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Stigma of Poverty in John Steinbeck's *The Pearl*

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By

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STIGMA OF POVERTY IN JOHN STEINBECK'S THE PEARL JANAK RAJ JAISHI 2009

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Letter of Recommendation

Mr. Janak Raj Jaishi has completed his thesis entitled "Stigma of Poverty in John Steinbeck's *The Pearl*" under my supervision. He carried out his research from 1st June, 2008 to 15th April, 2009. I hereby recommend his thesis be submitted for viva voce.

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This thesis entitled "Stigma of Poverty in John Steinbeck's *The Pearl*",
submitted to the Central Department of English, Tribhuvan University, by Janak Raj
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Abstract

The present research explores the Stigma of poverty in the protagonist, Kino in John Steinbeck's *The Pearl*. As a product of social hierarchy the protagonist, Kino suffered from Stigmatized and marginalized position of society. Because of that he ran after the pearl but after getting it he again suffered from it. He was not able to achieve such type of comfort which he had thought. Finally he threw the pearl back into the sea and got perfect happiness in his life.

The present work has been divided into four chapters: The first chapter gives a general introduction, realistic and pragmatist voice of the author with some critical responses from different critics. The second chapter discusses Stigma and disability which is created by the society. The third chapter analyzes the Stigmatized condition of the protagonist, Kino. The protagonist over comes the stigma of poverty by giving up the desire of possession of affluence. The fourth chapter is the conclusion of the work.

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Chapter: 1

Steinbeck's *The Pearl*: Realistic and Pragmatistic Voice

John Ernst Steinbeck was born in Salinas, California on February 27, 1902 of German and Irish ancestry. His father was country treasurer and his mother was school teacher who fostered Steinbeck's love for reading and the written world. During the summer, he worked as a hired hand on nearby ranches, nourishing his impression of the California country side and its people.

After graduating from Salinas's high school in 1919, he attended Stanford University. Originally an English major, he pursued a program of independent study and his attendance was sporadic. During this time he worked periodically at various jobs and left Stanford permanently in 1925 to pursue his writing career in New York. However, he was unsuccessful in getting any of his writing published and finally returned to California.

His first novel *Cup of Gold* was published in 1929 but attracted little attention. His two subsequent novels; *The Pastures of Heaven* and *To a God Unknown* were also poorly received by the literary world. He married his first wife Carol Henning in 1930. They lived in Pacific Grove, where much of the material for *Tortilla Flat* and *Cannery Row* were gathered. *Tortilla flat* (1935) made him the great writer in his literary career. It received the California commonwealth club's gold medal for best novel by a Californian author. He continued writing, relying upon extensive research and his personal observation.

Steinbeck is probably best remembered for his strong sociological novel *The Grapes of Wrath*, considered one of the great American novels of the 20th century. *The Tortilla Flat* was an affectionate yet realistic novel about the lovable, exotic and spins speaking poor of Monterey. The novel *Dubious Battle* (1936) defends striking migrant

agricultural workers in the California fields. In the novel of *Mice and Men* (1937) he again presents migrant workers but in terms of human worth and integrity a theme he also used in *The Moon is Down* (1942) about Norwegian resistance to the Nazis. *The Grapes of Wrath* while treating the plight of dispossessed dust bowl farmers of the 1930s, presents a universal picture of victims of disaster. His depiction of the westward migration of the Joad family, and their subsequent struggles in the exploitative agricultural industry of California, is realistic and moving, and he endows his humble characters with nobility.

His other works are *The Sea of Cortez* (1941), *The Pearl* (1948), *The Short Reign of Pippin IV* (1957), *The Long Valley* (1938), *The Wayward Bus* (1947), *Sweet Thursday* (1954), *East of Eden* (1952), *Winter of our Discontent* etc.

Steinbeck was awarded the 1962 Nobel Prize for literature. His novels can be classified as social novels dealing with the economic problems of rural labor, but there is also a streak of the soil in his books, which does not always agree with his matter of fact sociological approach.

Steinbeck's literary background brought him into close collaboration with leftist authors, journalists, and labor union figures, which may have influenced his writing. He was mentored by radical writers Lincoln Steffens and his wife Ella Winter and through Francis Whitaker, member of the United States Communist Party's John Reed club for writers, Steinbeck met with strike organizers from the Cannery and Agricultural Workers Industrial Union.

Steinbeck writes basically about the proletariat people. His ideas are definitely sympathetic to the left politics. He made links with the contemporary radical writers like Lincoln Steffens, with members of the United States Communist Party's John Reed club for writers like Francis Whitaker a member of the United States Communist Party's John

Reed for writers. Steinbeck met many striking organizers who were dealing with the proletariat people.

Steinbeck was mentored by Lincoln Stiffen (1866-1936), who covered the Mexican revolution in 1910 and began to see revolution as preferable to reform. Stiffen developed a short lived enthusiasm for communism. Steinbeck met with strike organizers from the Cannery and Agricultural workers industrial union through Francis Whitaker. Whitaker was a member of United States communist party's John Reed Club, a recognized student's organization concerned with the study of Marxism. John Reed Club was associated with John Steinbeck, Grace Lumpkin, Robert N. Bella and *The Partition Review*.

John Steinbeck collaborated with labor union: (A Trade Union) which is a continuous association of wage earners for the purpose of maintaining or improving the condition of their employment. He had a link with the communist party of the USA. In Wikipedia, the situation of the time is described as:

The communist party of USA is a Marxist Leninist party in United States. It played a defining role in labor movement of 1920s and 1940s. It defended the rights of African American throughout that period and 1960s was largely eclipsed by the New left American civil rights movement. (1)

John Tessitore in his book *John Steinbeck: A Writers Life Says*:

In his later life and work Steinbeck would prove sympathetic to the nation's minorities and advocate the expansion of civil rights. Even during his days on the speckles ranches, his sympathies lay with his bindles tiff co-workers, not with men like his father who controlled the government and economy. (47)

From this comment too, it becomes clear that he was a Marxist writer who always supported the common workers or wage-earners. Tesitore later writes "for year Steinbeck had been the subject of investigation by California State officials because of his involvement with socialist and communist organization" (120). It shows that Steinbeck struggles for the common people objecting the contemporary capitalist domination in USA. He knew that capitalism is the cause for the sufferings of the farmers, industrial workers in the country.

Steinbeck directly or modestly followed the path of Marxism. His writings were based on Marxist philosophy that is why he wrote about the proletariat. He always supported the common people, workers, wage-earners, farmers. He believed that literature is a necessity of human life; at its best, it reveals injustices and gives people hope. It is the Marxist thought. He is a strong determinant of his ideas and his works. Sometimes he became liberal but did not change his political views throughout his life. He always supported the socialist moment of USA.

1930s was the time of Great depression. Due to the result of World War I and warfare in the Europe and other countries people had become hopeless. People stopped to think about the people. Writers started to write but their writings were full of depression and despair. It seemed that the war was going to happen just a moment later. There was scarcity of the food material. Wealthy people stored foods which created market problem. Steinbeck also became the victim of it. Many writers who were involved in the First World War wrote about the worthlessness of war and their depression.

John Tessitore, Marxist Writer in his book *Extraordinary American Writers* describes Steinbeck and the period of 1930s as:

The depression was one of the nation's greatest trials in U.S.A. For ten years following the stock market crash of 1929, the U.S. economic

staggered. Millions of Americans lost their jobs and lived in poverty. The southwestern farm regions were hit particularly hard. All these disasters of the country touched Steinbeck too. First as a worker and later as a reporter, he lived among the farmers who were too poor to own land during 1930s and who were forced to migrate from region to region looking for work. He turned their experiences into fiction. (200)

So Steinbeck has written about the problems of the people. He has depicted contemporary depression in his works. Steinbeck lived and developed his writing career in that critical time.

John Tessitore writes in *John Steinbeck A Writer's Life*, "In all his work, he explored the major issues of the day, and of any day, greed and corruption, friendship and loyalty, fear and survival, weakness and heroism and he found his way into the heart of past and future readers" (11).

