

Chapter - one

Introduction

This research is on the novel *The Jungle* by Upton Sinclair, and focuses upon the issues of the exploitation or being victimized. In order to get good place, job and earn good living, Rudkus along with his kiths and kins has moved to America where he gets work at the Chicago Stockyard. Ona, wife of Rudkus, too does her best in the vast jungle of people in Chicago to find her place to do the job. Though they get the place and job, lots of torments and hazards are there to be faced by them. All sorts of vices like exploiting others, seduction, loot, corruption and so on can be seen vividly in Chicago Stockyards. The working class proletariat is not getting proper food and shelter whereas those who call themselves masters are exercising and consuming all sorts of facilities. It is because of the Capitalistic ideology and mode of production which frames in such a way that the reality is always doomed to be opposing to the working class people. Rudkus, finding revolution the best way, organizes himself in the union so that they will be free completely and the real fruit can be achieved by the real producer. In Socialism, all the means and modes of production are controlled by the working class proletariats and thereby they become the real master of the things they produce.

The vivid picture of exploitation and victimization can be seen everywhere. Rudkus as a protagonist in the novel tries his best to get success but nothing comes to his hand. Despite the protagonist Rudkus's innumerable efforts to get success, he is doomed to fail because of the Capitalistic norms and values and, this, in turn, shows how Capitalism succeeds in victimizing the individual. Though Rudkus becomes father, he cannot be happy and cannot control himself punching to the evil Connor who seduced Ona time and again and made her pregnant. The panic stricken life

conditions: Rudkus is arrested time and again; Ona is seduced and becomes pregnant; they run out of money and thereby out of food; they have rent overdue and are almost starving and have no medical treatment and Ona's death and so on leads Rudkus involve in union and thereby revolt against the ruling class. It is the Capitalistic society which makes individual efforts to uplift go in vain. As Rudkus is cheated, abused and oppressed at every steps; he suffers all sorts of privation; the only way to get right is the way to socialism which can be settled by the socialistic revolution.

Marxism, a set of theories, embracing different sectors like economic, political, philosophical etc, aims at establishing the communal society under the working class dictatorship upsetting the apple cart of capitalist bourgeoisie as it gives priority to the privatization and individualism. The capitalist mode of production exploits others for accumulating wealth and power so that they could be supreme and powerful. The overwhelming majority of working class people are selling their labour to the capitalist based factories and industries where they are highly mistreated, sucked, beaten, and there by lost everything they have got. The condition of working class people is so rough that the only way to join hand-to-mouth is their labour where as a few number of so-called masters suck the vast majority with out any efforts. The hypothetical aspect of this research is that as there is much exploitation to the working class people, they, in turn, revolt against them.

Marxism as it intends to establish Communism disproves the bourgeoisie ideology, its economic, political and social mechanism. It strongly opposes bourgeoisie by raising voice in favor of proletariats by which all sorts of means of production can be drawn to the proletariats from the capitalist bourgeoisies. The best way to establish Communism, according to Marxism is the way of socialistic revolution; as the oppression and exploitation from the bourgeoisie side reaches the

excessive point. The social revolution of the proletariat against the bourgeoisie result to the overthrow of bourgeoisie from all sorts of power establishing the dictatorship of proletariat as it clearly mentioned in the famous ground breaking political treatise by Marx and Engels, *The Communist Manifesto (1848)* as "the proletariat have nothing to lose except their chain, but they have a world to win"(43).

The intention of this research is to expose the evils of the capitalistic system which nets the proletariats in such a way that there is no possible outlet to enslave them. On the one hand, some handful of capitalist bugs are busy sucking the blood and sweat from the all working class and on the other, the same capitalistic norms and values stress the enhancement and modification in its forms as it is seen as neo-colonialism and imperialism.

This thesis is divided into four chapters. The first chapter is a general introduction to the area of this research and the whole direction this research is going to take. The second chapter is an outline in brief, the Marxist Perspective upon the Capitalistic nature of accumulating wealth by exploiting the working class people. This research work is based on the assumption that the pains and sufferings, the torments that Rudkus faces are the result of capitalist's dominating nature, the nature of exploiting others to get more benefit. In the third chapter, the close reading of the text will attempt to reveal the issues of all sorts of exploitation to Rudkus and to all his near and dear. The final chapter will present and illustrate the finding of this research in brief.

The significance of this research is that it will enable the reader to comprehend and appreciate the incredible achievement Sinclair made in *The Jungle*. By sorting out the issues of exploitation, rape, murder and different types of other vices, this

research also intends readers to understand the ground reality of capitalistic norms and values as it gives priority only to money.

Chapter - Two

Marxist Literary Approach

Marxist Literary Criticism is related to sociological, political and philosophical theory of literature that treats within a larger framework of social reality. As Marxism itself is a highly complex subject, so is the Marxist literary criticism. Karl Marx, in association with Frederic Engels invented radical social, economic and political theories which are still tremendous and groundbreaking is known as Marxism. Marx formulated the most revolutionary and scientific theories in the time of tremendous socio-economic changes resulted from the scientific discoveries and establishment of large scale industries. Marxism clearly disproves the bourgeoisie economic, social and political system establishing the autonomy of the philosophy of proletariat. They initiate the movement against the elite groups who possesses abundance of wealth. The emancipatory movement, a campaign initiated by Marxism aims at altering the then social strata i.e. by abolishing and seizing wealth political and legal power from the grip of bourgeoisie class to the working class. Thus, Marxism is a political theory that advocate class conflict of the proletariat against the ruling class until the political power is seized and socialistic society is established.

Marxism aims at establishing the complete free and fair society with complete order. For this, the handful capitalist are needed to be terminated as they are sucking the blood from all working class and other lower class people. Marxism with Marx's rigorous effort brought pivotal change in bourgeoisie ideology. His theories that aim at intensifying the inevitable process of change brought considerable change in the concept of art and literature as well.

Marxism treats literature as an expression of socio-economic life, as it is in reality and verdicts on the basis of how far it has functioned. Though it is primarily a set of theories of social, political and revolutionary philosophies, it treats art and literature with special care. Most of the theoreticians believe that literature has social as well as political implications and it must be committed on the behalf of common people. It should be used for the advancement of society.

Marx and Engels found to raise some basic questions about art, literature and their relationships to the society. Similarly, the relationship between them has some vacuum for the discussion about base and super structure. According to Marxism, base affects the superstructure and with the change in base, superstructure also automatically gets changed, especially to opine the change in socio-economic relations brings change in ideology, politics, religion, art literature and so on. They believe that each economic structure like feudalism, capitalism or socialism of society leads to its own type of social organization and production of its own literature, art, culture and religion. So, the basic characteristic of art and literature is determined by socio-economic factors.

As Marxism is a set of theories or a system of thought developed in response to the western industrial revolution and the rise of industrial capitalism, it is pretty complicated that the Marxists want to analyze social relations in order to change them; as it was decaying, in order to alter what they see are the gross injustice and inequalities by capitalist economic relations.

For the study of Marxism, Marx is the first and vital key figure whose rigorous views, opinions about class, society, history etc. have long lasting importance. Marx, with Frederic Engels, propounded the *Communist Manifesto* (1848) which is taken as the Manifesto of all time by Communist Parties; put their strong and benevolent

aspect of class struggle as it is the key factor of the history of society "The history of all hitherto existing society is the history of class struggle"(32). The most and foremost point that is to be noted is the term "class struggle". From the very history of society, there has been class struggle. There are two classes as opposing to each other. And among those classes the upper class, exploiters always dominate the lower class, exploited, by different means. The society where we live is divided into the classes of exploiters and exploited. The same exploiters are very tiny in group where as exploited or oppressed form the overwhelming majority. At the primitive time, there didn't use to be class division as there was no state and thereby no sign of oppression and oppressed. As there was no state and no exploitation this age is called the age of "primitive communism".

