a long period of transition from aristocratic to middle-class values. So, one sees in her novel social instability which resulted from this transition. Marvin Mudrick is among those who has asserted that Austen's novels are primarily middle-class— "For Jane Austen, the accepted reality was the middle class society of her time". but this judgement simply is not true of the novels or her society. Her novels are no more middle-class than are Scott's. Though, it is not her primary subject, the aristocracy is— still the dominant class in her work, as it was in her time. Aristocracy still dominates social values in her novels. It is supposed to guarantee the order of taste, decorum, and truth, but it fails to do so. "Good breeding" is the biological metaphor which stands at the apex of all social forms. It originates in the concept of aristocracy which is an exclusive hereditary-class.

Good breeding is the ideal form of social forms. The definition which would unite the appearance and the reality of value in a single line of descent. According to this definition, the aristocracy would reproduce itself without the contamination of marriages outside itself and without invasions into itself by those who gain influence through business, finance the military or government. The aristocracy would become independent from variable circumstances. But F.M.L. Thompson has pointed out, the influence and power of the aristocracy even when those qualities might be lacking in actuality. Here, he forwards his opinion:

It could happen that the titular head and apparent owner of a great estate had command over the spending of only a tithe of its revenues. What was kept intact therefore, was essentially the land itself, the territorial unit, and it did not necessarily follow that its wealth was preserved mainly at the disposal of a single individual. To the outside

world, however, the unbroken shell of a landed estate, even if in reality it was empty within was the object which conferred position, authority, and responsibility on the owner for the time being. (159)

Families are always the dominant characters in Austen's novels. They are living entities which no individual can stand outside of one belongs to a family as features and arms and legs belong to a body and one finds as title agreement between its component parts. Since individuals in Austen's novels can always be detached from families or can find their families detached from them, families are liable to become objects of anxiety and even of dread. Power of families in Austen's fiction also the source of their insecurity. Families are social forms. Families are agents acting in the interests of fortune, rank and decorum. There are no solitaries in Austen's novels. Harriest smith may be a bastard. Jane Fairfax an orphan, and Mr. Knightley a bachelor, but they still are attached to families, Families and their concerns are everywhere, one's attachment in family is basically impersonal and controlled by change and circumstances. Family in Austen's novels is not gathered together by emotion or destiny or common experience, but by money, pedigree and power-or the lack there of.

There must be some mechanism for sending a heroine out of family into the world to find a mate. This mechanism is a process of education. This shows how social forms manage to retain so much power in individual's will.

Literature Review

Different critics looked *Pride and Prejudice* in different ways. One critic, Mary Ann O' Farrell shows blushes in Austen's novel. She writes:

Throughout *'Pride and Prejudice'*, Jane Austen notes with frequency the blushes and colourings of her characters. Austen's blushes seem sometimes to work as natural and involuntary signals of embarrassment, vexation, anger and love. Jane Bennet for example blushes the warmth of her feelings for Bingley even while verbally denying their strength. (128)

Another critic, Nancy Armstrong studies this novel in a different way. She remarks:

Austen plays a significant cultural role in the prescribing of heterosexual monogamy as the social norm. Thus, the novel begins with five daughters competing in the marriage market; it distinguishes one for her "masculine" qualities of rational intelligence, self-possession and command of language, and, at the end in endorsing the sexual contract, it exemplifies the typically novelistic transformation of social differences into gender differences of political conflict into psychological terms. (78)

James Sherry, focuses on opposition and reconciliation of Darcy and Elizabeth in *Pride and Prejudice*. He says:

For most people, both interest and meaning of *pride and prejudice* reside in the splendid opposition and gradual reconciliation of Darcy and Elizabeth,. There may be differences in the interpretation of individual episodes, or in the estimation of where or with whom the values of the novel finally lie; but there seems to be general agreement that the essential impulse of the novel is dialectical and hence that both

Darcy and Elizabeth must undergo some changes of heart and of opinion before the novel can reach its beautifully poised and profound resolution in their marriage. (609)

Another critic is Robert C. Fox. He opines the theme of *pride and Prejudice*.

So the usual interpretation runs as:

Darcy and Elizabeth embody the respective traits of pride and prejudice, and the plot revolves around the destruction of these barriers which separate the two. Some such interpretation is stated or implied in the usual critical discussions, but there is danger of being misled by investing the title with more significance than is warranted. We should keep in mind the circumstances surrounding the publication. (185)

Similarly, Alison Searle Says:

It is important to note, though, that the happiness which marriage brings to an individual heroine is never the supreme motivating factor in Austen's work. In true biblical spirit, her characters are required to acknowledged principles higher than their own happiness, often involving a denial of self: 'for who so ever will save his life shall lose it; but who so ever shall lose his life for my sake and the gospel's, the same shall save it. (21)

Another critic, Marian E. Crowe emphasizes orthodox romance in *Pride and Prejudice* He emphasizes:

The paradoxical nature of romance-the fact that it must be both accidental and freely chosen-is for Chesterton a key factor in rating a relationship or a story as more or less romantic. *Pride and Prejudice*,

with its four couples dramatizes romances in which varying degree of strategy and surprise are involved. In fact, Jane Austen, with her predilection for using paired absolute as titles, might also considered naming the novel Reason and mystery or freedom and compulsion or strategy and surprise. (140)

Significance of the Study

Jane Austen's novel *Pride and Prejudice* shows class consciousness in the mind of characters, Lower class people try to uplift their economic standard by marrying to wealthy people. Not only that, characters of high economic standards show proudness and hatred to the characters who are low in their economic standard and status. This types of consciousness in the mind of characters bring social hierarchy in the society. It also invites a kind of opposition and conflict between two types of people-rich and poor and what Karl Marx calls bourgeoisies and proletarians.

Marriage in the novel is organized not for sharing of pain and pleasure between two suitors rather it is organized for benefit of money and to uplift economic status. What should be cared in marriage is not cared. These types of activities in the novel also shows that characters are conscious about social hierarchy in terms of money.

In such society, one has complete control over property and other has nothing to do with it and he should suffer throughout life to survive. So, to see such types of hierarchy and discrimination in the society, Marx imagines classless society where there is usual distribution of wealth and other economic goods.