On the one hand he was writing in the time of Great Depression and on the other hand he had to lose his mother in 1934. The time was very critical for him. The current socio-political state of the nation directly affected his writing. It was very hard for him to remain far from these aspects. He also worked in factory where the temperature frequently climbed over the hundred degrees Celsius. He himself lived the life of workers, farmers and proletariat groups. So he wrote about them and exposed the depression of the time in his writing. He depicted the current socio-economic scenario. All of his works called attention to the plight of migrant farmers. He wrote about a farm labor strike in *Dubious Battle* (1936). His best known work is the Pulitzer Prize winning novel *The Grapes of Wrath* (1939) which follows the travels of a poor Oklahoma family that loses its farm during the depression and travels to California to seek work. Family

members suffer conditions of feudal oppression by rich landowners. In *Outline of American Literature* Steinbeck is described as a realist and pragmatist:

Steinbeck combines realism with a pragmatist romanticism that finds virtue in poor farmers who live close to the land. His fiction demonstrates the vulnerability of such people. Who can be uprooted by droughts of political unrest and economics depression. (74)

So his writings were the result of depression and poverty. His novel *The Pearl* also reflects the contemporary capitalistic domination in the U.S.A. Therefore we can say that his knowledge, experience and contemporary situation were equally important in his writing.

Steinbeck's *The Pearl*: A Description of the Plight of the Poor

Steinbeck was one of the best-known American novelists of the mid-20th century. His frequent topic was about the plight of misfits, the homeless and the hopeless in fast changing American. He has presented protagonist the economic value of the pearl is controlled by a few powerful men can be read as a critique of a capitalistic economic system that embraces material values. The protagonist, Kino believes that he will be a rich man because he has discovered the "Pearl of the World." He plans to finance a church wedding, to purchase clothes, a rifle, and an education for Coyotito. Yet, when he tries to sell his pearl in La Paz, he receives an offer of only 1,500 pesos. So Kino sets out for the capital in order to find traders who will pay him the full value of the pearl. By challenging the status quo in La Paz, he sets off a chain reaction of events that will force him to reevaluate what he defines to be "valuable." from his own life experience that he had spent long time working as a labor. *Outline of American literature* finds similar features in his writings: "Steinbeck's fiction demonstrates the vulnerability such people who can be uprooted by droughts and are the first to suffer in periods of unrest and

economic depression" (74). It tells that he presents the age in his writing. He draws the contemporary vulnerable picture of American society which was badly affected by the Great Depression. In *Outline of American Literature* by Weaver, comments on Steinbeck:

Throughout his long and controversial career John Steinbeck extolled the virtues of the American dream while he warned against what he believed to be the evils of an increasingly materialistic American society.

Although his subject and style varied with each book, the themes of human dignity and compassion and the sense of what a time critic called Steinbeck's vision of America remained constant. (1)

It tries to tell that his theme of writing is humanity. He writes for the people and welfare of humanity.

Similarly *Journal of American Folktales* comments, "like so many of his counterparts, Steinbeck links the advent of capitalist modernity to the demise of local vernacular culture" (4). In this way many writers and journals have given the criticism on Steinbeck.

Steinbeck took a political philosophical stand on his career. He stayed close with Marxist philosophy. He wrote about the similar people and their surroundings. He did not write stories, novels and other fiction for reading but turned to other areas to show the plight of poors. John Tessitore writes In *Extraordinary American writers*, "Steinbeck also pursued his interests in writing for the stages and films. He adapted several of his works for the theater and wrote other especially for performance" (210). In writing he was in favor of common people. He took literature as a part of human life. Tessitore states in *John Steinbeck, A Writer's Life* as. "Steinbeck believed that literature is a

necessity of human life. It reveals injustices and gives people hope and to accomplish these things in his on work" (10).

The Journal of Contemporary Authors Online comments, "*The Grapes of Wrath* is perhaps the best example of Steinbeck's philosophy, perception and impact. It is Steinbeck's "strongest and most durable novel" (1). *The Grapes of Wrath* (1939) is a story of the Joads, impoverished farmers who migrate to California after losing their Oklahoma land. Most reviewers tended to see it as a work of protest rather than art. It is Steinbeck's gift to literary history. Tessitore writes in *John Steinbeck A Writers Life*, "*The Grapes of Wrath* came to symbolize the effects of poverty more generally and the efforts of common people to maintain their dignity despite of intense suffering" (129).

Steinbeck turned poor farmer's experience into fiction. He wrote about a farm labour strike in *In Dubious Battle* (1936). *Tortilla Flat* introduced readers to the men and women. Steinbeck would depict more seriously in his greatest writing, the poor farmers who settled in California during the Great Depression. *Mice and Men* recounts an episode in the lives of two bindle stiffs, George and Lennie, who roam the California Countryside looking for work. It was great but some critics dismissed the novel as an insignificant fairy tale or criticized Steinbeck for his interest in violence.

In East of Eden, Steinbeck wove together three separate narratives: the history of the Salinas valley, the history of the Hamilton family and the fictional story of Adam Task, his wife Cathy and sons Caleb and Aeron. When *The Winter of our Discontent* appeared in June 1961, some critics, such as Saul Bellow, praised the novel as Steinbeck's best work in years.

Steinbeck's *The Pearl* (1947) is about struggle between the wealthy and poor, between the strong and weak and between different cultures and tribes. Oppression and domination are visible in the novel. The protagonist's violence is caused by this

oppression. Different critics have seen this novel from different angles. David Wyatt comments on the book:

The pearl is a symbolic tale of a Mexican Indian pearl diver, Kino, who finds valuable pearl that, changes his life but not in a way he expected. Kino sees the pearl as an opportunity for better life. He is soon surrounded by greedy priest, doctor, business man and finally throws the pearl back into the ocean. So it is a story of corruption by material wealth and possessions. (32)

Here Wyatt tries to prove that the tragedy of Kino is the cause of capitalist society which always tries to dominate and suppress the common people.

According to Alexander Saxton, the main theme of the novel is "struggle for survival" (24). Here Alexander looks this novel from existentialist point of view and comments on the book, "*The Pearl* depicts the themes of greed and lost dreams. Through the gradual stages of change, Kino realizes that money is not only the most important thing in life" (5). In this way different critics see this novel from different angles. John Tessitore, in *Extraordinary American writers*, says, "In *The Pearl* Steinbeck explored the consequences of jealousy and greed in human relationship "(200). It clarifies that Steinbeck explores the crisis of humanity in the contemporary world. Marxist critic Antlion comments on *The Pearl*:

This novel by American writer John Steinbeck is actually retelling of a Mexican folktale, the story of a poor fisherman and his wife and a baby when the fisherman, Kino finds an extraordinary pearl. He hopes it will bring comfort and health to his family, but discovers that the rare gem is instead a conveyer of greed, envy and ultimately death. (2)

After reading the criticism on *The Pearl* I'm going to explore the issue that the novel raises voice against the social oppression.

Somewhere in the world there is defeat for everyone. Some are destroyed by defeat, and some are made small and mean by victory. Greatness lies in one who triumphs equally over defeat and victory and that greatness lies in Steinbeck. He did not leave his stance and stayed in the country even in the time of Great Depression whereas many of his fellow writers left. Those years were the years of hopelessness and chaos. Throughout the time people were in disillusionment but he did not change his destiny and place. He lived with his co-workers, farmers in California, where he collected materials for his writing. So he was great determinant and different from other writers of same age. John Tessitore stresses in *John Steinbeck A writer's Life*:

In the Late Twenties, many of the American writers who came of age during world war I- the lost Generation that included Ernest Hemingway and F. Scott Fitzgerald-settled in Paris. Their break through year was 1925: Hemingway published *In Our Time*; Fitzgerald released *The Great Gatsby*. But John Steinbeck would always follow a different path from his peers and during the summer of 1925 he lived as far from Paris as he possible could. (25)

Steinbeck followed the different path from his peers who were called the lost generation. He had strong determinacy than other writers of his time.