In the course of time in history, human labour powers the capacity to produce products in large scale and there emerged the new labour forces i.e. slaves provided by war. Thus, the first social division of labour took place in society into the classes of masters and slaves, exploiters and exploited: Engels writes:

The increase of production in all branches [. . .] gave human labour power the capacity to produce a larger product than was necessary for its maintenance. [. . .] it was now desirable to bring a new labour force. War provided them prisoners of war were turned into slaves. With its increase of the productivity of the labour and there fore of wealth and its extension of the field of production the first great social division of labour was bound in the general historical condition prevailing to bring slavery in its train. From the first great division of labour arose the first great cleavage of society into two classes: Masters and slaves, exploiters and exploited. (*The Origin* 194)

Summing up the historical process of the origin of class, he further writes, "out of the first great social division of labour arose the first division of society, into two classes: masters and slaves, exploiters and exploited" (194). The division of labour and thereby division of society into classes of two poles; haves and have not, the society has become entangled in a contradiction with in itself. The slave owner, owned all the means of production, the land and implements rules over the slaves, owned nothing except their labour. As the relation of the production in the new system determined their position in two opposite camps, conflict began. In slavery, the state defended for the slave owner and was only recognized as citizen with rights. So, the state allowed the slave owners coercing the slave.

Feudalism follows the age of slavery. The form of exploitation is changed but the society is remained same as before; divided into the classes of exploiters and exploited. Feudal landlords and peasant serfs occupy the place of slave owners and the slaves respectively, "As far as the peasant-serf was concerned class oppression and dependence remained but it wasn't considered that the feudal landlord owned the peasants as chattels but that he was only entitled to their labour and to compel them to perform certain services" (Lenin *The State* 8).

In the course of time the form of the exploitation is changed as mentioned above. The form of slave owners are fulfilled by the landlords whereas the slaves by the peasants-serfs. The stratification of the social structure in feudal society however became gradually more complex than in slavery system. Besides the peasant-serfs, artisan, small peasants, journeymen and later on burghers were other working class people who also had their own small property. Likewise, feudal lords, guild masters, aristocrats and priests were the ruling class people. Only the replacement of slave owners and slaves into the landlords and serfs are seen.

With the contradiction in front, the feudal relation of production was overthrown by a number of bourgeoisie revolutions and society stepped into capitalism under which the bourgeoisie and the proletariat stood against each other as the principal antagonistic classes. Along with the advancement of trade and commerce, the global market and the money circulation arise a new class with in feudal society- the capitalist class, the bourgeoisie:

The owners of capita, the owners of the land, the owners of the mills and factories in all capitalist countries constituted and still constitute an in significant minority of the population who have complete command of the labour of the whole people, and consequently, command oppress and exploit the whole mass of labourers, the majority of whom are proletarians, wage workers, who procure their livelihood in the process of production only by the sale of their own workers lands, their labour power. (Lenin *The State* 9)

It is crystal clear now that the age of capitalism replace the as of feudalism as the age of feudalism replaced the age of slavery before. Some few numbers of capitalists began to exploit the overwhelming majority of working class people the proletarians. The exploited class tried to free itself from the supression, against which the exploiters used force to supress them. Though there is lack of maturity in form, the state from the very begining of the class society served the interest of the ruling class to continue the exploitation over labour force of the working class people. Again the way of exploiting changed but the class antagonism still remained.

Marxism aims at establishing the class less society by overthrowing exploiters, the landlords, the capitalists and their rights of ownership but it is also needed to abolish all the power exercising by them and the whole system of private ownership

of the means of production. As all the means of production are under the grip of capitalists, it needs to be brought under the grip of working class people by abolishing all the private property and make it national property.

Lenin opines:

[. . .] in order to abolish class completely it isn't enough to over through the exploiters, the landlords and capitalists, not enough to abolish their rights of ownership: it is necessary also to abolish all private ownership of the means of production, it is necessary to abolish the distinction between town and country as well as the distinction between manual workers and brain workers. (*Great Beginning* 13)

As Marx and Engels posits the concept of dialectical materialism that the development arises from the struggle, contradiction, inside a thing. The struggle between the classes is the internal contradiction of society which forwards its development. Marx and Engel write in their famous political treatise the *Communist Manifesto* as:

The history of all hitherto existing society is the history of class struggle. Freeman and slave, patrician and plebian, landlord and serf, guild master and journeyman,[. . .]oppressor and oppressed stood in constant opposition to one another carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, Either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. (32-33)

As the society consist two classes of exploiters and exploited, the later one have done many great revolts against the former one to throw off their oppression. The overwhelming majority of serfs who were compelled to the handful minority of

the landlords in feudalism did many revolts against the lords to overthrow their oppression. Lenin states:

The whole epoch of feudalism was likewise marked by constant uprising of the peasants. For example in Germany in the Middle Ages the struggle between the two classes the landlord and the serfs assumed wide dimensions and was transformed into a civil war of the peasants against the landlords. You are all familiar with similar examples of repeated uprisings of the peasants against the feudal landlords in Russia. (*The State* 15-16)

A small handful of capitalists exploit the large number of mass of proletarians as it is the age of the capitalism. As the form of exploitation changed than feudalism, the new form of struggle in place of old one, arise. Bourgeoisie and proletariats are the two great antagonistic poles directly facing each other in constant attempt of the proletariats to throw of the bourgeoisie society. Marx and Engels, sketching the character of class antagonism in capitalism, write:

The modern bourgeoisie society that has sprouted from the ruins of feudal society hasn't done away with class antagonism. It has established new classes, new conditions of oppression, and new form of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possessed, however this distinctive feature; it has simplified the class antagonism. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other; bourgeoisie and proletariat. (*Manifesto* 33)

Thus, the principal class struggle in a bourgeoisie society is between these principal classes, though there remains another class- the middle class- consisting of

the development of capitalism, naked and brutal bourgeoisie exploitation makes the members of this class "sink into the proletariat". Proletariats are the people who owned nothing themselves. They are the wage - labourers, paupers and property less people. Marx and Engels characterize this class that they are the people:

Who live only so long as they find work, and who find work only so long as their labour increases capital. These labourers, who must sell themselves piecemeal, are a commodity, like every other article of commerce and are consequently, exposed to all the vicissitudes of competition, to all the fluctuations of the markets (*Selected* 1.114)

In order to establish the classless society, the dictatorship of the proletariat plays very crucial role as it is also a period of class struggle. The proletariat continues the class struggle until class is abolished under different circumstances in different form and by different means. The social significance of the dictatorship of the proletariat, socialization, means in the first instance no more than that this domination will be taken out of the hands of the capitalist. But as far as the proletariat- regarded as a class- is concerned, its own labour now ceases objectively to confront it in an autonomous, objectified manner. Though the fact that the proletariat take over simultaneously both all labour which has become objectified and also labour in the process of becoming so, this opposition is objectively abolished in practice. With it disappears also the corresponding opposition in capitalist society of past and present whose relation must be changed structurally.

Lenin points, "[. . .] the dictatorship of the proletariat is also a period of class struggle which is inevitable as long as classes haven't been abolished [. . .] The proletariat doesn't cease the class struggle after it has captured political power but continues it until classes are abolished" (*Great Beginning* 12-13).