II. Theoretical Modality

The word class, which has been derived from Latin word 'classis' that indicates certain group that is known within a classical system. The group is determined by its economic status in a hierarchical order whether it has high or low position. The class here denotes to social class though it has similar identical meanings like: rank and order estate and degree etc, which makes inequality prevalent in a society. It suggests different socio-economic structure, or social constructedness, in terms of economy. Similarly, class in a society that indicates a group of people that have similar social position, economic structure, similar values and conditions and so, it is called a homogeneous group. Apart from it, they've a force that unites them and makes them capable to fight against the opposite group. 'Class' has been defined in different ways by different scholars in different generations. Major contribution to describe is done by Karl Marx. But, it is practiced by Plato, Aristotle in the ancient time and Late Romans and early modern writers.

According to Marx, mode of production which produces features and characteristics and forms class inequality. To him, there are two social groups in a society, directly or indirectly. One group which earns the living by work but remains always inferior in terms of economic condition and social status. On the contrary, there is another group of people, which inherits whole property and has high position in the society. But he never toils for living but controls labour power. To Marx, this social inequality and in human behaviour of bourgeois forces proletarians to join and revolt against it. Marx, further imagines from this revolt the society without class and victory of the labour power. Marx, further emphasizes that our thinking, consciousness is directly inter-related to material activities of men. The famous opening lines in 'The German an Ideology' reads:

The production of ideas of concepts of consciousness, is first directly interwoven with the material activity and the material intercourse of men, the language of real life. Conceiving thinking the mental intercourse of men appear at this stage as the direct efflux of their material behaviour. (625)

Marx is in direct contrast to German Philosophy which descends from heaven to earth. To him we do not descend from heaven to earth but vice versa. We do not set out from what men say, imagine, conceive but we set out from real, active men. To him, 'life is not determined by consciousness but 'consciousness by life'. Though Marx and Engels explain in their writings that the society is splitting into two great hostile camps, the stand point of them has been argued by Marx himself in the unfinished chapter of Capital which he was writing when he was fighting death. That explains 'three big classes of modern society' as wage-earners, capitalists and land owners (Marx, 885). Moreover, he further goes to claim the existence of other middle and intermediate class to so as to analyze contemporary political and situation and events. Hence he agrees with the multi-class model with a noticeable flexibility.

In Marx's view, consciousness is a root of conflict and struggle in a society which leads to progressive revolution. The major idea in him regarding class consciousness is ideology. Marx initiated the movement of proletariat. His theories disprove the bourgeois economic, political, and social system and establish the philosophy of proletariat. He didn't value the economic properties owned by Bourgeoisie rather goes against them who possess wealth without labour. Karl Marx was the most advanced economic, sociologist and supreme ideologist who formulated the most revolutionary and scientific theory. Marxism launches a revolutionary movement for the emancipation of proletariats and entrusting means of production

from Bourgeois class to the labour class people. The theory wished to destroy capitalist supreme thought and to establish a society free of class division and suppression. It challenges the old view point of philosophy, itself. Literature, from Marxist point of view is not 'art for art's sake'. But, it is treated as reflection of socio-economic life. When we talk of the socio-economic life of a society, we can find distinct classes in struggle for the economic, political as well as social advantages. So, in Marxism value of literature is judged how far it is able to reflect dialectical totality of a society. It aims at usefulness of literature. It denounces modern trend of writing which concentrates on minute subjective picture of the world. Marxism emphasizes on social as well as political implication of literature. If it fails to do it, it not any important at all. So, literature must be committed to the betterment of society.

We find the contrary view in Marxism about art and literature. According to Lukas literature is reflection of outside reality. Adorno takes it as a negative knowledge model of actual world and he focus on revolutioning the whole sphere of art and literature and puts all efforts on bringing newness in theoretical production. Orthodox Marxists focus on the literature should work on the benefit working class. A writer's success or failure should be judge and on the basis of his works which exhibit his insight of the socio-economic situation of the epoch. It demands authors to produce reality objectively with special attention to class divisions especially, the exploitation of the lower class by the upper class.

George Lukas, was one of the most important Marxist critic and aesthician of his time. To him, art does not reflect reality in the way mirror does. He further says:

The goal for all great art is provide a picture of reality in which the contradiction between appearance and reality, the particular and the

general, the immediate and the conceptual etc. is so resolved that the two converge into a spontaneous integrity in the direct impression of the work of art and provides a sense of an inseparable integrity. (902)

Lukas denounces modernism and Russian formalism. His denouncement of Russian formalism is its carelessness to content, i.e. human beings but only emphasis on form. To Marxist critics, literature without man is not literature at all. Not only that he disproves the modernist writers as Joyce', Beckett, Woolf etc. by going too far in direction of subjectivity. They only externalize the inner psyche of the individual but they have only forgotten to depict cause of frustration of an individual. To Lukas it is because of prevalent capitalist society men became alienated frustrated and in a degradable condition. Lukas advocates realist writers who expose the reality as it is not from capitalist point of view. His favourite is Balzac, in whose writings human wholeness has been completely suppressed. Realism proceeds to reject harmony and beauty as illusions. The opposition of idealism and realism explicates the division in humanity that is product of bourgeois society. Lukas calls for the reawakened social humanism that would heal the breach between life and beauty and create a new harmony that would be worldly. For Lukas, the world is chaos from where an artist picks up the required materials. During this selection, he may give priority to one aspect disregarding the other so, and emotions that are purely (A literary work should be similar to the one reflected in human consciousness and a critic must be conscious whether it is translated in a literary work correctly or not. The only measurement of successful artist is to touch to reality. Whatever, the language style, use of images, construction of plot is, if it doesn't copy the life faithfully, Lukas doesn't allow it to be entitled a work of art. To Lukas, the greatest artists are those who can recapture and

recreate a harmonious totality of human life. To him, literature should reflect society.

He says:

In a society where the general and the particular, the conceptual and the sensuous the social and the individual are increasingly torn apart by the alienations' of capitalism the great writer draws these dialectically together into a complex totality. His fiction thus mirrors, in micro cosmic form, the complex totality of subject itself. In doing this, great art combats the alienation and fragmentation of capitalist society, projecting a rich, many sided image of human wholeness. (26)

For Lukacs the over-emphasis of formal criteria should be rejected. He farther says:

We shall concentrate on the underlying ideological basis of these trends. What must be avoided at all costs is the approach generally adopted by bourgeois-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. (195)

Lukacs's use of the term 'reflection' is characteristic of his work as a whole. Rejecting the down to earth 'naturalism' of recent European novel, he returns to the old realist view that novel reflects reality, not by rendering its mere surface appearance, but by giving us a truer, more complete, more vivid and more dynamic reflection of reality. People possess a reflection of reality a consciousness not merely of objects but of human nature and social relationships. To him, reflection may be more or less

concrete. A novel may conduct a reader towards a more concrete insight into reality. A literary work reflects not individual phenomena in isolation, but 'the full process of life. To him, in Hegelian term development in history is not chaotic or random, nor is it a straight forward linear progression, but it is a dialectical development.