In the journal, *The American Experience*, Prentice Hall talks about the postwar (World War I) period. "The Postwar disenchantment led a number of American writers to become expatriates or exiles. Many writers settled in Paris where they were influenced by Gertrude Stein" (645). Hemingway and Fitzgerald are the best known of the expatriates or exiles. After the war Hemingway had a difficult time readjusting to life in

United States. Hoping to find personal contentment and establish himself as a writer, he went to Paris. *The Sun Also Rises* he writes about the expatriates searching for sensation that would enable them to forget the pain and disillusionment they associate with life in the modern world.

A new literary age was also dawning in northern Manhattan, in Harlem. Black writers, mostly new comers from the South, were creating their own renaissance there which is called Harlem Renaissance. New approaches in literary writing began between the World Wars. The stream of consciousness technique became one of the best techniques for writing literary text. James Joyce, John Dos Passos William Faulkner and T.S. Eliot used this technique for their writing. William Carlos Williams begins new approaches in writing poetry and called his poetry 'objectivist', whereas Steinbeck had own literary style as *Outline of American literature* suggests "Steinbeck combines realism with primitivism and romanticism that finds virtue in poor farmers who live close to the land. His fiction demonstrates the vulnerability of such people, who can be uprooted by droughts and are the first to suffer in period's political unrest and economic depression" (74).

Reflecting the influence of the Naturalists, John Steinbeck generally portrayed working-class characters that were manipulated by forces beyond their understanding or control. Although many of his characters suffered tragic fates, they almost always managed to retain a sense of dignity throughout their struggles. Steinbeck also got Nobel Prize for literature in 1962 and he had lived in the time of writers like Hemingway, William Faulkner, T.S. Eliot, Pear S. Buck, Eugene O'Neill, Sinclair Lewis who were also the Nobel Prize winners.

When we see Steinbeck and the literary scenario, he has his own unique identity among the contemporary Literature generation. Although he was a writer in the critical

time of United States, he took his stand and continued his career on it. He spent his most of time with working class people and his almost all writings belong to the same class. He had unique characteristics that made him a national celebrity but he did not like to be the man of media. Not only in the United States, but also in the international area he is equally existed. He struggled hard at his time, became successful writer and great writer of the age.

Chapter-II

Stigma and Disability as Social Construction

Stigma is a mark of disgrace associated with a particular circumstance or a person. It is a social, cultural and psychological construct which is understood as of negative values and attributes of the society. Stigma is condition, attribute, or behavior that symbolically marked off the bearer as culturally unacceptable or inferior with the consequent feelings of shame, guilt and disgrace. In other words, it is a social process related to personal experience characterized by exclusion, rejection, blame or devaluation that results from experience of anticipation of an adverse social judgment about a person or a group. In any society, stigma has a negative connotation and its discrediting effects are very adverse. In *Stigma: Notes on the management of spoiled identity*, Goffman defines Stigma and writes:

. . . Sometimes it is also called a failing, a shortcoming, a handicap. It constitutes a special discrepancy between vital and actual social identity for example the kind that causes us to reclassify an individual from one socially anticipated category to a different but equally well-anticipated one, and the kind that causes us to alter our estimation of the individual upward. Note, too, that not all undesirable attributes are at issue, but only those which are incongruous with our stereotype of what given type of individual should be. (Goffman, 204)

It is thus, a social categorization that legitimates the negative attributes because differences are highlighted than similarities.

No individual in this world is exactly alike. The variations in shape, size, skin, colour, gender, cultural background can be stigmatized at any time. That's why, Erving says, "Stigma is equivalent to understand different ness" (qtd. in Coleman 217). First,

any human differences serve as the preliminary requisite to be stigmatized. Secondary, to be stigmatized is an inescapable fate as this process depends upon cultural and historical background. "No one really ever knows when he/she will acquire a stigma or when social norms might change to stigmatize a trait she/ he or already possess" (Coleman 226). In this sense stigma is a social factor and it becomes a necessity of non-stigmatized groups. Those possessing power of dominant group in the society determine the concept of stigmas, which human differences are desired and which are not. So, the stigmatized people are always marginalized from the mainstream of the community simply because they do not relate to the norm of a specific culture and thus possess an undesired difference from what the norm anticipates.

In this regard, it has become necessary to understand the concept of the norm in the prevalent society because anyone can be stigmatized at any time. The concept of normalcy is again social; it is not fixed and shaped by cultural, historical and social forces. "Normality becomes the supreme goal for many stigmatized individuals until they realize that there is no precise definition of normality except what they would be without their stigma" (Goffman 225). A man is stigmatized because he fails to represent the majority of the population. That is why Leonard J. Davis says, "The concept of the norm, unlike that of an ideal, implies the majority of the population must or should somehow be part of the norm" (13). Ultimately, average then becomes paradoxically a kind of ideal, devoutly to be wished. In this way, the various extremes of human traits as tallness, shortness, height, intelligence, ambitiousness, strength would have been seen as errors. Such differences are therefore stigmatized in the long run. In a way, the construction of normalcy divides the total population into standard and non-standard sub-population as well as conceiving norm and non-norm.

Stigma is a human construction, which legitimizes the negative attributes to the human differences. The process of stigmatization occurs only when the social control component is imposed or the undesired different ness leads to some restriction in physical and social mobility. Besides, it also restricts access to the opportunities that allow an individual to develop his/her potential. In addition, stigmatized people are segregated, Ignored, neglected, and isolated from every social participations. Negative attributes related to stigmatized people are thus cast down from the social periphery. For instance, the dwarf people in every society are marginalized simply because they do not fulfill the pre-requisite for being normal. As they lack in their height they are stigmatized in every socio-factors. Though they are used in movies they are not portrayed as the main protagonist; they simply partake in the role of idiots and foolish. In this way, they are used as the objects of the entertainment rather than the subjects and their contribution is seen as inferior. Not only this, they are given less priority in the other jobs too. People do not suspect on their capability to work, but on their difference. They do not represent with the majority of the population with such attributes; they are deprived and marginalized in every sector. Here Lerita M Coleman says:

Stigma often results in a special kind of downward mobility. Part of the power of stigmatization lies in the realization that the people who are stigmatized or acquire to stigma lose their place in the social hierarchy. Consequently, most people want to ensure that they are counted in the non-stigmatized "Majority". This of course, leads to more stigmatization. (Coleman 218)

Different ideologies are constructed by the society to prove that the stigmatized people are fundamentally inferior to the so-called beings. Nevertheless, they were even regarded

as less than humans-the "other". Thus, stigmatized groups are not treated on equal grounds. Here Erving Goffman opines:

We construct a stigma-theory, an ideology to explain his inferiority and account for the danger he represents, sometimes rationalizing an animosity based on the differences, such as those of social class. We use specific stigma terms such as cripple, bastard, moron in our daily discourse as a source of metaphor and imagery, typically without giving thought to the original meaning. (Goffman 205)

Thus, stigmatization appears to be uncontrollable because any human differences serve as the basis for stigma. Moreover, it also manifests the underlying fear of being stigmatized as anyone can be stigmatized at any time. Stigma is therefore, non-stigmatized people's necessity in order to feel good about themselves. They possess tales superiority thereby enslaving the concept that stigmatized people are fundamentally inferior. Likewise, non-stigmatized people convey a sense of inferiority to stigmatized people as invisible, non-existent or dead through social avoidance and social-rejection.

Consequently, stigmatized people accept themselves as "other" in the society. They accept their derogate, self-hate and devalued status as the puppets of the social system. This is a kind of social and psychological death to them. Stigmatized people thus become dependent, passive, helpless and childlike because it is expected from them. In fact, they internalized what theoretical norms desire them to be and ". . . to agree that he does indeed fall short of what he really thought to be . . ." (Goffman 206). Social rejection or avoidance affects not only the stigmatized individuals but also everyone who is socially involved with them as family, friends, and relatives. A kind of permanent social rejection force people to limit their relationship to other stigmatized people and to those whom social bond out weight the stigma such as family members. Hence,

paradoxical societal norms establish a subordinate and dependent position for stigmatized people. Stigma is in fact, the need of non-stigmatized people to maintain a sense of supremacy. It is thus seen as social taboo.