As mentioned above, the class struggle is the history of society. The complete abolition of classes is only possible after the communism, Marx and Engels mainly employed for the requirement of materialistic dialectics and historical materialism. Though formulated by Hegel, Dialectical materialism is digested and procreated and applied at all sorts like nature, human beings as well as human society. Law of Contradiction, Law of Negation of Negation are the major components that can be taken as the basic fundamentals of materialistic dialectics.

The progression, development or motions are the regular and continuous process of contradictoriness inherent in every process or matter or being or thought. As Engels definition in *Dialectics of Nature*, it is "the law of interpretation of opposites"(62). He writes:

Dialectics has proved from the result of our experience of nature so far that all polar opposites in general are determined by the mutual action of two opposite poles on each other, that the separation and opposition of the poles exists only with in their mutual connection an union, and, conversely, that their union exists only in their separation and their mutual connection only in their opposites. (72)

Contradiction is the force prevalent both in natural and human history, for it provides the ceaseless impetus for change i.e. progression in frequent resolution of polarity with reciprocal emergence of new poles. In terms of contradiction of Capitalistic mode of Production, it is the contradiction between public and private character of production. So, the basic contradiction of capitalist mode of production is the "contradiction between the social character of production and the private capitalist form of appropriation" (Afanasyev 209). Thousands and millions of workers concentrated at large plants take part in social production, where as the ripen

fruits of their labour are possessed by a handful number of owners of the means of production. Moreover, in order to have refinement and increase of production, huge machines displace a large number of workers from the industries. The very contradiction gives rise and uplift to the crisis and unemployment and causes fierce conflicts between the bourgeoisie and the proletariat that prepares the economic base for the social revolution. The fierce battle between two opposing classes, Marx and Engels assume in the Communist Manifesto that the working class people, proletariat, is sure to get victory, abolish all sorts of capitalistic production relations and introduce the socialistic mode of production.

Engels reveals the universal character of contradiction complimenting different inventions in natural science with his dialectical method. He views the contradiction with in the motion itself and says, "Motion itself is a Contradiction" (*Anti –Duhring* 152). It is because of the law of contradiction; Motion is something and something else at the same time. Life itself is full of contradictoriness for Engels: it "constantly asserts the resolves itself, so the end of this contradiction, the cessation of this unity and conflict means death" (*Anti –Duhring* 153)

The law of transformation of quantity into quality is a significant law of dialectics, which implies the law of contradiction to explain the development of matter, subjective and objective. Every motion is the manifestation of contradiction in matter, and that is carried out by quantitative and qualitative change in proportion of the reciprocally present contradictory opposites. Engel's outstanding definition about the law in Dialectics of Nature involves the "qualitative changes can only occur by the quantitative addition or quantitative subtraction of matter or motion. Engels in the *Dialectics of Nature* writes:

Change of form of motion is always a process that takes place between at least two bodies, of which one loses a definite amount of motion of one quantity. [. . .], while the other gains a corresponding quantity of motion of another quality (mathematical motion, electricity, chemical decomposition). Here, therefore, quantity and quality mutually correspond to each other. (63-64)

The law of Negation of Negation, a theory expounded by Hegel, governs the evolutionary process. He affirmed in *Logic*, his famous treatise, "Nothing that is opposed to something, the nothing of any something, is a determinate nothing" (qtd. in Engels, *The Dialectics of Nature* 221)

For Engels, "negation of negation" is "an extremely general [. . .] law of development of nature, history and thought" (*Anti-Duhring* 179). The inherent contradictoriness in every phenomenon gives birth to new phenomenon; consequently the new, already occupied with innate contradiction. This is called the law of negation of negation. The regular chain of motion towards the higher synthesis is implied in the interplay of negation of negation, where in the first positive thesis, that later becomes regressive in the process of motion, is negated by the progressive antithesis resulting the new synthesis and later this synthesis to become the thesis be negated by new emergent antithesis.

"Negation" is a positive factor that makes the old one new and sets the phenomenon in motion. So, "negation" itself is factor of generating existence in every matter of phenomenon. As every matter consists or inherent contradiction as a mode of motion, the "negation of negation" is eternal and long lasting chain of process of evolution. Negation of negation doesn't mean just to negate as in the etymological

meaning of the word, but it is the process in which the negated too is present along with the forthcoming modifications.

Labour is a major term that Marx defines in his famous political and economic treatise *Das Capital* as "a process in which both man and nature participate, and in which man of his own accord starts regulates, and controls the material reaction between himself and nature" (2:135). The involvement of human subject with external world and subsequent modification on both is mainly carried out by labour process.

Historical materialism seeks to explain the underlying contradictions and forces for the development of social human being. The labour principle understands the basic development of labour in historical course to a negative power that negates the labour itself and social development. In the Marxist analysis of labour under capitalism that there emerge the antithesis between the isolated individual and the abstract generality with in which he finds mediated relation between his work and society. And it is important to emphasis that in every immediate and abstract form of existence as it is simply given, too, we find bourgeoisie and proletariat placed in an immediately similar situation. But it appears that while the bourgeoisie remains enmeshed in its immediacy by virtue of its class role, the proletariat is driven by specific dialects of its class situation to abandon it. The transformation of all objects into commodities, their quantification into fetishistic exchange values is more than an intensive process affecting the form of every aspect of life. The productive forces and the production relation develop into contradictory opposites according to the division of labour in class societies and this in turn leads to social revolution.

As aforementioned above, the clash between two antagonistic forces represents two poles of economic skeleton in which the bourgeoisie exploit the

proletariats for their own sake by different means. The contradiction within a society, grown to antagonistic forces, necessarily gives rise to the social changes in dialectical negation. Marx recognized the negation of negation in *Capital* as:

The capitalistic mode of production and appropriation, and consequently capitalist private property, is the first negation of individual private property based on one's own labour. The negation of capitalist production is begotten by itself with the inexorability of a natural process; it is the negation of negation. (2:144)

The whole human history is the product of human labour. Marx opines, "The whole of what is called world history is nothing but the creation of man by human labour, and the emergence of nature for man; he therefore has the evident and irrefutable proof of his self-creation, of his own origins" (*Economic and Philosophical Manuscript* 139)

From the history of society, there has been class struggle. At the very beginning, the slave owners, landlords and now in modern time, the bourgeoisie, capitalist exploits by different means. One of the hottest disputable issues among many is labour exploitation by the capitalist bourgeoisie to the working class proletariat. Proletariat works for other not for themselves. In the social division of labour, two conditions are emerged by which in turn leads to social revolution. First, the society especially the capitalist society destroys the creativity of labour and second it results the relationship of human being as master and servant, exploiter and exploited therefore sets them in unavoidable enmity.

Under the special circumstance in capitalism, Marx identified necessary conditions for social revolution; the bourgeoisie industries and factories suck the blood and sweat of the proletariat. In capitalistic mode production, the labour

relationship turns into regressive, panic and most horrible for the worker. This also leads to the alienation of the worker. The working class people work for the benefit of his master though he needs to get much rather than he is getting. As mentioned above, bourgeoisie itself is the cause for the way to social revolution. The proletariat destroys both the bourgeoisie superstructure and the foundation of exploitation.

Afanasyev, in his book *Marxist Philosophy: A popular Outline* explains, "The socialist mode of production, in contrast to the Capitalist, is based on social ownership and is incompatible with exploitation" (211). Hence, slowly and gradually when the base of exploitation diminishes, the existence of classes too disappear since the social character of production under socialism corresponds to the social ownership of the means of production.