Social scientists don't have uniformity of ideas of social class the first school of philosophers are objectivists and others are called subjectivists, objectivist philosophers define social classes with social stratification as determined by the objective criteria. Objective criteria refers to the income that is made by social class, and the occupation they are holding. Subjectivists focuses on the subjective aspect for determining and distinguishing a class from the other in a society. Their interest way of life occupation is essential factor if one studies varying class in a society. Marx assumed a set of values and desires, attitudes, and interests characterizing the middle class or the bourgeoisie as conservative and the working class or proletarians they link with the mental consciousness. In subjective perspective a social class is a group which by its way of thinking stands for a particular system of economic organization." Other types of theorists exist, who are deviant from Marx but they possess together with subjectivist and objectivist ideas, as there resides political aspect for determination of class. Social standing of a particular class is responsible factor for determining their behaviours, attitudes, interest and way of thinking One class thinks totally on a similar way as it has common economic standard but another class has different economic standing in a society So they are compelled to think in another way and their life standard also varies.

Two different social classes, the superior dominates and the dominated, an introduced by M. Horkeimer and Theodore Adorno in a society of modern technology. To them, capitalism plays a vital role in domination to a particular class.

It so inchantly dominates to the lower class people that they are unable to differentiate between the right and wrong. One important devices they apply to do so is advertisement. What it really informs is not real information for welfare of people rather they produce capitalist ideology. Horkneimer and Adorno lament "criticism and respect disappear in the culture industry, the former becomes a mechanical expertise, the latter is succeeded by a shallow cult of leading personalities" (qtd in 14).

The modern men turn out to be pseudo individuals precisely because of their insignificant self-willed actions, which actually are predetermined by their socio-cultural contexts and which essentially reflect the individual's state of resignation.

Individuals become subservient to the absolute power of capitalism. In it men's subjective is lost and individual thinking is overshadowed. Culture, language, food item, and behaviour all are affected by culture industry. Enlightenment brought the ideology of utility of art and encouraged mass production, which eventually turned out to be mass deception culture industry film, TV, radio, photography cannot have liberating function but they only advertise capitalist propaganda.

Theodor Adorno and Max Horkheimer denounced the realist theories like Lukas, which take literature as outside reality. Adorno's theory of literature is markedly different form others as it openly criticizes them in favour of modernism. Frankfurt school which he belong to criticizes the formal laws of literature and argues that the reality in the real world is formless. Unlike Lukacs and Macherey, Adorno sees literature as alienation from reality. To him, it is the negative knowledge model that gives definite value to the work of the modernist writers. His emphasis is on interior monologue and focuses that it is a means which actually exposes reality, To him, art is negative knowledge of actual world. Its detachment from reality gives him

special significance and power. Adorno states that art is negative knowledge of the actual world" (qtd in Forgrass 189).

In sociological perspective, Max Weber defines the social classes as historically special group. Louis Althusser, the influential French Marxist philosopher, focuses on the structure of society constituted by an ideology. The social formation is a structure in which the various levels exist in complex relations of inner contradiction and mutual conflict" (39) To him, one class dominates the other class, which is not permanent rather it depends on economic level. For example, religions was dominant in feudal society but it doesn't mean that it is the centre of structure. He defines ideology as a representation of the imaginary relationship of individuals to their real condition of existence. To him, "ideology is a means through which dominant class focuses on its interest and dominated class accepts it as true. Ideology Althesura argues, "hails or interpolates concrete individuals as concrete subjects" (162).

Less complex concept of class appeared on following days as compared to Marx and Weber. This brought distinction of upper class, middle class, lower class. Wealthy capitalists landlords and their families as upper class.' and non-manual workers belong to middle class and manual workers belong to lower class. The concept of middle class and working class started from the rise of bourgeoisie capitalism. Working class those who earn their living in commercial age. They don't possess over modern technological instruments. Similarly, economic and social institutions do not belong to them. Similarly they've less opportunity to make high income.

As the definitions of class theory suggest the social, economic and subjective factors the determiners of certain class in society; it is the range of income, nature of

occupation, governing or being governed, social conditions and values that locate the middle-class distinction from the working class. The middle class has higher rank economically in community, which holds the non-manual means of production, the workers in this class have a control over the working-class. This class has superior feeling and controls over the proletariats. On the other hand, working class people depend on others work upper class men of something. They've their consciousness in mind that they belong to the lower status of society. Since distribution of property is not equal, then there arises the revolution. An individual in society is nothing but a lump of the picked up soil by a bricker. The economic and material base is the tool that formats a shape and size of subjective world of him. The locality he gets brought up, the system of education he involves into, the cultural values and institutions he bears and carries out the way he perceives the things and means them are some of the factors that assist high to compose the culture and ideological superstructure.

Life of an individual creates his own world that is unique from others. A person of well-to-do person has different life activities and potentialities than a man of hard to do. Objective criteria of well to do man is higher than a man of low income. A well-to-do person has more leisurely time than a man of low economic standard. A lower class man has to struggle in his life for survival but a man of bold economic condition enjoys the property. Poor condition people always remain poor as they can't get opportunities of good schooling campus and so they must Satisfy them seems by working in post of low rank. Their contact with the rich is les because of their busy time and their language use is also weaker than the rich peoples when they fell domination in a society a kind of hostility in their mind comes up. Each society has this sort of mechanism because of the unequal distribution of opportunities and property. Class interest in pre-capitalism never achieved full articulation. Structuring

of society into castes and estate means economic elements are joined with political and religions factors.