To sum up, stigma is a complex phenomenon of the society and it is ambiguous and arbitrarily defined. Basically, any human differences, different cultural background, or any other undesired attributes qualify to be stigmatized. The dominant group of the society judges the other groups. In part, stigma reflects the value judgment of other groups thereby creating a sense of supremacy. On this account stigma is a dynamic and powerful social tool. Here Lerita M. Coleman says:

If a stigma is a social construct, constructed by culture, by social groups, and by individual to designate some human difference as discrediting, then the stigmatization process is indeed a powerful and pernicious social tool. The inferiority/superiority issue is a most interesting way of understanding how and why people continue to stigmatize. (Coleman 218)

Therefore, stigma is an open-ended synthesis that continues from one generation to the next.

Disability as a Stigma

Disability is taken as stigmatization because it appears as a lack in bodily appearance which the society seldom desires. In order to understand the disabled body, one must return to the concept of the norm because society desires for the hegemony of normalcy. Unable to perform any social function due to lack in physical appearance is perceived to be an error or fault in the prevalent social circumstances. In other words, disability is stereotyped with negative attitudes. Again, the concept of disability is social construction. "Thus, disability is a powerful social construct within most existing

societies and because we are presented with conflicting images of it, disabled people have been placed into the role of abnormal outsiders whose lives and experiences are hidden from the 'normal' majority" (Ghai 46). Not only this even WFO (World Health Organization) has stressed on the concept of normalcy and perceived disabled personality as non-norm. According to WHO, "In the context of health experiences, a disability is a restriction or lack of ability to perform any activity in the manner or with the range, considered normal for the human being" (46). This definition implies in order to understand disability; one must be clear with the concept of normalcy.

Disability is again a cultural and historical construction fabricated by the socio factors. It is therefore a broad term that clusters ideological categories as sick, deformed, ugly, old, afflicted abnormal which disadvantage people by devaluating bodies that do not confirm to certain cultural standards. Disability therefore refused to be normalized, neutralized or homogenized. In this sense, disability functions to preserve and validate such privileged designations as beautiful, healthy, normal, fit, competent, and intelligent all of which can claim such status and reside within these social identities.. In this regard, disability is shaped by history, defined by particularly, and negates the stable physical state of being. In short, the concept is considered as abnormal. It is a social reality than biological reality. Here, Lerita M. Coleman opines:

Society thus exhibits a structural amnesia about a particular category of people, who, because they do not fit into the hegemonic discourse of 'normality' are excluded, separated and socially disempowered. The social and cultural apartheid is sustained by the existence of a build environment which lacks amenities for the disabled and solely caters to the needs of the mere complete able bodies 'other'. This social disregard coupled with experiences of social, economic and political subjection

deny the disabled voice, a space, and even power to disrupt these deeply entranced normative leads that deprived them their social presence and any semblance of identity. (16)

In this way, disability studies centers on the concept of the normal aspect of life. A person with disability is rejected from the social discourse because they are considered in some way "defective". Somehow, disability relates to the majority of population as perfect. "To be perfect was being seen as a social necessity. . ." (Fontaine 45) Perfection is thus always desired by the society in terms of physical, emotional, and intellectual states.

Disability is a socially constructed from the biological reality because our cultures idealizes the body and demands that we must have control upon it. Able-bodies thus dictate upon the disabled body and their knowledge always silenced and invalidated. Moreover, the nature of disability has often very little to do with the individual's capabilities and true characteristics. The stigma and stereotypes are the cause of discrimination. Disability is not the cause at all, that the social reaction to disability is the cause. Susan Wendell says:

The power of culture alone to construct a disability is revealed when we consider bodily differences-deviations from a society's conception of a "normal" or acceptable body-that,, although they cause little or no function or physical difficulty for the person who has them, constitute major social disabilities" (44).

Social structure therefore draws the artificial line that separates "disable people" from others. Disability is therefore, seen as otherness and discriminated from the majority of society.

Being disabled is being different. 'To be disabled is to face experiences which are different to those of non-disabled people. For many people it involves institutionalized and segregation from the mainstream of the community in education, work, housing and other activities. Prejudice and discrimination are based on the appearance. People are judged not on their ability but on the way they look and disabled people are marginalized because they look different. The difference is caused by disability. Discrimination results when this difference triggers off the negative attitudes towards disability that are held by the other person. Most importantly, the attitudes towards disability are not formed accidentally. They are the obvious outcome of that values competition between people. People are judged according to their success in education, work, and marriage, the ability to produce (healthy) offspring, creativity, and beauty. As a result of segregation, disabled people have fewer opportunities to acquire the skills necessary for a good job and their education is substandard.

The question, the definition of "Person with disability" is how persons with disabilities perceived themselves as knotty and complex. It is not accident that these questions are emerging at the same time that the status of person with disabilities in a society is changing dramatically; however, there are many cultures which associate disability with sin, shame and feelings of guilt too. Persons who cannot fulfill socially recognized roles or do not have the potential for performing such roles in the society may be referred to negatively as being 'handicapped'. The stigma associated with such disabilities emanates from the fear of discriminatory behavior from others. The total dependence of such individuals on their family members for the performance of necessary social and other functions is an alternative explanation for the intensified fear of stigma and alienation exhibited by the family concerned. Disability is often associated with superstition, the belief that extra-terrestrial influence caused the disability, which

enables their existence to be reorganized, although for the individuals concerned, they are socially isolated and become objectives of pity, if not fear and hatred.

Besides, disability has always been perceived negatively from the very beginning. It has been historicized with negative attributes and considered them as the agents of evil, Satan or devil. During Greek and Roman times, disabled children were exiled, burned or thrown into the river. Not only the disabled children but even weak children were exiled because they could not perform any functional work in the society and proved to be burden to the nation. Likewise, mentally retarded people were sold as slaves or beggars. In addition, in Rome, disabled people served as amusement for the wealthy family and mentally retarded people for the amusement of the household and its guest. This is how; society perceived them as 'other' and negates them in every social participation. Furthermore, disabled people were even seen as public threats that create a social enigma among the people as well. Again Goffman opines:

No doubt throughout pre-modern history the disabled population formed a small though resilient minority—a minority always exposed to the prejudices of the majority, not only because they could not partake of normal life, but also because they represented evil or were seen as public threats." (79-80).

So, people reacted the disabled people cruelly as the penalties of the social system such as legal sanctions, church exclusion, starvation, exile or even death.

The moral model of defining disability is particularly burden some. Disabled or sick people are excused from the normal obligation of society as going to school, getting a job, taking on family responsibility, etc. Disabled persons who cannot perform or socially recognized roles or who have not got the capability for performing such roles may be referred as 'handicapped'. The stigma associated with such disabilities emanates

from the fear of discriminatory "behavior from others because of the inability of the person concerned to perform expected roles. On this account, disabled persons are socially unacceptable where they themselves accept as burdensome. Not only this, poverty-stricken developing societies where additional hands are always needed to assist the family work, thereby supplementing family income, the existence of a person with disability is considered a curse or unfortunate fate for the family. Furthermore, the loss of family identity and labor reduces the family resources to care or the need of a child. So, disability results in the child's potential income to the family. The presence of a disabled person in a family is considered a life-long problem because the person concerned is expected to remain always dependent on their family members for support. Thus, disability is seen as a social burden.

As disabled people's potential contributions to society are ignored or denied, a disabled person is often seen as a burden, as useless and essentially a non-person. Although activists have increased their efforts to redefine disability as a social phenomenon and the negative reactions, disability is still viewed, for the most part, as a flaw that somehow reflects the lesser value of that person.