In class social systems, the oppressing classes live by exploiting the oppressed class. So, there are no chances of social equality with the oppressing classes. In bourgeoisie capitalistic industries and factories, a working people gets value as a commodity that how much he gives the output. There is no love, feeling, and sense of social security. He or she does their job in order to live where as to whom they work employ them for the profit. So, the working people are just a commodity and a part of a capital. The bourgeoisie has brought all morality, all ethics of human relationship hitherto established in course of the evolution of human civilization, to the ground. Nothing remains other than cash payment. "The spirit of the individualism, self interest, the thirst for profit, hostility and competition make up the essence of bourgeoisie society," Khrushchov said (qtd. in Afnasyev 365). Losing all human ethics and morality, the capitalist bourgeoisie, therefore treats labour as 'a commodity' like every other article of commerce. In the same way, Marx and Engels write in the *Communist Manifesto* as, "[. . .] a class of labourers, who live only so long as they

find work, and who find work only so long as their labour increases capital. These labourers, who must sell themselves piecemeal, are a commodity, like every other article of Commerce..." (41).

In capitalism, the worker sheds ones blood and sweat to produce the object; but when the object is ready to use; it goes beyond the reach of the worker. The workers are bound not to touch; they can't, as they lie under somewhere within their own production due to the capitalists' profit motif. The only productive forces of modern civilization, the proletarians, by nature, live on their own wage which is too less in proportion to their productive labour power. They are suppressed nearly to death by the naked and brutal bourgeoisie exploitation that transforms them into a commodity of the bourgeoisie market, like any other commodity of the market. "The workers exchange their commodity, labour power, for the commodity of the capitalist, for money," wrote Marx (selected I 152). So, they get a few pennies from which the capitalist get much. As Marx describes in *Economic and Philosophic Manuscript*:

The more the worker produces the less he has to consume; the more value he creates the more worth less he becomes; the more refined his product the more crude and mishappen the worker; the more civilized the product the more barbarous the worker[. . .]. Labour certainly produces marvels for the rich but it produces privation for the worker (97).

Marxism strongly opines as there is much exploitation or when the crevasse between haves and have not increases, the have not group have only the way of involving in revolution as "revolt is the people's right". Afanasyev in his famous book *Marxist philosophy: A Popular Outline* explains the law of social contradiction and that leads to the social revolution, "The retarding role of the production relations

is felt more and more, and the contradiction between the two becomes more acute, growing ultimately into a conflict. Social revolution becomes necessity in order to destroy the old production relation in order to introduce new ones" (203).

The working class people as they are working for others i.e. alienated from their labour, they have nothing. Marx and Engels in the *Communist Manifesto* write, "The proletariat have nothing to loss except their chains but they have a world to win" (43).

The victory of any movement or revolution depends upon its cadres, the working class people. As the exploitation increases, the proletariat resist against the bourgeoisie capitalist. The only way to establish socialism is the way of the dictatorship of proletariat, through the revolution, maintains all sorts of equality and chances to all the people as well it provides the equality in distributing resources as well as providing proper security. Socialism as opposed to capitalism focuses upon the nationalization of all sorts of private property by which all the people can be treated equally. The establishment of socialism according to the Marxist is the best way to imagine best things.

George Lukacs, one of the most prominent Hungarian Marxist critics, views society as to be brought under the proletariat grip so that the social justice can be maintained. Lukacs rejects romanticism, criticizes naturalism which tries to reproduce photographic picture of life. Similarly, Lukacs disproves the modernism as it is far beyond in the direction of subjectivity. As a true Marxist his focus mainly goes up on the socialization; socialization of all sorts of private property and abolishment of power to the hands of proletariat, by class. His views go against the capitalist bourgeoisie which, in his own words, "produces and reproduces the

capitalist relations; on the one side the capitalist, on the other the wage-labourer. He in his book, *History and Class Consciousness* views:

[. . .] overlook the fact that Capitalist production as a continuous connected process, a process of reproduction, produces not only commodities, not only surplus value but it also produces and reproduces the capitalist relation; on the one side the capitalist, on the other the wage-labourer. (249)

For Lukacs, while talking about an art and artist, the only use of types allows social reality to be properly described a true artist is the one who is successful in depicting the social and historical reality objectively through his literary work. In Lukac's view, reality reflected in any literary work should be similar to the one reflected in human consciousness. Lukacs always emphasizes that there must be some formal correspondence between the literary work and "dialectical totality". The Marxist philosophy, as a whole, itself insists that literature closely corresponds to reality. Thus, according to the Marxist point of view, art that is originated in the society must have social significance.

Walter Benjamin, another notable German Marxist critic, was associated with the Frankfurt school. His famous essay *The Work of Art in the Age of Mechanical Reproduction* Benjamin posits the argue to resist the influence of bourgeoisie art proposing revolutionaries have to "become producers in their own artistic sphere" (qtd. in Seldon 37). Benjamin opines his voice against the Capitalistic mode of production which unfairly distributes the production. He approaches up on Marx's view and declares that the process of exploitation to the proletariats by the bourgeoisie is the process to abolish Capitalism itself. He argues:

[. . .] Marx directed his efforts in such a way is to give them prognostic values [. . .] the basic conditions underlying Capitalistic production and through his presentation showed what could be expected of Capitalism in the future. The result was that one could expect it not only to exploit the proletariat with increasing intensity, but ultimately to create conditions which would make it possible to abolish capitalism itself.

(34)

In the decade of 60, the influential and remarkable Marxist critic Louis Althusser assimilates structuralism then contemporary religious, legal, political and literary institutions. He views the structure of society as a whole by ideological state apparatuses. In his famous essay entitled *Ideology and Ideological State Apparatuses*, Althusser remarks Marx's notion of ideology:

[. . .] an imagery assemblage, a pure dream, empty and rain, constituted by the 'Days' residues from the only full and positive reality, that of the concrete history of concrete material individuals materially producing their existence [. . .] represents the imagery relationship of individual to their real conditions of existence. (153)

According to Althusser, the ideology signifies the imagery ways in which man experience the real world, which is of course the experience that the literary works of art give what it feels like to live in particular conditions. For him, the ideology bounds with the subject that man is an ideological animal by nature – meaning that people define themselves as human by the help of ideology. He writes, “the category of the subject is constitutive of all ideology in so far as all ideology has the function of constituting concrete individuals as subjects” (160).

Raymond Williams, a dominant British Marxist, in his penetrating work *The Long Revolution* doesn't believe in structuralist and post structuralist theories.

According to him, there is much similarity between art and ordinary day to day communication. Explaining artistic creation from Marxist Point of view, he vividly justifies the inseparable relation between art and ordinary experience. For him, society and social activity is very landmark for art like other communications. Art can't be set apart from reality and thus it is a part of the social organism. He writes:

It is totally wrong to assume that political institution and conventions are of a different and separate order from artistic institutions and conventions. Politics and art together with science, religions, family life and the other categories we speak of as absolutes, being in a whole world of active and interacting relationship which is our common associative life. (39)

Another leading Marxist critic, an English Terry Eagleton views the text especially literary text that may appear to be free in its relation to reality but it isn't free in its use of ideology. Ideology here refers to all the systems of representation which shape the individuals' mentality.

Eagleton, in *The Ideology of the Aesthetic*, writes, "Ideology isn't the first place a set of doctrines; it signifies the way men live out their roles in class. Society the values, ideas and images which tie them to their social functions and so prevalent them from a true knowledge of society as a whole" (15).