In contrast to this, rule of Bourgeoisie means abolition of estate system that leads society into organization of class lines. One most important difference between them is that pre-capitalist society was less cohesive than capitalism. Forrgass says:

The simplicity of the organization for production in these days self-sufficient communities that constantly reproduce themselves in the same form, and when accidentally destroyed, spring up again on the spot and with the same name-this simplicity supplies the key to the secret of the immutability of Asiatic societies, an immutability in such striking contrast with the constant dissolution and refounding of Asiatic states, and the never-ceasing changes of dynasty. The structure of the economic elements of society remains untouched by storm clouds of the political sky. (55)

Marx emphasizes that in Greek and Rome, the class structure 'chiefly took the form of a conflict between debtors and creditors'. He further makes valid point, 'nevertheless, the money relationship-and the relationship of creditor and debater is one of money-reflects only the deeper lying antagonism between the economic conditions of existence" (56).

Class consciousness has quite different relation to history in pre-capitalist and capitalist periods/s Informer case class could only be deduced from immediately given historical reality by the methods of historical materialism. But, in capitalism, they themselves constitute this immediately given historical reality. So, he states: "In pre-capitalist periods, men could never become conscious of the true driving forces

which stand behind the motives of human actions in history (58). Millions of families live under economic conditions of existence that separate their mode of life, their interests and their culture from those of the other classes and place them in opposition to them and they constitute a class.

The tragedy of the bourgeoisie is reflected in the historical fact. The event means that before it had defeated feudalism its new enemy. The proletariat appeared in the scene. As the bourgeoisie has the intellectual organizational and every other advantage, The superiority of the proletariat must lie exclusively in its ability to see society from centre, as a coherent whole. This means that it is able to act in such a way it can change reality. To proletariats, consciousness not only has to overcome internal contradiction but it also conflict with the course of action to which the economic situation necessarily commits the proletariat. The proletariats must act in a proletariat manner but its own vulgar Marxist theory blocks its vision of the right course to adopt. The dialectical contradiction between necessary proletarian action and vulgar Marxist theory becomes more and more acute. We find unique function of class consciousness of proletariat in contrast to that of other classes. 'Ideology' for the proletariat is no banner to follow into battle, nor is it a cover for its true objectives: it is the objective and weapon itself. The proletarians can not become masters of the productive forces of society except by abolishing their own precious mode of appropriation, and thereby every other previous mode of appropriation.

III. Textual Analysis

The characters in the novel *Pride and Prejudice* claim themselves superior and proud of their base on economic strength. Even, society prioritizes people of high income. Human emotions, feelings love and humanity are completely absent in capitalist society. Even marriage is arranged between the suitors on account of their economic equality and similarity. Being a mother of many daughters, a woman strives to search a person with economic richness to her daughter. This is a fault of contemporary social hierarchy system prevalent at that time. Ideology of contemporary society made people think in that way. This is the fault established in capitalist social system of the time.

The starting of the novel vivifies the concept of people at that time: "A person, who has sufficient amount of money, must be in want of wife". Society praises a man of fortune but neglects poor men and their situation. This also shows money is a determinant factor for marriage. Mr. Bingley, a rich man, who is praised highly is going to buy park. To give him daughter, people compete and plan to marry their daughters with him. But, Mrs. Bennet represents a lower class people of the time. She makes discussion with her husband about their daughters and their future. The following lines shows this fact. It is said: "It is a truth universally acknowledge, that a single man in possession of a good fortune must be want of a wife". (1) Truth shows about truth of a person and his respect in society. This truth is about wealth and its respect in society. Nobody thinks any unwilling to praise a person with wealth.

Darcy, the hero of the novel represents aristocratic manners, dealings behaviours, thoughts. He is so proud of his wealth that he never deals with inferior people humanly. The society also takes it in simple manner because human conscience is built up in the similar manner. Even, he does not accept Elizabeth, the

heroine of novel, appropriate not because of any fault within her, rather of her poor economic standard and living. Though she admires him at first, he never pays any attention to her. This shows the vast gap between poor and rich people. The first event of the novel is at Meryton ball. The event shows hierarchy of class. Some people do not have anything to eat until they toil from morning to evening. But people of wealth do not know about work, labour and other things but enjoy in dancing ball, other expensive restaurant as well.

In the first event of novel, we know about Darcy's character in opposition to Bingley, that we say "a great opposition of character" (16). Charles Bingley is everything a sociable gentleman should be— lively, open, unreserved, with a pleasant countenance and an agreeable manner. He mixes with the rest of the company, dances every dance and soon finds himself liking, and liked by, nearly every one in the room that exposes the contrast between him and his friend". Mr. Darcy, on the other hand, is almost completely antisocial, haughty and reserved, he declines being introduced to anyone and he talks only to the members of his own small party and dances only twice. He is proud on his own wealth. Similarly Bingley's sisters are also proud and antisocial in their behaviours and manners. "Their behaviour at the assembly had not been calculated to please in general". Bingley's sisters, we are told, are proud and conceited, and though not incapable of being agreeable when they wished to please, had become so enamored of their own beauty, wealth and rank that they now believe themselves fully entitled to think well themselves, and meanly of others. So, Bingley's two sisters and Darcy are certain group of people characterized by pride and selfishness. They are cast in the role of the "blocking society" holding out for wealth and connections against true love.

Jane Austen, to comment on such behaviours of people, has presented Elizabeth as an ironic commentator and the irony is subversive to society. This is also to misunderstand the society as well. She is interested to laugh at follies and in of her fellows. She laughs at the behaviours of people (like Mrs. Bingley, Darcy, or lady Catherine) who do not contribute of making society as lively open and full of community as a good conversation. On the other hand, the people whom she instinctively prefers, men like Bingley, Wickham and Colonel Fitzwilliam, are open, agreeable, social people, with "a happy readiness of conversation" (72).

She feels bitterness not from detachment from society but too much dependence upon its merely superficial aspects. Elizabeth's irony of rich people is further highlighted by showing Darcy's pride as simple and easy. He has right to be proud because he has possessed large amount of estate and money and his fortune. This is vivified below:

His pride, said Miss Lucas, "does not offer me so much as pride often does, because there is an excuse for it. One cannot wonder that so very fine a young man, with family, fortune, everything in his favour, should think highly of himself. If I may so express it, he has a right to be proud" (15).