Stigma often inhibits or makes impossible healthy social or familial relationships. This thereby adversely affects the full integration of disabled people into social structures and institutions. In addition, a deep-seated belief in most cultures that a disabled child shames the family, as a result of embodiment of some kind of former sin of the family. This stigma attaches both to the child and the parent in the form of guilt about whom and what they are and often leads to parental abandonment, neglect, or abuse. As for an instance, in Zambia, in a large family, the majority of parents will only educate a child without a disability. In Africa children are seen as future security, so a family will not put effort or hope into a child who is disabled. So, the parents may blame

their child or they and they see disability as a burden. Therefore, disabled child has no future, likewise, disabled people are often deliberately denied in education, insurance, health care, and employment. In essence, they are deprived of the fundamental right to life and development.

The attitude that a disabled child is not given a significant effort required advancing his/her personal or social development leads to emotional abuse and feelings of isolation, low self-esteem and worthlessness for the disabled child as well as the disabled personality. Sometimes, parental neglect is compounded by others in the community who encourage the family to ignore the disabled child by reinforcing prevalent ideas of a disabled person's worthlessness. As an evidence, Anita Ghai says:

The personal tragedy model posits a "better dead than disabled" approach and reinforces the stereotype that the disabled cannot be happy or enjoy an adequate quality of life. The disabled person's problems are perceived to result from bodily impairment and troubled mind, rather than a failure of society to meet that the person's need in terms of appropriate human help and accessibility. This understanding places specific burdens on disabled to reconstruct themselves as normal people as they contend with both implicit and explicit assumption about their reluctance to acknowledge their disabled existence. Consequently, disabled people are subjected to many disabling expectations by the able-bodied society. (37)

Disability is thus, simply unacceptable and therefore, makes the disabled themselves negate their existences. It is seen as public enigma and public threats. To be disabled is being "Other" in the social group. Furthermore, disabled personalities are not treated on equal grounds. They are marginalized in every sector as in health, education, economy

and others. In short, disabled people are socially unacceptable in one or the other way. It is measured in terms of the social conceptual framework of norms.

To sum up, *The Pearl*, is a symbolic tale of a Mexican Indian pearl diver, Kino who finds valuable pearl that changes his life but, not in a way he expected. He has thought that human sorrows and miseries can be removed by gaining material gratification. He has taken the pearl as an opportunity for better life and rosy future of his only one son. But when he is surrounded by greedy priest, doctor and businessmen after getting the pearl he throws the pearl back into the sea. Then he follows the path of spirituality and realizes that material prosperity cannot bring spiritual and mental satisfaction in life. As evidence his wife says in the middle part of the novel. "This thing is evil". This pearl is like a sin! It will destroy us. Throw it away (32). Only after he throws the pearl back into the sea he gets perfect happiness. Thus, *The Pearl* is the story of corruption for material gratification and possession that human societies are involved in.

Chapter: 3

Stigma and sense of Inferiority of the Protagonist in *The Pearl*

The term stigma refers to a mark of disgrace associated with a particular circumstance or a person. It is a social, cultural and psychological construct which is associated with negative value and attribute of the society. It comes to the existence because of social hierarchy of our society. This term cannot be confined to a particular society or social group but to any condition or circumstance where we find out the newness or think we are different from others in capacity or ability or in physicality.

People are not exactly alike in this world, due to their variation in size, shape, skin colour, gender, cultural back ground etc. The nature of stigma is different from society to society, race to race and nation to nation. It is everywhere in the world. Lendard J. Davis, Erving Goffman, Lerita M. Coleman and other writers of stigma theory see the stigmatized position of the people in the society; stigma is a social construct and it creates a kind of humiliation and inferiority in the mind as well as in the activities of the bearer. They talk about different sorts of stigmas either in education, race caste, art, literature or in community which can be titled as social stigma.

The world is running in its horizon of power. It may be power of money, education, social background and so on. It has been continuously flowing with the development of human civilization and selfishness of human beings. The people who are in power; power of money, mind or intelligence rule upon powerless people powerless or stigmatized people suffer from such types of stigmas. Due to these sorts of mentality of rich, powerful or non stigmatized people, stigmatized people are psychologically, socially and mentally isolated and marginalized in their lives. They

are treated unequally in the community of non-stigmatized group at any time in any context. The people who are in minority in population, inexperience, illiterate and suffering from poverty, they are living in stigmatized position in life through out that the history.

In our Nepalese society most of the Dalit people from remote area's people and women are dominated, humiliated and kept in grip of rich upper class as well as elite class because of society on the one hand and poverty on the other hand. They are especially dominated humiliated and kept in lop sided position because of economic in security. Women are stigmatized and dominated because of patriarchy. They are put under the huge feet and taken as a valueless objects interims of their economic condition as poor people in there vast world. Here in the novel, *The Pearl* also, Mexican-Indian tribe, especially the protagonist, Kino was dimidiated, stigmatized and unfairly treated in terms of his social background and economic condition.

Human society as well as social forces or norms and values are responsible for feeling of shame, guilt and disgrace. Individual identity as well as social identity is shaped by our society. Different people live in the society. Due to that the society is divided into many divisions especially into two broad categories; rich or non-stigmatized group and poor or stigmatized group. The former always dominates and hates the later. Thus, there is always vast gap and conflict between these two groups. The higher classes gets victory in conflict and enjoy the perfect ness of life because of money and higher position in the society on the one hand, because of majority in population, on the other hand. People are stigmatized and isolated in the society because they fail to represent the majority of the population. They are kept in silence and they do not dare to raise voice against the mainstream or higher class or a money class person who are in power and is majority because of money. Most of the

Mexican tribe and other poor people are suffering in the community. Due to the norms and values of the community, they are controlled by higher class or non-stigmatized people by creating different types of stigmas to achieve power upon them. Later on the poor people of Kino's is tribe run after money by internalizing the stigma of poverty. They want to remain in peace, freedom and in equality in every sectors of society. They are too attached with money thinking that money can lead them into the world of superior people. It is also the source of personal progress and physical comfort.

Moreover, stigmatized people of Kono's societies are segregated ignored, neglected and isolated from every participation of our society. Human beings have internal desire to control other, so they divide the whole society into fragments. After dividing the society into fragments, they rule upon the weak and stigmatized people. Non-stigmatized people think that stigmatized people or poor people are fundamentally inferior to the so called non stigmatized or upper-rich class people. Thus, stigmatized or poor people are the as puppets of the social system. The dominant group or rich class of the society judges the other groups.

Durability is also taken as stigmatization or victimization because it also appears as deformity on the body which the society seldom desires. It is social construct which stereotyped with negative attitudes. Thus, disability is also a powerful social constructed tool which keeps the bearer away from society of normal. The abnormal group has been hidden from the normal majority of people. Here in the novel the protagonist, Kino is kept out side and dominated from the group of majority or high-upper class because of his social position as well as because of his poverty.

The world is not simply the world of human being but it is made up of by stigmatized and non-stigmatized class or poor and rich class and high and low tribe.

As a result, the poor people are confined into the stigmatic group and they internalized or accept themselves as 'other'. It is the construction of society where the majority of the people play important role. Due to it, hierarchy is formed and one class who is in majority and in power starts to dominate the other minority class who are poor and weak. The stigmatized people remain dependent, passive, helpless and childlike because that what the society has expected. The people who remain in stigmatized position, they have no identity at all. Being poor we have to live in that position. They remain inferior and lower position until and unless they won't think that it is not universal construct but social one. Otherwise, they suffer from it because of minority in population and lack of money. Likewise, the protagonist, Kino has suffered from stigma of poverty and runs after the pearl to remove that stigma from him. He suffers a lot and finally overcomes by giving up his desire of it and realizes that even if being a poor man, I can live my life happily.

In the novel, *The Pearl*, Steinbeck has explicitly presented the social position and actual position of Kino's tribe and the protagonist. If the people are in stigmatized position they have two identities; actual and social identity actual identity is person's own self and social identity is constructed society, how they look at him and judge him/her. Because of social identity which is determined by bias society people realize stigma. Here in the novel, the Mexican-Indian people like Kino, is dominated by the white upper class people who are in higher position because of power, pelf and money in the contemporary society as doctor priest and merchants. They are dominated and lop-sided in terms of race, class and economic condition. It has also presented the character Kino who struggles against the domination which is caused by poverty and speaks for the people who are in power or in majority because of money. He struggles against poverty that is remaining as a stigma of his life. In his thinking and in his

behavior he strongly, objects the cruelty and victimization of rich or non-stigmatized people as a result he flung the pearl into the ocean which is the symbol of material prosperity for the upper class.