Eagleton, in terms of ideology, rejects Althusser's view that literature can distance itself from ideology. For him, literature is a complex reworking of already existing ideological discourses. Literature and ideology, for him, both is the object of scientific interpretation. As he writes:

In any society ideology has a certain structural coherence. Because it possesses such relative coherence [. . .] and since literary texts 'belong' to ideology, they too can be the object of such scientific analysis. A scientific criticism would seek to explain the literary work in terms of the ideological structure of which it is part, yet, which it transforms in its art; it would serrate out the principle which both ties the work to ideology and distances it from it. (23)

Eagleton's concept as literature, literary criticism or its theory and politics is inseparable. The literature and the theories related to it evokes the scenes and scenarios, feelings and sufferings, day to day life reality and this in turn meets the relationship with politics as politics itself is also the day to day phenomenon. As he writes:

[. . .] all criticism is in some sense political [. . .] socialist criticism and feminist criticism are of course, concerned with developing theories and methods appropriate to their aims they consider questions of the relations between writing and sexuality or of text and ideology, as other theories in general do not. (212)

As time and society has been changed than the classical period, the form of the class struggle, worker-producer relation, the product-worker relation also has been changed in its form. In modern days, the society has been exercising a different type of power game by which the capitalist agents accumulates more and more, in contrast to the working class labourers. The production is possible by the labourer to whom is deprived for utilizing the same product. The modern way of exploitation has been changed. In order to control the world under ones grip, the bourgeoisie tries to hit or

bombard to the innocence is also the differed form of power exercise of bourgeoisie communities.

Moreover, the bourgeoisie capitalist social modes create such framework that each and every easily get trapped by sweet tone or taste. The globalization of trade, development of modern Science and Technology, too, are the factors that the crevasse between haves and have not increases. So, the very good way to get relief from the extreme exploitation of capitalism is by abolishing all the private property; establishment of socialism; and this in turn helps to create the perfect society which is untouched by pains, sufferings, brutality and corruption like all sorts of vices.

With the parameter as mentioned above, Marxist approaches surprisingly varied to literature. There can not be such fixed ideas or framework through which all sorts of literary creation as well as history and society can be judged. There is slight variation among the classical Marxist like Marx, Engels, Lenin to the neo-marxist like Eagleton, Gramsci, Althusser and so on. Though there is slight variation, it is all because of the progresses or changes in time and society as change is the continuous process. Of course, Marxist Critics will continue to discuss issues as class struggle, commodification, labour exploitation, alienation of labour ideology, a so on. The Marxist reading is not and can not be the same identical approach or even that their conclusions will be the same as the time is progressing.

If one goes to separate between art and society, he or she may find something to observe but we need to resist the separation or favour art as it is a "part of society".

Chapter-Three

Rudkus as a Victim of Capitalism

Capitalism is the crucial factor by which Rudkus has been deceived time and again. It is because of the capitalistic norms and values that an individual could not get enough space to live and work. He or she has to render to and fro in search of work to earn living. It is the bourgeoisie society that each and every need to do hard job to earn money as well as earn their living. It becomes existential problem that the working class people to face in any competitive market based society. Rudkus as a central figure of the novel has been cheated, beaten, looted and thrown of into the street time and again when he opposes to the capitalistic norms and values and victimize in order to fulfill the capitalistic motto that they exploit and victimize others for their will and benefits. In this research work, the same fate has been faced by the principal character, Jurgis Rudkus who he left Lithuania to America in search of good living:

[. . .] in the summertime they had all set out for America. [. . .] There were twelve in all the party, five adults and six children- and Ona, who was a little of both. They had a hard time on the passage; there are [. . .] some officially, and cost them a good deal of there precious money, which they clung to with such horrible fear. This happened to them again in New York- for of course, they knew nothing about the country, and had no one to tell them. (28)

The very new world, they are taking their first pace, America, a complete bourgeoisie society where each and every are alien to them . Nobody is there to help and all are there behind money as money is the supreme to all of them. Nobody is there to help and all are there behind money as all give priority to money. It is because of the

bourgeoisie ideology that America is the place of perfection which lovers and young people dreamed.

The false assumption of bourgeoisie ideology creates the protagonist Rudkus to be fallen into the trap, an extreme cobweb of the capitalist. Though they wish to have better life, they have to face a very difficult time without having job, "[. . .] 'Tomorrow', Rudkus said, when they were left alone 'tomorrow I will get a job, and perhaps Jonas will get one also; and then we can get a place of our own'" (32). As they wish to get job and there by make their good fortune, it is not so easy to get. Though they get work, the environment and condition is very pathetic and inhuman. The employer takes benefit from others work. Brown employed Rudkus for a little wage where as he has to manage different expenses by which he has to face a very hard time. The working class people, as mentioned in *Manifesto of Communist Party* (1848) by Marx and Engels, "[. . .] that class of modern wage labourers who, having no means of production of their own, are reduced to selling their labour power in order to live" (204). Similarly the working class people like Rudkus earn money to live by their work. At the mean time, by different name, the capitalist bourgeoisie societies exploit the proletariat, the working wage labourers. They have to earn very few but the rices to be paid, is very high. They have to pay much to the exploiter as it is obbery. The bourgeoisie ideology compels the proletariat to find their own home. As it is not possible, they have to take for rent, and the payment is higher than the income.

[. . .] cruel stories of people who had been done to death in this "buying a home" swindle. They would be almost sure to get in to a fight place and lose all their money, and there was no end of expense that one could never foresee, [. . .] and pay rent? asked Jurgis. Ah yes,

to be sure the other answered, that too was robbery. It was all robbery, for a poor man. (53)

On the one side, the bourgeoisie ideology make the working people always tense to manage home on the other side there is much corruption, forgery and vices like seduction, rape, murder and so on in bourgeoisie society. There is no social security as the working people are seduced and throw off:

Mary Dennis was her name, and a long time ago she had been seduced, and had a boy; he was a cripple, and an epileptic, but still he was all that she had in the world to love [. . .]. Mary had consumption and all day long you might hear her coughing. (65)

The bourgeoisie capitalist can do anything for their plus point. There is no love but seduction to the poor Mary who is still there coughing but no one to give pills tablets).

The bourgeoisie capitalist can do anything for their motif; accumulation of wealth.

There profit motif only seeks profit. So it is nothing for them to employ or cut off from the job to the working people. As the immigrant population increases, they employ different school of people like German, Irish, Bohimian, Poles and

Lithuanian:

The first family had been German. The families had all of been different nationalities. [. . .] afterward, cheaper labour had come these German had away. The next were the Irish. [. . .] the Bohimians had come then and after them the Pole. People said that the old man Durham himself was responsible for this immigration. [. . .]The people had come in hordes, and old Durham had squeezed them tighter and tighter, speeding them up and grinding them to pieces and sending for new ones. [. . .] it was easy to bring them for wages were really much

higher and it was only when it was too late that the poor people found out that everything else was higher too. They were like rats in a trap that was the truth, and more of them were piling in everyday. By and by they would have their revenge, those for the things were getting beyond human endurance, and the people would rise and murder the packers. (70)

The capitalist bourgeoisie are fully responsible for the immigrant workers to leave the work and flee another place in search of job again. There is no job security. They get wage when they can do their job. Otherwise, there are no ways out to get money they need and they cannot leave for another place on their will. Rather the boss can engage and engage off at any time they like, this makes the proletariat conscious about their pathetic and panic-stricken condition which leads to revolt as revolt is people's right. The old Durham is the capitalist representative who squeezes the workers tighter and tighter, speeding them up and grinding them to pieces and sending for new ones.