Mrs. Bennet, a low economic standard lady, tries to uplift her daughters' position by marrying with a rich person. This event also highlights social hierarchy in the society where some men are extremely rich, on the other hand, other men do not have such money. Then, poor people try to marry with a man of great fortune. The first movement of the novel is the marrying off of the elder Bennet girls. They have beauty and intelligence, but inconsiderable fortune. Mrs. Bennet's desire to have them married, reveals defect of her character in a richly comic manner, is both natural and

laudable Mrs. Bennet falls sick when she hears about Mrs. Bingley and request her husband to visit him. She says, "I am sick of Mrs. Bingley" (5).

Mrs. Bennet further compels her husband to go to nether field and visit Bingley. Her aim in life is to marry her daughters with a man of great fortune. This is not only her thought but represents the whole contemporary society and its behaviours. They are compelled to think and act in the manner of capitalist way. She further says, "If I can but see one of my daughters happily at Netherfield", said Mrs. Bennet to her husband, "and all the others equally well married, I shall have nothing to wish for". In one evening Mrs. Bingley danced with Jane twice that made Mrs. Bennet every happy and everybody admired her beauty in the dance. Jane also expressed her sister about her beauty in the dance. Jane also expressed her sister about her admiration to Bingley, "He is just what a young man ought to be", said she, "sensible good humored, lively and I never saw such happy manners ! – so much ease with such perfect good breeding" (11).

The above extract shows exaggeration of rich class people and their admiration but in reality it is vain. "Good breeding" represents high class people, who are rich in wealth and who are respected by men of low economic standard. Here, Jane, an intelligent beautiful girl represents poor class people but Mr. Bingley symbolizes high class people. If a man is rich in a society his bad activities are subdued but men of lower rank are not highlighted though they have good breeding in manner and intelligence.

Lady Lukas wishes that she would not care her own proud if she were as rich as Mr. Darcy. She says: "If I were as rich as Mr. Darcy" cried a young Lukas who came with his sisters, "I should not care how proud I was. I would keep a pack of foxhounds, and drink a bottle of wine every day" (14). This wish of a lower class

people to be rich can be found in every persons' mind. This is a wide-spreading phenomena that since poor people are suppressed and humiliated in every field of life, they wish to uplift their social standing through money. Rich men, enjoy all powers and facilities and sucks the blood of poor people. This act shows cruelty and inhumanity of capitalist society. Poor men are taken as a commodity and when they work, they're praised highly. But, when they do not able to work, they are thrown in the dustbin.

The entrance of a foot man with a note from Netherfield made Mrs. Bennet happy and optimistic. She wished that her dream would fulfill soon. Then, Jane, though it was heavy rain, obliged to go on horseback. Though, all of Janes's sisters felt uneasy to her situation but her mother was delighted thinking that Jane would easily familiarize herself to Bingley and soon would fall in love and marry. The event vivified the fact that money is more important than life. Though it was very hazardous situation, Mrs. Bennet felt delight in journey of Jane with heavy rain. Then Mrs. Bennet becomes angry and accuses Mrs. Bennet that if Jane dies it is because of her.

Pemberly serves as an image around which line of conflicts are drawn. To it characters respond it with their own kind of pride. The place shows superiority of Darcy and his praise by other people. Elizabeth makes an ironic remark that she was aware of Pemberly when she first loved Darcy. She replies, jokingly: "It has been coming on so gradually that I hardly know when it began. But I believe I must date it from my first seeing his beautiful grounds at Pemberly" (373). Elizabeth's remark seems straight forward on the surface; she intends it to a sarcastic but playful comment about her apparent materialize "marriage is a brutal economic fact in an essentially materialistic society". Elizabeth has been presented as a sort of girl who would not return love unless her suitor possessed those traits which Pemberly happens

to reflect and foster and then she only becomes conscious of being able to love Darcy since their meeting at Pemberly. Then prevalent motif of the novel is here once again emphasized. When Elizabeth connects the notion of her love and Pemberly. She reminds us to the relation of character to setting, the structural system of pride and prejudice which allows Jane Austen to accomplish our ends.

The title of the novel is the reference of Darcy's pride of his wealth and superior feeling which causes him to reject Elizabeth and her family, because of her low economic standard and Elizabeth's resulting prejudice, which is reinforced by Wickham's false story about Darcy. The morally significant conflict is between pride and vanity. Not between pride and prejudice. As developed in the book, the qualities of pride and prejudice contain both an opposition and an affinity. Pride is a detachment from other human beings in which the self is not seen as involved with others but as a superior to them, as unconcerned. Prejudice is the opposite of pride: the self is completely involved with others. Both qualities, pride and prejudice, results in a sever limitation of human vision and are essentially selfish in that they start from and egoistic attitude: one either serves oneself from others or limits one's concern for them to narrow self interest. Elizabeth and Darcy allegorize individual and society respectively. Elizabeth, reveals the energy, the impulsiveness, the respect for personal merit which characterizes individualism, while Darcy, with his sense of propriety and his noble family connections, stands for "society" or the established social codes. Mr. Collins' wish to marry a Bennet sister indicates his wish for estate and property of Mr. Bennet after his death. To earn something and to uplift his economic status, he proposes marriage to Elizabeth but she rejects him. Then, he wish to marry with Jane, but, she doesn't accept him. After then, he decides to marry with Charlotte Lukas and she accepts his proposal thinking that she will live a prosperous and happy life.

As Jane was going to marry with Bingley, her two sisters expressed their utmost joy and pleasure. Because not of any extra-ordinary qualities but because of his great wealth.

It was, moreover such a promising thing for her younger daughters, as Jane's marrying so greatly must throw them in the way of other rich men; and lastly, it was so pleasant at her time of life to be able to consign her single daughters to the care of their sister, that she might not be obliged to go into company more than she liked. (72)

Elizabeth's refusal of marriage with Mr. Collin causes Mrs. Bennet to be miserable. When, her duty was to marry her daughters with fortunate men, but she was in miserable situation in Elizabeth's rejection of Collin's marriage proposal.

"But I tell you what, Miss Lizzy, if you take it into your head to go on refusing every offer of marriage in this way, you will never get a husband at all— and I am sure I do not know who is to maintain you when your father is dead." (100)

Wickham familiarizes himself with Bennet family after meeting many time in their home. After many times' visit, Elizabeth feels attracted to him in such a way that she thinks, if he proposes her, she will marry with him. But Elizabeth's aunt, Mrs. Gardiner cautions her not to make hasty judgement because she warns Elizabeth that he has no sufficient money. Her opinion is that neither Elizabeth nor Wickhan has any fortune to make their life happy after marriage. This is also one incident which shows how money is the only one factor in determination of marriage between suitors. Charlotte Lucas's acceptance of Mr. Collin's proposal of marriage is for her comfortable life. She accepts the fact that Collins is neither sensible nor an agreeable man. she thinks that she will not happy but comfortable with him. This shows

supremacy of economic goods over human love. She never cares whether she will be happy after marriage or not but what she emphasizes that since she has few fortune, she will be comfortable with a man of great fortune.