The pearl is the source of material comfort and prosperity. The society and the people in the novel are somewhere standard and somewhere non-standard. The non-stigmatized people of the society; rich, educated and superior group, elite class and so called powerful tribe dominate the so called stigmatized tribe in different forms. The character and group who try to escape from that domination and humiliation get more trouble by the opposite group or people. So it is actual picture of Mexican Indian tribe who suffered a lot from stigma of poverty. The protagonist of the novel, Kino, who represents the Mexican-Indian tribe, always tries to oppose or remain in opposition to the money minded people. At first, Kino is greatly affected by the greed of money and luxury. His inner voices or thought are so strong that they seemed like a weapon or a sword, whatever he does just for material comfort for his wife, education for his son and for his social position in the society. Due to this attachment towards money he has suffered a lot and covered by stigma of poverty in his life. From the beginning of the novel, we can see the division and domination upon Kino's tribe of higher rank of people. Kino becomes aware of it. He opposes in the beginning, middle part of the novel he follows them at last he realizes that until and unless the pearl; sources of material comfort and prosperity remains with him, he will not be happy. After this realization he throws the pearl back into the ocean and gets freedom and spiritual satisfaction and removes stigma from his life.

In this way, the writer John Steinbeck makes his vision clear. In the novel, the protagonist, Kino, looks like a revolutionary character of the society. When he finds people try to capture his pearl anyhow. He tries to save the Pearl which is the source of

physical comfort and happiness. While saving the pearl from the non-signalized people he loses his son. Finally, he thinks that he is in the grip of pearl (money). Due to this attachment towards money he loses his only son. He overcomes the stigma of poverty by throwing the pearl into the deep ocean. Here his decision is appraisable, so he is praiseworthy.

Social values and norms are pivotal and visible in the novel *The Pearl*.

Somewhere images are used to dominate and humiliate the thoughts of stigmatized people. The images of the stone and plaster houses represent the stigmatized position of minority group. Non-stigmatized people use specific stigmas' terms such as cripple, bastard, and moron in their daily discourse as a source of metaphor and imagery. These terms refer the inability and feeling of inferiority of stigmatized people because they are different from other by colours of skin, race and especially in economic condition.

People are attracted by the power, majority and become victims of this process. It is clearly presented in the novel as "The doctor never comes to the cluster houses that is why he belongs to the upper class and he has fear of stigma of poor people "When the doctor had more than he could do to take care of the rich people who lived in the stone and plaster houses of the town" (699). Here elite class thoughts become dominant and Kino becomes victim of it.

Moreover, the doctor does not care coyotito because he thinks that coyotiro is from poor class. He has a stigma of poverty. So, he is not equal to human being. It is shown explicitly in the novel as "For the doctor's entire race spoke to Kinos' entire race as though they were simply animals (700). Here we can see the social rank, division and hierarchy which are made in the society to marginalize to control and to dominant the common poor people because of lack of money.

Slowly and gradually Kino's revolts against the doctor and the social norms to overcome the stigma which the society has assigned to him. Hence, the doctor dominates and ignores Kino and his people. Being ignored by the doctor, Kino struggles against him.

"For a long time, Kino stood in front of the gate with Juana besides him. Slowly he puts his suppliant hat on his head. Then without working he struck the gate a crushing blow with his fist. He looked down between his fingers". (102)

Here, Kino is not showing his anger against the doctor but he shows his anger against social norms and values that creates a sense of stigma of poverty in the mind of protagonist.

All the rich people always try to keep in grip and seize the poor people or tribe. In the novel, shopkeeper, priest doctor etc try to control and dominate Kino and seize his pearl which he has just found. When Kino, finds a valuable pearl all of them come class to him because he is stigmatized person and lives in the group of minority. They try to convince him and attempt to show a kind of help or kindness but actually they are just for the pearl.

Money minded thought has been instilled in the people of non-stigmatized class. So the humanity has lost its way. Rich people have left the services but they are just guided by money. In the novel, Kino had to go in canoe which is very old, traditional, and dangerous and dived into the water to search of the oyster and pearl just to cure or treat his baby. So here the doctor has no any sense of humanity, co-operation. It is not only because of the doctor's thoughts but also norms of society. So, all over the novel we see domination, marginalization and discrimination of the so called non-stigmatized people upon stigmatized people because of poverty.

As the definition of stigma it is an ideology to explain his inferiority and account for the danger he represents some times rationalizing an animosity based on other differences such as those of social class. By using different means of non-stigmatized people like doctor, priest, shopkeeper etc. try to seize the power i.e. pearl of Kino by creating social norms and values that poor people have no authority to keep the pearl in their lives. Non-stigmatized people have changed their voices, become polite to the Kino not talking him as equal human being but just to control and dominate him. Kino's tribe is not united to fight against elite class people because of lack of money. So it seems that when the stigmatized people become powerful, so called non-stigmatized people use different ways to get favor, which is obvious in the novel.

In the novel, Steinbeck presents church as and symbol of social weapon to control upon stigmatized people. Whatever rules and norms are created by the priest for stigmatized people these norms are produced by the people who are in power and in majority. The priest is from majority class. So, the novel can be taken as reflection of social reality of stigmatized people who are suffering from poverty. Here, in the novel the stigmatized people have two identities, one is actual identity and another one is social identity. Non-stigmatized people have managed the norms of system in the village such a way that the stigmatized people become happy by internalizing the stigma of poverty. They are different from others because they are poor. Non-stigmatized people also make poor people unconscious and unaware about the social norms and values or activities which are done in the novel. For instance Kino and his tribes are unaware about the price or the pearl. This is a laughable matter that Kino's tribe has been searching pearl and oyster from the hundred of years back but they don't know the prices, because of lack of education. So, it seems that only higher class

or money class people have put cover on the social reality and make the stigmatized more poor and poor day by day.

While Kino finds the pearl he hopes that pearl can be his assistant in life to remove stigma of poverty. So that he can be selected in the group of rich-class. He thinks that the pearl is his weapon to fight against non-stigmatized person and against his own stigma of poverty which is clearly shown in the novel. It is shown as "His lips moved hesitantly over his (The pearl) -'A rifle, he said," perhaps a rifle" (708). It is his inner voice against materialist and wants to adopt the world of spiritualism.

The lop-sided position of Mexican Indian tribe is more visible while the novel progress. "And in the four hindered years Kino's people had leaned only one defense a slight slitting of the tightening of the lips and retirement. Nothing could break down this wall, and they could remain while within the wall" (720). This shows the history where there is not any time that Kino's people are stigmatized. They have been chained all over the history. This is the strong wall of derogation which always obstructs Kino's people to go out or be free from stigmatized position and remain out of touch of stigma of poverty.

When all the pearl's dealers reject to pay the price of the pearl and try to prove that Kino's pearl is valueless because they have authority to determine the price of pearl. It is injustice to the stigmatized people which Steinbeck tries to present. And Kino becomes alert about it when he rejects to accept the pearl as valueless as, he said "I am cheated, Kino cried fiercely." My pearl is not for sale here, I will go, perhaps even to the capital" (810). It is strong objection of Kino and this is not general matter because he has broken the wall made by non-stigmatized people for more than four hundred years. It is not simply his crying and fierce shouting but also a strong voice against victimization and against his own stigma of poverty. It shows that he

understands his social position victimization and comes to resist it. So, here is the hero of the tribe who becomes able to rebel against victimization and adopt his own world of spiritual happiness by rejecting his desire to achieve the pearl.