The condition of working people is very pathetic and unimaginable in capitalist factories and industries. The space where they work is very narrow and dark. Anything can happen there. Neither do they get enough salary nor do they have any human rights. As they are working for others, not the capitalists are conscious about the miserable condition of the working people.

[. . .] the winter came, and the place where he works was dark, unhitted cellar, where you could see your breath all day, and where your fingers sometimes tried to freeze. So, the old man's cough grew everyday worse, until there came a time when it hardly ever stopped. [. . .] a still more dreadful thing happened to him, he worked in a place where

his feet were soaked and chemicals, and it was not long before they had eaten through his new boots.[. . .] he saw the suffering of his family, and he remembered what it had cost him to get a job. So, he tied up his feet, and went on limping about and coughing, until at last he fell to pieces. (80-81)

Rudkus is facing the cruelest situation as the place is dark and narrow. Though he is sick, coughing, he has no rest and has to work as before. It is the very capitalist's nature that they use and throw the workers as the commodity. The commodity, as it is used once, will be no longer valuable is similar to the life of working class in capitalist society. They are counted and remembered up to when they can work. Lest, they are no longer counted and remembered. They are considered as the things peeled. The workers at the same factories are from different class. The manager, superintendent and clerks are from the upper class as they are the boss. There is no socialization between the manager and the superintendent to the workers. They come and go any time they like but the worker had to do their work without resting a moment.

The manager and superintendents and clerks of packing town were all recruited from another class and never from the worker's, they scorned the worker, the very meanest of them. A poor devil of a bookkeeper who had been working in Durham's for twenty years at a salary of six dollars a week. [. . .], he would dress differently, and live in another part of the town, and come to work at a different hour a day, and in every way make sure that he never rubbed elbows with a laboring man. (105)

In capitalist factories and industries there is division of labour as there is division in society too. The managers, superintendents and clerks live different way of living, earn much than the real worker. It is the bourgeoisie that make the worker work. The labour creates surplus value which is entertained by the capitalist exploiters. The labour force is alienated from their product, as they get less amount of wage. Similarly, though there is no difference in work there is difference in wage distribution in bourgeois communities. The portion of exploitation to the women is gathered to the pile of the employer. Marija, by sex, is appointed to the job which a male was doing only in a half payment: [. . .] the boss saw that she had the muscles of a man and so he discharged a man and put Marija to do his work, paying her a little more than half what he had been paying" (107).

It has been tried to depict some of the instances of the violence of women in the bourgeoisie society of America. Rape and prostitution are some of the cruelest form of violence of women which belongs entirely to bourgeoisie society. It is depicted in the novel vividly in cruelest forms. The bourgeoisie societies are full of vices like rape, abduction, prostitution, gang fighting and so on:

Miss Henderson was a new comer, and it was sometime before rumor made her out but finally it transpired that she was kept- woman, the farmer mistress of the superintendent of a department in the same building. [. . .] But there was no place a girl could go in packing town, if she was particular about things of this sort, there was no place in it where a prostitute could not get along better than a decent girl. [. . .] low class and mostly foreign, hanging always on the verge of starvation, and dependent for its opportunities of life upon on the whim

of men every bit as brutal and unscrupulous as the old time slave drives. (108-109)

The society is framed by the social norms and values. The bourgeoisie society frames according to its norms and values. So, there is no place for the new comers in Packing town, Chicago. By this or that, the new corners i.e. girls falsely trapped in to the cobweb that prevail everywhere by the capitalist bourgeoisie. Women, as taking means of entertainment, are discarded by the bourgeoisie norms and values. There is no proper identity, power to exercise and right place for right person. It is their very nature that by this or that, by hook and by crook, there is exploitation. Similarly, Ona, wife of Rudkus, also faces the same faces as Henderson by Connor, the boss where she works. The conversation between Rudkus and Ona prove the cruel raping to Ona:

An instant later he leaped at her as she lay groveling at his feet. He seized her by the throat.

"Tell me!" he gasped, hoarsly, "Quick! Who took you to that place? "

She tried to get away [. . .] still she answered him, Conner."

"Conner "he gasped "who is Connor?"

"The boss," she answered." The man ---"

[. . .] Jurgis arms were shaking so that he could scarcely hold himself up, and lurched forward now and then as he listened. "when-when did this began?" he gasped.

"At the very first, "she said [. . .]. He used to speak to me- out of the plate form. Then he began to -to make love to me. He offered me money. He begged me-he said he loved me. Then he threatened me. He knew all about us, He knew we would starve. He knew your boss.

He knew Marija's. He would hound us to death.[. . .] Then one day he caught hold of me- he would not let go- he- he---"

"Where was this?"

"In the hallway - at night - after every one had gone. [. . .] I thought of you - of the baby - of mother and the children. I was afraid to him- afraid to cry out. (151)

The boss, Connor, sexually exploits Ona, wife of Jurgis Rudkus, and started to bargain. It is the true nature of the so-called boss of the bourgeoisie mills, factories and industries. There is no feeling of love and emotion. They want to buy everything with the money, which is, in reality, gathered by sucking the sweat and blood of the same working people. Not only this, once they rape, they start to bargain and do sexual exploitation time and again.

That was two months ago. Then he wanted me to come to that house He wanted me to stay there. He said all of us- that we would not have to work. He made me come there -in the evenings.[. . .] It was such a little thing- do ruin us all. He is getting tired of me- he would have let me alone soon. I am getting to have a baby- I am getting ugly. He told me that twice, he told me, last night. He kicked me- last night too.

(152)

It is the same boss Connor, a capitalist bourgeoisie, sexually exploits time and again by luring her, that she would work no longer. But in the course of time, he is now satisfied and starts to scold and kick. This is the very cruelest villainy nature of capitalist exploiters that they exploit their labour and they grab their happiness by abducting their wives and make them their kept wives. They show their monetary power and exercise political power too to exploit them again.

What is left to the poor proletariat Rudkus? He like a wounded bull ran towards the culprit, Connor. Rudkus revolts against the capitalist bourgeoisie as 'struggle' is the on going process- in every society. Rudkus, with his all effort, assault against the boss.

[. . .] He saw Jurgis as he crossed the threshold and turned white. He hesitated one second, as if meaning to run, and in the next his assailant was upon him. He put up his hands to protect his face, but Jurgis, lunging with all the power of his arm and body, struck him fairly between the eyes and knocked him backward. The next moment he was on top of him, burying his fingers in his throat. (153)

Marx along with Engels quoted in their famous treatise *The Communist Manifesto*, "revolution is the way to get rid of the bourgeoisie" (56). Rudkus attacks to the Connor, the rapper to Ona, his beloved wife as it is his right to revolt against the bourgeoisie vices. But no body is there to understand. And the result is that he is kept in prison. "[. . .] then they carried him to the company police station, where he lay still until they had summoned a patrol wagon to take him away." (153-54)

The pathetic and miserable condition of Rudkus and his family start to become more. Ona, without having work and food to eat, is there motionless. When they have no particular way out the only indusive way is the way to the street. Jurgis Rudkus, though imprisoned, is thinking about the pains and sufferings; the torments they are facing outside. Rudkus thinks:

[. . .] with cruel inconsistency, when ever the escaped from this nightmare it was to suffer and cry out at the vision of Ona starving.