She frankly tells that she is not a romantic girl with Elizabeth.

I am not romantic, you know. I never was. I ask only a comfortable home; and considering Mr. Collins's character, connections, and situation in life, I am convince that my chance of happiness with him is as fair as most people can boast on entering the marriage state. (92)

The above extract vivifies the fact that she has no romantic mood at all; what she needs marriage with Mr. Collins is about his wealth, character, connection, and situation.

Lady Catherine's manner of receiving of guest shows her consciousness about rank. She behaves with her guest discriminately and shows her superior its them. She speaks in an authoritative manner that symbolizes her pride of wealth. But, other guests are representative of lower class people, who must obey not showing any sign of revolt at all. In such remark, Mr. Collins advices others to wear superior clothes than others because Lady Catherine will not forget her concept about distinction of rank. It is stated below:

I would advise you merely to put on whatever of your clothes is superior to the rest, there is no occasion for anything more. Cady Catherine will not think the worse of you for being simply dressed. She likes to have the distinction of rank preserved. (145)

Lady Catherine's pride in music is also her feeling of superiority prevalent in higher class people. When Fitzwilliam talks about music, but she announces that no one enjoys music in England as she does:

Of music, then pray speak aloud. It is of all subjects my delight. I must have my share in the conversation, if you are speaking of music. There are few people in England, I suppose, who have more true enjoyment of music than myself, or a better natural taste. (150)

Fitzwilliam informs Mrs. Elizabeth that though Darcy is very rich man's son, he inherits very few property of his forefathers. So, Darcy, being a rich man, tries to marry with a wealthy daughter. He likes to have his own way very well" replies colonel Fitzwilliam. "But so we all do. It is only that he has better means of having it than many others, because he is rich, and many others are poor (160).

Mr. Darcy decides to Marry Elizabeth but he also thinks that she is inferior in her rank. He, sometimes, thinks about not to marry with her. This is an indication of cruelty of money, that does not care about love sympathy and other human qualities. His sense of her inferiority of its being a degradation of the family obstacles which judgement Gad always opposed to inclination were dwelt on with a warmth which seemed due to the consequence he was wounding, but was very unlikely to recommend his suit (165).

Mr. Wickham's character is revealed by Darcy when Elizabeth charges Darcy against his bad deeds to Wickham. Darcy reveals the fact that he had treated him earnestly. Similarly Darcy reveals Wicham's selfish nature by informing us that he eloped Lydia not for any good reasons but only to gain some money from her. "Mr. Wickham's chief object was unquestionably my sister's fortune, which is thirty

thousand pounds; but I cannot help supposing that the hope of revenging himself on me, was a strong inducement" (117).

After Darcy's letter, Elizabeth takes him positively. She thinks Darcy is acting negatively, but later she realizes the fact and expresses her repentance. "She grew absolutely ashamed of herself of neither Darcy nor Wickham could she think, without feeling that she had been blind, partial, prejudices, absurd" (181).

When Elizabeth visited Pemberly with Mr. And Mrs. Gardiner. She felt extremely delighted and repented of her rejection of marriage proposal with Darcy. Being overjoyed by the beauty of Pemberly she wished to join with Darcy next time for his proposal to her. This incident vivifies the fact that she likes material comfort and property than his love.

"And of this place", thought she, "I might have been mistress!. With these rooms I might now have been familiarly acquainted ! Instead of viewing them as the stranger, I might have rejoiced in them as my own" (212).

When Elizabeth knows that Lydia eloped with Wickham, she says, Wickham seduced her not for love but for money. While Wickham was a money minded man whose ambition was to marry a girl who would bring him a fortune. "All astonishment that Wickham should marry a girl, whom it was impossible he could marry for money; and how Lydia could ever have attached him, had appeared incomprehensible" (241). Elizabeth blames her parents about Lydia's elopement with Wickham because they had neglected their duty and didn't teach any good habits.

She has been never taught to think on serious subject; and for the last half year nay , for a twelve month, she has been given up to nothing

but amusement and vanity. She has been allowed to dispose of her time in the most idle and frivolous manner. (245)

Wickham and Lydia subplot and Wickham's demand of money to marry Lydia shows his money mentality. He is not showing human feeling to her. Mr. Wickham has agreed to marry Lydia, if he is provided a certain amount of money. Mr. Bingley's proposing marriage to Jane and her acceptance to it made all the members of Bennet family happy. Elizabeth was the happiest person in the family and other persons were happy as well. Here Bennet says to Jane: "In this occasion you are a good girl, and I have great pleasure in thinking you will be so happily settled. I've not a doubt of your doing very well together. Your tempers are by no means unlike" (303). At the same time, it is stated that,

Mrs. Bennet also shows her remark about this event. "Oh! my dear, dear Jane, I am so happy, I am sure I am so happy. I am sure I shan't get a wink of sleep all night. I knew how it would be. I always said it must be so at least." (304)

This marriage made all members of family happy because Jane is engaged with a man of great wealth and properties. He is a wealthy man who accepts her. The capitalist ethos shows that rich people are the incarnation of god and they must be respected, sorrow never captures them. But, it is false concept that a rich man is always happy. Happiness and sorrow are not related with rich and poor men. All must tolerate it. Nobody can escape from them in his life. It is sure to happen but only difference is that somebody suffers from it early and somebody suffers from it late. Similarly, Jane is so happy that she finds her most fortunate creatures in the world. She says, "I am certainly the most fortunate creature that ever existed" (305).