The pearl brings two things together in the family. On the one hand, it brings frustration, so it is an evil for the family. On the other hand, it gives energy to Kino to adopt the sophisticated world of rich. For this Kino's wife says in the novel." Kino this pearl is an evil let us destroys it before it destroys us. Let us crush it between two stones. Lot us throw it back into the sea where it belongs. Kino it is an evil, "(724). In the answer of his wife Kino says, "No, we said I will fight this thing, I will win over it. We will have our chance. First fist pounded to sleeping mat. No one shall take our good future from us" (724). Here we can see that Kino is running after money because he wants to remove the stigma of poverty and wants to remain in the world of his own.

Juana, Kino's wife tries to escape from the pearl. She takes the pearl as 'an evil form' she does this because non-stigmatized class indirectly attacks Kino's family to capture the pearl. Here we can see the exercise of power of money. However, Kino never becomes tired and hopes to win as he said, "I am a man and to be a man is to be half insane and half-God" (726). Here the protagonist Kino looks like a determinate character and looks like a insane man in the eyes of non-stigmatized people. They use these sorts of metaphor and imagery for stigmatized people.

While Kino's family is attacked the other people at night, he struggles with them. In the fight he kills a man and he loses his pearl too. But later Juana finds the pearl and gives it to him. Lerita M. colemall says, stigma represents a view of life a set of personal and social constructs" a set of social relationship; a form of social reality. So, killing is inevitable for Kino. He wants to demolish the social hierarchy.

At is his obligation not violent. He wants to fit his life according to social values and wants to get his social position that is why he is socially stigmatized.

All the brush houses leaked light and air shows the picture of poverty among the Kino's tribe. Here all the Mexican-Indian people have brush houses and they all are poor. So the novel reflects to social reality and well as individual stigma of poverty of Kino, who is the member of that tribe.

The protagonist, Kino takes pearl as his soul and his life. Steinbeck writes in the novel " This pearl has become my soul, said Kino if I give it up I shall lose my soul." (730) He does not only take the pearl as his soul but also become ready to kill horsemen who were coming to seize his pearl." Here we can see the cruelty of money-minded people. Here Kino, is also unkind to his own race and he is in tension and unhappy because of the pearl. Kino dreams to have a rifle and wants to fight against social operation which is created by non-stigmatized people for stigmatized people.

The American writer, John Steinbeck focus "these elements and says that, the theme of the novel is struggle for survival" (794). I accept it but it is not only Kino's stigma of poverty for social position but the stigma of poverty of all poor people.

Any reader can show their sympathy while they see the pathetic condition of Kino in the jungle by trackers. At the moment, when Kino, wants to kill them, then his family song comes in his mind which given power to him. It is written in the novel as, "The family song alive now and driving him down on the dark enemy" (739). Here we can easily guess that all the non-stigmatized people are after him because Kino is climbing the ladder of rich people. They are going to stop him on the middle way of his goal.

While Kino- and his wife, Juana returns from the difficult night which they spent on the hill, they become stars there that all give care while they walking on the

city. And as they walked through the stone and plaster city brokers peered at them from barred windows and servants put one eye to stilted gate and mothers turned the face of their youngest inward against their shirts (741).

He on the one hand Kino has his own family problem of how to join hands to lips. On the other hand he is stigmatized and victimized or kept aside by the society. Due to this reason he looks like as an insane man. And ready to sacrifice anything to achieve him goal.

Similarly, in every society, people are stigmatized in one or another way. In this world all human beings are different in size, colour, class, height and other physical appearance as well as mental one. Each and every individual has his/ her own type of stigmas. Nobody is free from it. If people are many in number it does not counted but if they are a few in number it is counted. And gain after realizing that I am different from him/her then stigma will be appeared soon. As Erving Goffman, the writer of stigma theory says stigma constructs a special type of discrepancy between virtual and social identity. Here, Kino's actual identity is different from his social identity. Explicitly he looks like very greedy person for money but actually he is not greedy for money. He is spiritual type of man who wants to help the helpless one and wants to take perfection of life. He thinks that money cannot give perfect peace, comfort and happiness on life. He realizes that enjoy with what we have and endure with what we must. So, he wants to return back the pearl, where he has brought for his mental peace.

The pearl portrays the theme of greed and it is also the novel of plight of poor. As the novel progress, we can see the change in the character Kino. At first, Kino thinks that money is every thing in life but gradually after loosing his only son and seeing the danger of having money, he realizes that it is not only money always the

most important thing in life. What is most important in life, he says in answer satisfaction and peace. Most people think that matter is more important in life. Because of that they live under stigma. After knowing the reality they come-out from it.

Maurce Blanchot says that stigma mirrors culture and society. They are in constant flux. Whatever are stigmas of today they are not stigmas of tomorrow, stigmas are time based, context based and place based. Therefore they go on changing according to these criteria of time context and place. They are human constructed norms and values which support the class division of our society. The powerful dominant class of our society creates these norms to dominate power less majority class or poor class. Here in the novel the protagonist Kino, different from white contemporary society. Because they are rich, they are different in race, family background and economy. He not only seems him different from them but also internalized that 'I am different from them because I am poor. Later on he struggles hard to achieve his social position in the community of white again he suffers a lot then finally comes out from by giving up his desires and seeing himself is equal to them. So, the writer tries to bring him in the central position by making him hero of the novel. Also, he wants to remove his stigma form his life by writing this novel in such context.

As Erving Goffman says "The stigmatized individual can also attempt to correct his position indirectly by devoting much private effort to the mastery areas of activities. This is illustrated by the lame person who learns to swim, ride, play tennis, blind person who becomes expert at skinning and mountain climbing. Like that Kino wants to erase his stigma of poverty by giving up his desire for it.

Minor character of the novel Coytito symbolizes the stigmatized condition of poor people, which is not cured in the novel. The scorpion in the novel is the symbol of non-stigmatized people who keep the stigmatized people in inferior position and rule upon them. Coytito does not suffer due to it but the whole marginalized or stigmatized people have suffered because of social norms. They are in favor of upper class or society. The main cause of suffering is power hierarchy of majority people. It also shows Steinbeck's theme of writing is for humanity and equality. He tries to sympathize Kino and his family. Here he is writing for the people and welfare of the humanity because he also belongs to stigmatized group.

This novel also supports the philosophy of uncertainty of human life. The stigmatized individual may find that he is unaware of his own identity. The blind, the ill, the deaf, the crippled can never be sure what attitude of new acquaintance will be whether it will be ejective or accepting, until the contact has been made. Like that in the novel, the protagonist, Kino his wife and child are alienated from their true capacities that even after getting the pearl, they cannot make any sense and they couldn't treat the baby.

The people of the Mexican tribe are socially, culturally and politically shaped by the norms and values of majority in the novel. The relationship between them, the lawyers and Kino, or between doctor and Kino, or priest and Kino is shaped by social norms, values and he is kept in victimization of rich and upper class people. So, he fails in poor class. The division is explicitly shown in the novel. Because of that Kino, search and found the pearl for his prosperity in life. But after finding the pearl, his life reached in the top-most stage of danger. Finally he threw the pearl back into the ocean and overcomes the stigma of poverty because his desire of pearl is the major cause of

his stigma. He is too attached with the pearl. After rejecting his desire of it he becomes free from the stigma of poverty.

The town is presented as a symbol of non-stigmatized world of rich people in the novel. It is the world of higher powerful and rich people. In the novel, it is shown as, "A town is a thing like a colonial animal. A town has a nervous system and a head and shoulders and feet. A town is a thing separated from all other towns. So that there are no two towns alike and a town has a whole emotion how news travels through a town is a mystery not easily to be solved (705). Here the town belongs to upper class or non-stigmatized people. The town also has created a kind of stigma in the mind of Kino. Kino wants to get this town in his life. It has also created a kind of stigma in his mind. He has also desire to live in the town. But again he suffers by the thought of living in the town in his mind. At last he realizes that to live in the town is a kind of tension. It creates much desire. Because of the desires again stigma will appear in his mind then he leaves the idea of living in the town and overcomes the stigma of poverty and decides to live in the village.