[. . .] and Ona would surely not go to work again, broken and crushed as she was. They had only a few dollars now they had just paid the

rent of the house a week ago, and that after it was two weeks overdue. So it would be due again in a week! They would have no money to pay it then - and they would lose the house, after all their long heart breaking struggle. (156)

Really when they work, they get very few from their labour and when they need work they are throw off. What a nonsense and unsocial behaviour. They need help but nobody counsel them to get help. It is not all that the Rudkus family has to face torments; Rudkus is put in prison for 30 days. As the court itself is full of bourgeoisie representatives, there is less chances to get justice to the proletariat, Rudkus. In a conversation at the court, Rudkus is compelled to say "your honour" to gratitude them.

[. . .] "They will probably not be necessary" observed the judge and he turned to Jurgis. "You admit attacking the plaintiff ?" he asked.

"Him?" inquired Jurgis, pointing at the boss.

"Yes" said the judge.

"I hit him, sir, "said Jurgis.

"Say 'your honour' " said the officer, pinching his arm hard.

"Your Honour," said Jurgis obediently.

"You tried to chobe him?"

"Yes, sir, Your Honour,"

" Ever been arrested before?"

"No, sir, Your Honour" (167)

The court itself is designed and framed to serve and support to the masters, it is so, obvious that there is no such possibility to get justice to the working class people like Rudkus. Rudkus is made to follow to them, he has to gratitude them but

when he said his pains and sufferings, there is no green signal. Though he is asked to say about himself, there is no proper justice to him: "What have you to say for yourself?" (167). The verdict is that Rudkus has to stay thirty days at prison. When Rudkus again appeal to the judge as: "What will my family do?" [. . .] I have a wife and a baby sir, and they have no money- my God, they will starve to death"(168). The bourgeoisie court modality is just the formality. He is asked to say something about himself. When he asks about his family, wife and son that they would starve the decision is as cruel as the incident happened to them before.

"You would have done well to think about them before you committed the assault," said the judge, dryly, as he turned to look at the next prisoner. [. . .] Jurgis would have spoken again, but the policeman had seized him by the collar and was twisting it, and second policeman was making for him with evidently hostile intensions. (168)

It is completely false that the bourgeoisie court give justice to the working class proletariat. Nothing happens to them though they die without having grains to eat and drops to drinks. When Rudkus set out from the prison, he goes to his place where Ona and his son reside. The search of his house is the important scene in the development of the novel and it is important making class consciousness. As Rudkus, after the prison, search his house to stay, it has already been sold to the alien people and there by become a homeless. How much panic stricken life they have to face? Exclusion from the work, sexual exploitation to Ona and his revolt turns himself as a criminal and put in prison are some of the hoarse experiences that Rudkus and his family have to face. To go ahead, history demands the polar opposites to struggle inevitably, so that a new emerging force would confront the resistance of old traditional forces. Class consciousness means not to get enlightened about the

positive forces only but at the same time to understand the polar opposites too. Rudkus need to understand all emerging and rising revolutionary force of his own blood but he still lacked the reactionary type, who wears better, looks better but behaves as a blood sucking parasite. That lacked in making of class consciousness of the Rudkus. The revolutionary class emerges, develops and wins but it is not as automatic as we observe in natural world. In natural world we see it happen but in human society it is the human kinds who realize, get entangled in polarization and fight it out to get the revolutionary progression. Therefore, the conscious stimulation is necessary for this dialectical run; the revolutionary folks already stirred it and they were waiting for the response of their enemy.

On the one side Rudkus has to face the torments of separation with his wife as he was in prison, on the other, after the prison, Ona is pregnant, by the devil Connor, there is no money to hire a doctor. Jurgis Rudkus is insisting that there must be a doctor but helpers like Marija and Elzbieta are doing their best. Rudkus, with little money, goes in search of a mid wife so that Ona would get treatment. Though he has no sufficient money he begs, appeals to the mid wife to go and see his wife. He offers her to come and see: There is too much strong bargain of the white doctor to Jurgis.

"Vot is it? she said, when she saw Jurgis [. . .] "My wife!" he panted.

"Come quickly". Madame Haupt set the frying pan to one side and wiped her hands on her wrapper. "You Vant me to come for a case?" she inquired.

[. . .] "I haven't much money," Jurgis began in an agony of dread. "I've been in -in trouble -and my money is gone. But I'll pay you every cent- just as soon as I can; work..."

[. . .] How much haf you got now?"

[. . .] He flung up his hands with a gesture of despair and turned and started away- "It's no use, "he exclaimed- but suddenly he heard the woman's voice behind him again:-I vil make it five dollars for you." She followed behind him, arguing him, "You vil be foolish not to take such an offer, She said, "you von't find nobody to go out on a rainy day like dis for les. vy, I haf never took a case in my life so sheap as drt. I couldn't pay mine room rent...."(180-83)

It is all in bourgeoisie societies that the people recognize only to the money not others. Rudkus, as a proletariat, has nothing handy, tries his best to take the woman, a white bourgeoisie doctor, who don't pace a step with out money. Life and death of the working people doesn't affect them. The only thing that they need is money. It is the vivid picture that for money, they can do anything. But the poor Rudkus, as not having enough money, has to be in great trouble time and again. Though she goes to Rudkus to see Ona, she asks twenty five dollars, that Rudkus has to pay with in a month. The true bourgeoisie picture can be viewed as the white doctor started her bargain from twenty five dollars and come to five dollars. But later on, she claims the same twenty five dollars with in a month. She is not much serious about the treatment but she is still bargaining:

[. . .] you vill pay me de rest de rest of twenty five dollars soon?"

"some time dis mont?"

"Yes, with in a month, "said poor Jurgis.

"Anything! Hurray up!"

Veve is do dollars and a quarter?" persisted Madame Haupt relentlessly. (183-84)

Rudkus's all efforts go in vain as the mid wife say:[. . .] It's not my fault dat for me so late I can't help you wife [. . .].so dot can't save it" (188).

It is her to whom Rudkus appealed to see his wife. She killed the most valuable time in such a nonsense manner and the result is there is neither the new baby nor the mother. It is the bourgeoisie ideology that makes people think it is their fate. Rather this there should be proper distribution of all resources to all the people. It is in capitalism that some stay and live in a high manner and some have to die without a treatment. Moreover, the remarks by the white mid wife about the place also indicate what a life they are living. She remarks, "I haf tried all night, und in dot place vere it is not fit for dogs to be born" (188).

Rudkus, lost his beloved wife Ona, his bad day had started from the time the devil Connor raped her, is suffering from the greatest problem he had ever faced. As a true proletariat, he has nothing left more to lose. As Marxists opine, "the proletariats have nothing to lose but a world to win". Similarly here, the poor fellow Rudkus has nothing more to lose: "If Jurgis lost only his time it was because he has nothing else to lose. (196)

The condition of working class people like Jurgis, in the capitalistic societies like that of Chicago is very poor. Though he tired a lot to uplift his panic condition, he lost his beloved wife and son. Than what is left to him. Though a worker, who does his labour for the production, he does not get enough even to survive. The relation between the product-worker is alienated in bourgeoisie mode of production. Rudkus, who lost everything in the vast ocean of bourgeoisie society, is now mentally retarded. He lacks the idea to the revolt against the then society which always dominates others. He lacks the importance to get involved in union and escape away

from the crowd to the new place. The bourgeoisie factories and industries made him fool.

He is fighting for his life; he gnashed his teeth together in his desperation. He had been a fool, a fool! He had wasted his life, he had wrecked himself, with his accursed weakness, and now he was done with it—he would tear out of him, root and branch.[. . .] they had sold him into slavery. (210)

Jurgis Rudkus is highly disturbed. He cannot do what he wants. He tries his best but seems to be a failure. This makes the fellow mentally retarded. This in turn leads him to involve in adultery and come to street again.