When Lady Catherine de Bourgh knew that Elizabeth was going to marry with Mr. Darcy. She became extremely angry. And, she informed to Elizabeth that Elizabeth was unable to marry with Darcy because of two reasons: one is that Elizabeth can't get marry with him as he is already engaged to marry Miss de Bourgh. Another most important thing about it that she is inferior in rank than Mr. Darcy and marriage of Mr. Darcy and Miss de Bourgh cannot be prevented because of a woman of inferior rank, and no importance in the social world. Darcy blames his parents responsible for his bad activities. He says that he has been spit by his parents who were themselves very benevolent and amiable persons but who had brought up him in such a way that he became self-centered. Then he thanks Elizabeth who helped him to change his habit. "As a child I was taught what was right but I was not taught to correct my temper. I was given good principles, but left to follow them in pride and conceit (332)".

This event emphasizes that rich men are so inhuman in their nature that they find themselves only men and except them are not men. They teach their children to behave with poor parent's children in a discriminate manner. So, Darcy's proud is not of his own but it is because of the contemporary social structure who taught him to do so. Though Elizabeth's mother disliked Mr. Darcy, She feels amused and happy after Darcy's proposal to Elizabeth, which is felt in the lines below:

Good gracious! Lord bless me! Only think ! Dear me! Who would have thought it! And is it really true? Oh! My sweetest Lizzy! How rich and how rich and how great you will be! What pin money what jewels, what carriages you will have! Jane's is nothing to it— nothing at al. I am so pleased— so happy. Such a charming man! (331)

This praise is not for him and his qualities but because of her greed of money that she thinks will make her daughter's life happy and prosperous. After marriage between Elizabeth and Darcy, Lydia sends letter to Elizabeth. In it, she expresses her thanks and happiness on such occasion. Lydia then says that Elizabeth will be happy and rich in days to come. "I wish you joy. If you love Mr. Darcy half as well as I do my dear Wickham, you must be very happy. It is a great comfort to have you so rich, when you have nothing else to do" (338).

The novel's heroine is Elizabeth Bennet, who comes from a respectable landed family but has not none of the amenities of an upper-class London upbringing. She and her older sister Jane are intelligent, well-bred young women, but her there younger sisters, encouraged by a flighty mother, are silly and flirtatious. As the Bennet daughters have only a tiny income and no brother to inherit the estate, their prospects for exceptional marriages seem slim.

The novel begins when the opportunity for such a triumph arrives in the person of a wealthy, single gentleman, Mr. Bingley. He rents the neighbouring estate of Netherfield. What a fine thing for our girls!" Mrs. Bennet exclaims. First several chapters cover social formalities observed in making his acquaintance, visits paid calls returned, invitations extended which occurs in a local ball of Hertfordshire. Mr. Bingley arrives with a party from London. Then he is immediately declared "good looking and gentleman like," But Mr. Darcy is considered as "a most disagreeable" man. The next morning, the two eldest Bennet sisters discuss the ball. Jane admits that she admires Bingley, who had paid particular attention to her.

Mrs. Bennet next social coup is Jane's invitation to line at the Bingleys'. In her welfare, She wishes for her daughter to stay longer so that she will be intimate with Bingley. She sends Jane to dinner on horseback with a rainstorm threatening. Jane

gets drenched, catches a bad cold and forced to live in bed for several days. The next morning Elizabeth visits her walking three miles through the muddy fields, that appearance of Elizabeth shocks miss Bingley. She criticizes Elizabeth behind her back but finds impossible to get Darcy to join in her criticism. Then, Elizabeth accepts an invitation to stay until her sister recovers. There, Elizabeth observes miss Bingley's pursuit of Mr. Darcy. She is amused by this display of snobbery.

The next day, Mrs. Bennet visits her daughter, showing motherly concern but much eagerness to please Mr. Bingley. Meanwhile Jane begins to recover, and Elizabeth observe with delight Bingley's sincere concern for her comfort. The drawing room drama continues in the evening. Elizabeth accuses Darcy of being self admired. Then he replies that Elizabeth's only defect is her tendency "wilfully to misunderstand" people. Here, Jane Austen sets out the two poles of her title. Mr. Darcy who suffers from pride, Elizabeth, impulsively disliking him, errors in her is of prejudice.

The stay at Netherfield soon ends and Bennets are caught up in another visit Mr. Collins, Mr. Bennet's cousin and heir to the estate, has announced a visit. Then Collins arrives and desires for a wife. He proposes marriage with Bennet sisters but none wish to marry with him. Later, Elizabeth and her sisters are introduced to Wickham. Then, Elizabeth meets Wickham during dinner party. She immediately likes his charming and open manner and is flattered when he narrates to her his unhappy past with Darcy. He tells her that the late Mr. Darcy had been his god father but present Darcy, who is jealous and spiteful had dishonourably ignored his father's will. Thus, Wickham had forced to join army. Elizabeth tells such things to Jane but Jane refuses to accept such false talks.

The ball, that takes place in chapter Eighteen challenges Elizabeth as she is obliged to dance with Mr. Collins. Then Mr. Darcy asks her to dance. Mrs. Bennet advertises Jane's engagement. The next day, Collins declares to Elizabeth but she refuses him. Suddenly, Elizabeth welcomes her friend Charlotte Lucas's visit, which lessens the tension in the house. Meanwhile Jane receives a surprising letter from Miss Bingley announcing the Netherfield party's sudden departure for London.

After two days, Mr. Collins, by seeing Miss Lucas's sympathy proposes to her. As a woman of little fortune, with dwindling hope of marriage, she accepts him. Elizabeth is saddened. Mrs. Bennet's surprise was extreme. More bad news comes from Miss Bingley who says that her brother will definitely stay in London, all winter.

In chapter twenty-five, Elizabeth's uncle and aunt from London, Mr. and Mrs. Gardiner arrive for Christmas, when Elizabeth discusses Jane's affair with Mrs. Gardiner, Jane is ordered to return to London with them. Mr. Collins' wedding follows soon after the holidays. Elizabeth wishes to visit Charlotte. Later Elizabeth notices that Wickham's attentions have shifted to a less pretty woman who has just come into an inheritance of ten thousand pounds.

After few days, Lady Catherine soon invites the party to dine. While meeting, Elizabeth is unimpressed by her snobbish, authoritative manner. Lady Catherine's daughter also turns out to be little more than a timid, sickly girl. After many days, Elizabeth meets Fitzwilliam, finding him a friendly, easy-mannered gentleman.