The novel gives hopes and optimism in the heart and mind of Kino. Once he hopes to get the pearl in his life and says before his neighbors, "My son will go to the school" (708). It shows that here also Kino has stigma of poverty. Because of lack of money he is not able to send his son to the school. For education money is necessary. It also creates tension in his life. Soon after he realizes that for education mind is more important than money. After that realization he overcomes from the stigma of money.

As the novel goes ahead, the true picture of non-stigmatized society is presented in the nature of doctor. After checking coyotito, he asks "when do you think you can pay this bill" (712). In the answer of this question the protagonist Kino says

"when I have sold my pearl. I will pay you." (712) There the doctor shows more interest with him not for treatment but for the pearl. It again creates a sense of stigma in Kino's mind. Due to this reason Kino runs after money but while doing so, he loses his son and returns to his own world.

Changing political and economic climates are the most important factors to the stigmatized and destigmatized process. According to some sociologists, some people are stigmatized for violating norms where others are stigmatized for being of little economic and political values. Stigma helps to maintain social hierarchy. Here in the novel, the protagonist Kino suffers from economic circumstance of his life. Throughout his life he remains in poverty because he belongs to lower class or stigmatized group. He spends most of his life in fishing and searching for the pearl. So that he wants to make his family rich and civilized. He further says to his wife, this is our change. Our son must go to school. He must break out of that pot that holds us in (714). Here, the protagonist is too attached to the pearl. According to the society the pearl has great value. Because of his attachment to the pearl he suffers a lot and the pearl has created the stigma of poverty or lack in his mind. But he realizes that the achievement of pearl and happiness out of it is not possible for his peaceful life. At last again he makes his mind that it is better to return the pearl back to the sea and overcomes the stigma of poverty which he has internalized in his life.

To show the social hierarchy and domination which are created by stigma of poverty, Steinbeck draws the clear picture of their houses. "The house of Juana Tom's was almost exactly like Kino's house nearly all the brush houses were alike, and all the leaked light and air, so that Juana and Kino sitting in the brother's house could see the leaping flames through the wall" (728). Here we can put a great question i.e. why the houses of Kino's tribe alike and they leaked light and air, It is not because of their

fault it is the fault of system. Because the system is maintained by the powerful people. So, Kino wants break that system and overcomes out of this sort of stigmas.

By taking the protagonist from poor or stigmatized group and by involving the readers on the problem, Steinbeck has attempted to bring the poor people in centre i.e. in power. The images of poor people and their culture and environment are dominant in the text. Although, Steinbeck has created many dimensions, he has taken a side i.e. the point of view of writing which is totally stigmatized.

The pearl, therefore is a novel of hierarchy, domination, social exclusion and segregation of poor people. Two classes are obvious in the novel, white (rich) people and Mexican Indian (poor) people. Different forces in the society which support the creation of stigma and devalues the poor people thought out the text. The rich who live in the town are power holder people. They look like a colonial animal. It is cited in the text as: the town is colonial animal (705). But stigmatized people too have choices as to whether to accept the stigmatized condition and the negative consequences or continue to fight for more integration into non-stigmatized communities. Here the protagonist, Kino violates social norms and personal values and overcomes from the stigma of poverty.

Being so called stigmatized person of the powerful society Kino speaks strongly against social hierarchy and domination. It is a crucial point in the novel. His inner choice "our son must break out of the pot that holds us in" (714) is powerful in the text. Here, the protagonist breaks the social norms and values and he devalues the money that brings happiness and non stigmatized position in the society. He proves that material gratification makes people unhappy unkind, injustice and invites sorrow in life. Like as after achieving the pearl, he enters into the world of fear danger and sorrows or mourning and removes stigma from his life.

Once Kino takes the pearl as his most important thing in life he says "Pearl as become my soul" (730). At that time he is attach to the pearl and suffers a lot. Later he flings it into the ocean when he finds it as a member of non stigmatized (rich) group .So, as he gains knowledge he realizes the reality. After getting pains and troubles from the pearl he rejects it and remains in happiness.

In the novel Kino basically struggle against the poverty because he himself internalizes the stigma of poverty which is created by the society of white. He fights, many times to save the pearl. He thinks that if he saves the pearl he can save his son from the evil, he can save his family from ruin and he his tribe from famine and starvation. He kills people and is ready to kill the enemies, Kino says, "I've to kill the trackers and there's no any alternative" (738) It does not show his cruelty but because of his obligation of stigma of poverty. He has lost his faith that money brings happiness. It is because of his attachment, loss, poverty and betrayal by social norms and values.

In the novel "*The Pearl*" the pearl is a symbol of non-stigmatized people's domination, power and victimization. As the non-stigmatized people attract and control the stigmatized people, the pearl also becomes a source to control and rule Kino for long time. Eventually, the protagonist Kino realizes that it is an evil and means of creating stigma of poverty, and then he throws it. Later on, he rejects each and every form of social force that enables the system's existence thought out the history. The throwing the pearl can be taken as throwing of the stigmas like stigma of fear and especially the stigma of poverty from which Kino suffers throughout his life. The protagonist, Kino, throws the pearls away into the sea to overcome the stigma of poverty by giving up the desire of possession and affluence which I have taken as main point of the thesis

Chapter: 4

Poverty or Depravity as the Cause of Stigma

The pearl is a visible picture of non-stigmatized people who possess stigmatization of the dominated or victimized ones. Such victimization is caused by society and its people. There is conflict between classes; rich and poor. The rich people are in power. They have formed the social norms and values. The poor people are being stigmatized because of poverty and because of social control which are imposed upon them. The higher class or non-stigmatized people of the society, educated and superior group, elite class and so called higher tribe dominated the so called inferior group or Kino's group who are in minority in population. They are ruled one. The protagonist Kino and his group try to escape from that stigma and get more trouble by the opposite group or people. The protagonist Kino, who represents the Mexican-Indian tribe, always tries to remove that stigma of poverty. Kino is stigmatized because of lack of little economy. But it is not a universal construct, it is human a construct. So he rejects that existing social hierarchy which is means of controlling certain people and ensuring the power. He himself feels superior or equal to the rich people and overcomes the stigma of poverty by detaching himself from it.

The pearl has shown two forms of stigma, one is physical one and the other one is economic or mental. The latter one is most vital. The protagonist of the novel, Kino, his family and his tribe has been kept lop-sided by so called superior people of the society. The inferior people have fear of norms and values of society, which are based on material prosperity or money. The cause of his suffering as well as tribe is poverty and the attachment towards it.

Attachment is the cause of suffering for the protagonist because he has kept a faith that money brings happiness and leads at the position to superiority. It is his

false faith. After realizing that money brings sorrows and life long problems, he follows the path of spirituality and throws the pearl into the sea and gets victory over his stigma of money.

The pearl is a tool which represents social hierarchy and divides society into fragments. So, here, Steinbeck talks about social norms and values which are against Kino and his tribe. He makes the protagonist successful by keeping him away from the pearl. It is a strong fist for social norms and values.

The problem of common, poor people is presented in the novel. It is a novel of stigmatized people of stigmatized tribe. The analysis has been drawn through the use of stigma theory to show how people get stigmatized in the society and what the reason behind it is.

Steinbeck depicts the voice against stigma and the patriarchal property which is one of the causes of creating stigma in the society. Actually Steinbeck is retelling the story of poor fisher man and his wife and a baby when the fisherman Kino finds an extraordinary pearl. He hopes, it will bring comfort and good health to his family but discovers that the real gem (Fruit) is instead a conveyor of greed, envy and ultimately death of his own son because of his attachment with money. Poverty is the main cause of his stigma or suffering.

The constructed norms and values of elite society always try to keep in grip the poor people by creating stigmas and imposing them in the life of poor. Here, Kino's expectation has gone into vain until and unless he keeps the pearl with him. It shows that all the expectations have gone into vain because he has internalized false faith in his life. Through the study of the entire novel, it is only possible to understand what stigma is.

The pearl is a novel of common people and common tribe. The activities of the protagonist are against social norms and values. He overcomes the stigma of poverty by giving up the desire of property.

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