[. . .] a girl's face, red cheeked and merry, smiled at at Jurgis, and his heart thumped suddenly in his throat. He nodded to her, and she came and sat by him, and had more drink, and then went upstairs into a room with her, and the wild beast rose within him and screamed, as it has screamed in the jungle from the dawn of time.[. . .] men and women and they had more drink and spent the night in wild rioting and debauchery. (217)

The same society makes him involve in the adultery. He has lost everything from his lot and now, just like a tramp, goes to and fro in search of work. Class consciousness really happens when he met the person from the village, who provides him food and shelter. The very man is from the same class, the proletariat.

Jurgis Rudkus has been cheated time and again since he has come to America. He was cheated at Durhams' Packington, cheated by Connor and so on. The similar fate reoccurs when the bartender denies to payback his money. Which is given to him by a wise bypasser:

"Will you change it?" Jurgis demanded, gripping it lightly in his pocket. [. . .] "I'll take a glass of beer."

"All right," said the other, "I'll change it."

[. . .] Finally, he faced Jurgis, counting it out- two dimes, a quarter, and fifty cents, "There" he said.

For a second Jurgis waited expecting to see him turn again. "My ninety-nine dollars" he said.

"What ninety-nine dollars?" demanded the bartender.

"My change!" he cried -"the rest of my hundred!"

"Go on," said the bartender "you've nutty!" (242)

By this or that, the panic stricken life of the working people, Rudkus has been facing such an extreme situation. As a young man, how could he accept such injustice easily. And, in turn, he grabbed the bartender and punched over him so that he could get his money back. Again this leads him to the prison.

As Chicago is full of vices different people are living in different ways; some are living with prostitution and some are being raped; some are living in an artistic bungalow with all sorts of facilities and some are living very hard life; even very hard to join hand to mouth; Jurgis, as a youth, how could he control himself by being in injustice. As all the means of production, the power and under bourgeoisie grip, the revolutionary needs to grab it forcefully. Rudkus, along with some others, grabbed the money of insurance agent Jurgis attempted to grab the things and money from that insurance agent as Marx discussed the proletariat have to grab the bourgeoisie property forcefully. Nobody give rights to the people by simply asking but the concise grab.

The bourgeoisie capitalistic societies as full of vices, are ruptured at every sector. Nothing can be found sacred from the bourgeoisie societies. In order to be elected, millions of dollars were furnished by the businessmen. To win, every thing is done. In order to be in power, they buy, bribe, hit, beat, murder and do so on and so forth. The societies are so corrupted that each and every things are spoilt every where.

[. . .] in the spring and fall elections, millions of dollars a were furnished.[. . .] meeting were held, clever speakers were hired, bands played and rockets sizzled, tons of documents and reservoirs of drinks were disturbed, and tens of thousands of votes were bought for cash .[. . .] The leaders and organizers were maintained by the business men directly -aldermen and legislators by means of bribes, party officials out of the campaign funds. lobbyists and corporation lawyers in the forms of salaries ,contractors by means of jobs, labor unions leaders by subsidies, and advertisements .[. . .] on election day all these powers of vice and crime were one power; they could change it at an hours notice. (249-50)

The corruption is prevailed every where at every point as aforementioned. But the election it self is full of corruption. A person votes more then twice, thrice and more: "[. . .] He voted half a dozen times himself, and voted some of his friends as often" (259).

As class-consciousness emerges to Rudkus, after so many pains and sufferings, he starts to unite people so that they could get proper right: [. . .] the next day a noon between fifty and sixty thousand men drew off their working clothes and marched out of the factories and the great " Beef strike" was on (262).

Rudkus again be in problem along with the strike in the Packing town. The reactionary like Mr. Scully play trick against Rudkus and again fall in problem. Scully remarks up on the workers strike as: "[. . .] the strike will be over in a few days, and the men will be beaten." (263). As Rudkus has been cheated time and again, he, then, slightly move towards the labour union so that he could get proper right. Among slavery, panic sufferings, brutal exploitation and so on, struggle of the working class people against the so-called upper class bourgeoisie is crucial in order to outcast the same bourgeoisie from the power.

As there are ten thousand and more people are homeless and starving in Chicago, the only way to get out from the eternal problem is the way to revolution. The piles of sufferings lead to an individual to the way of socialistic revolution like that of Rudkus as:

Jurgis was a man who had ceased to hope and to struggle who had made terms with degradation and despair; and suddenly, in one awful convulsion, the black and hideous fact was made plain to him! There was a falling in of all the pillars of his soul. [. . .] he stood there with his cleaned hands upraised, his eyes blood shot and the veins standing out purple in his face, roaring in the voice of a wild beast, frantic in coherent, maniacal. [303-304]

It is very crystal clear that Rudkus, along with kiths and kins, is highly victimized by the capitalist norms and values. So, now, he needs to be united against the authoritarian class. Jurgis is pacing to and fro with out having his own place to remain. He asked for the man whom he met at a meeting to find some possible way out. Ostriski, form the same class to Rudkus, is ready to provide food and shelter to him. As already mentioned, the Capitalist with enormous fortunes dominates the

proletariat by which they are bound delve into slavery by unseen chains. The same leads to the process of being conscious about the class conscious. The context of Chicago is a little bit different that there is no strong union of the working class people. [. . .] Chicago was the industrial center of the country and nowhere else were the union so strong (308).

It is all so painfully obvious to Rudkus that why the working class people's condition is so miserable in the vast society. All the opportunities of the country, the lands, and buildings up on the land, the rail roads, the mines, the factories, and the stores, all are in the hands of a few private individuals called capitalists, for whom the people are obliged to work for wages. The whole balance of what the people produced went to heap up the fortunes of those capitalists, to heap and heap again and the people who work harder are paid less. So the only solution is to go forward as there was class struggle from the very history of the society. Jurgis Rudkus, joined the union, become organized and started to organize others: "Organize! Organize! Organize!" - that was his cry (340).

The working class people will get victory over the old norms and values of capitalistic bourgeoisie society when the working class people are united and start to revolt against them. The panic stricken life of Rudkus will be far better with the establishment of socialism as they will get victory: "Chicago will be ours! CHICAGO WILL BE OURS!" (341)

Chapter - Four

Conclusion

In capitalistic bourgeoisie society, there is extremity of all sorts of exploitations which lead to alienation of men from their own product, activities and another man. Social revolution is necessary to be emancipated from pains and sufferings i.e. panic stricken life condition. Upton Sinclair in his reputed novel *The Jungle* textualizes the extremity of exploitation and issues of dehumanization under the Capitalistic system through his protagonist Rudkus. Rudkus, in the Capitalistic society, is not able to compete though he has been living in the state of selling his labour at a low wage i.e. he gets very few from his real production. The extremity of being victimized by Capitalistic norms and values ultimately leads Rudkus to question and struggle against the capitalistic values and therefore, he protests against the established Capitalistic social, moral and institutional values individually as a revolutionary man. He protests all sorts of Capitalistic characters like the Mayor of Chicago, the fraud lawyer, the Connor, Durhams Meat Packers, Marija and an Irish girl's involvement in prostitution which are the products of Capitalistic norms and values. Rudkus realizes that only an individual protest cannot emancipate him and others from such critical and much exploitation to get proper rights; he enlists himself in the revolution of Socialism hoping to free all human beings from the state of exploitation, dehumanization and alienation and thereby establish socialistic society where man would become independent, stand on his own feet, and will no longer be crippled by the capitalistic norms and values that will truly be the master of his or her own life.

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