The next morning, Darcy finds Elizabeth alone. And, Elizabeth questions Darcy about Bingley's sudden departure from Hertfordshire. Then, Elizabeth is surprised of regular visit of Darcy, but, he is silent and uncomfortable. When her companions have left for dinner, Darcy suddenly arrives and declares his love to

Elizabeth that astonishes Elizabeth. He explains that he has struggled in vain against an attachment that would link him to an inferior family. Elizabeth counters by refusing him. Then Elizabeth accuses him of having ruined her sister's happiness and having destroyed the career of the noble Mr. Wickham.

Next morning, Elizabeth receives a long letter of Darcy who defends himself and explains that Jane had not been in love with Bingley. In the case of Mr. Wickham, he describes how his son of his father's steward had rejected his intended career of the church soon after Mr. Darcy's death. Instead, he had demanded compensation for the bequeathed living in cash, which Darcy had given him. When the money was gambled away, Wickham tried to improve his finances by eloping with Darcy's fifteen-year-old sister. Darcy had discovered the plot in time and saved her from disaster. But Elizabeth finds Darcy's story difficult to believe. When, she reconsiders Wickham's behaviour, she begins to see the truth. In a painful moment of self-recognition, Austen's heroine realizes that her vanity and wounded pride have led her to judge underservingly. "I who have prided myself on my discernment !" She exclaims. At home, Elizabeth tells Jane of Darcy's proposal and Wickham's dishonorable past. They decide to keep Wickham's character a secret because the militia is scheduled to leave in two weeks.

The Bennet sisters despair over the militia's departure until Lydia is invited by one of the officer's wives to visit them in Brighton. Elizabeth secretly advises her father against Lydia's trip but he lets her go. When Wickham leaves, life turns in normal situation. Elizabeth looks forward to a summer trip to the north with Mr. and Mrs. Gardiner. Then, Elizabeth visits beautiful estate of Pemberley of which she could have been mistress. The housekeeper who shows them around is sincere in her praise

of Darcy as master and brother. Then, suddenly, She sees Darcy coming from London. He is pleased to see her and comes near her that surprised Elizabeth.

Next morning, Darcy brings his sister to call on Elizabeth. Miss Darcy is a reserved girl of sixteen who struggles against her suyness. Then, Mr. Bingley arrives. Elizabeth notices that he shows no affection to his friends sister and still seems to think of Jane. Elizabeth spends the day thinking over Darcy's alteration in behaviour. Her own feelings towards him have changed from dislike to esteem and gratitude. In chapter fourty-six a letter from Jane announces a terrible calamity: Lydia has cloped with Mr. Wickham. Mr. Bennet has gone to London to look for them. As Elizabeth finishes the letter, Darcy enters. She tells him about the news and, he is shocked, and distracted. Then, it is discovered that Wickham owes money to almost every local tradesman. A letter of condolence arrives from Mr. Collins, who helpfully observed that "the death of your daughter would have been a blessing in comparison to this".

Later, a news comes from Mr. Gardiner and who informs about the couple's thinking as they are to be married and Mr. Bennet is to pay only a small yearly allowance in return. Mrs. Bennet wish for their marriage. Many days Uter, Lydia gets married with wickham. Then, Lydia describes her weeding to Elizabeth and informs about Darcy's presence. Then, Elizabeth learns that Darcy gave some money to wickham to marry with Lydia. After few days, party is planned, where Bingley continues to admire Jane Mrs. Bennet uses all her powers to get the lovers alone, and when she succeeds, Bingley proposes and Jane accepts his proposal. In the midst of their happiness, Lady Catherine arrives that surprised Elizabeth. And she accuses Elizabeth about her secret engagement to Darcy. Then she informs that Mr. Darcy is going to marry her daughter. Then, she leaves the place.

Several days later, Darcy returns and calls on Longbourn with Bingley. On this occasion, Elizabeth thanks Darcy for what he has done with Lydia. Then, Elizabeth tells him about her own change of heart towards him. Both of them realize their faults. The next evening, Darcy asks Mr. Bennet for Elizabeth's hand. Her father calls her to the library, troubled by Elizabeth's unexpected engagement, but is reassured of her sentiments. Mrs. Bennet is astonished to learn that the disagreeable Mr. Darcy is to be her son-in-law. Then, they happily unite together.

IV. Conclusion

In every society, there are varieties of men who are different from others not only from their facial expressions, castes and other features but in their socio-economic base. All members of society do not possess equal property, earning and factories categorizes men in different social class. This unequal distribution of wealth creates antagonism and conflict between two classes. Lower class people realize their suppressed, oppressed situation and they try to own the property that capitalists possess and try to distribute it to all equally. The conflictless life can not be imagined where there is unequal distribution of wealth and men's interest, choices concepts, practices, behaviours, manners, way of life, thinking do not match. The culture, language, and ways of life one lives is negated by others.

Jane Austen's novel, *Pride and Prejudice* can be examined from the perspective of existing two different classes. One, who earns living by working and others are aristocrats. Mr. Bennet is a man of low economic standard but he has to marry his daughters anyhow that is very difficult to him. The society is so corrupted in wealth that a girl, no matter, how intelligent and beautiful she is but she is neglected. Society forces men to praise people of high economic standard. In opposition to this, Darcy is a representative of wealthy person, who denounces men inferior to him. He is proud and naughty and separates him from lower class people. It is not his fault. He is made to think in such a way that he is different from others in society. The contemporary social structure of the time accepts hierarchy of society and unequal distribution of wealth. Where one enjoys and another suffers.

Marx vehemently denounces such social structure and wishes for the classless society where none is superior and inferior but all are equal. In capitalist society, one enjoys the wealth and other economic properties and sucks the blood of labours but,

on the other hand, another has to work from day to night without any stoppage. But, a man of labour is not do not get good amount of money and other economic goods.

The consciousness of people is guided by materialistic view. The lower class people wish for upper class way of life and their living standard. And upper class people and their consciousness is supreme and they hate other people lower from their economic standard. This happens because of the society and its ideology that compels men to think in one-sided way.

Thus, the novel, *Pride and Prejudice* can be read through the perspective of class-consciousness. In it, cruelty, inhumanity, barbarity in capitalist society is shown. Reality of human beings are overshadowed through ideology, Mr. Darcy is read as a man of wealth and who symbolically represents the whole Bourgeoisie society, and its cruelty upon innocent labourers. Misery, pain, and pitiable situation of poor people in a capitalistic society is clarified through the character of Mrs. Bennet, who represents men of low economic status. Similarly unequal distribution of wealth and its negative effect upon human beings is also highlighted.

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