

Chapter I: Introduction

Down and Out in Paris and London is a sharp social analysis of what George Orwell saw in Paris and London. The issue of vigorous passion, poverty, degrading work and unemployment are clearly visible in the text. The novel basically portrays the abnormal conditions of the working class people like searching job, working as a dishwasher, tramping in and around London and Paris. Almost all the working class people are tramping around the cities but the outcomes they received are hopelessness, helplessness, depression, alienation, isolation, fragmentation and so on. The working class people are being suffered due to the ideology of capitalism which was prevalent in the then society. Capitalists exploit the working class people socially, mentally, economically and physically in different aspects of their life. To unveil the actuality of the whole narrative regarding the problems of working class people, Marxism is used as a theoretical tool in this research.

Factors of Poverty and Unemployment

There are various factors behind poverty and unemployment. Even the words poverty and unemployment are inter-related to each other. Low income, dependence on agriculture to some extent, big and large family, unequal distribution of means of production, limited participation in production system are the main factors of poverty and unemployment. Moreover low quality education, lack of adequate food and healthcare also contribute to factors of poverty and unemployment. In addition to that poverty is a curse to the working class people which becomes one of the viruses of the society. Poverty and unemployment increase because of rising population, low productivity in agriculture, low rate in economic development, rise in price, shortage of capital and many other social and political factors. Regarding the factors of poverty Pete Alcock says:

Poverty means going short materially, socially and emotionally. It means spending less on food, shelter, education, on heating and on clothing than someone on an average income. . . Above all, poverty takes away the tools to build the blocks for the future . . . years 'life changes'. It steals away the opportunity to have a life unmarked by sickness, a decent education, secure home and a long retirement. (3)

Poverty is a source of resources. Poor people lack capital both income and wealth. But there can also be resource in poor that they may lack human capital such as education, good health, and social capital such as positive and trustful communities. Yet, it is money that, to a large extent that determines whether people are able to compensate for other sort falls in their life. That is to say that a lack of adequate financial resources is the decisive characteristic of poverty. The sociologist who did so much to advance our understanding of poverty and its relation Peter Townsend says: "Individuals, families and groups in the population can be said to be in poverty when they lack resources to obtain type of diet, participation in the activities and have the living condition and amenities which are customary or at least widely encouraged and approved in the society in which they belong " (34). Poverty is often defined in relation with earning which is one of the most influential tools of Marxist interpretation in the recent era. Monetary or material possession leads to other social factors which is prime concern of Marxist theory. Thus poverty is the state of being extremely poor i.e. about not hanging enough money to meet basic needs including food, clothing and shelter. In addition to that it refers to the lack of money about not being able to participate in recreational activities that an individual longs to get. In other words poverty is a complex social issue as a result there is no any cause of poverty and the result of it are different in every case. Poverty varies considerably depending on the situation. Feeling poor in UK is different from living in Nepal, India and Haiti. It is also different from social rank, cultural groups, sexes etc.

Poverty is incompetency of individual to fetch his basic needs. It has become the only bridge to separate the status of people in the society which creates frustration and dislocation. It is lack of basic capacity to participate effectively in society living in marginal or fragile environment. Poverty now has crossed the national border and become an international concern. Generally to measure it income threshold is set and those who fall below it are seen to be poverty. Along with income, living standard, social exclusion, consensual, marginal benefit, material needs, social status, lack of voice, cultural dimension, inequality in participation, dislocate worker are the modern global trend to see the poverty of people.

Impact of Poverty and Unemployment in Society

Poverty and unemployment have relation of nail and flesh. Unemployment or joblessness is invited in that situation when there are people having no work even if they are searching. Joblessness or unemployment is cause either by personal interest or by structural reasons. Personal interest may not be the big issue but a structural reason has to do a lot in the society because labor market does not provide enough jobs that match the skills and qualification of a person. Another big cause of poverty is low paid work. If the payment will not help a person sustain then it is worthless to work. It is even said that low payment is no payment in modern economy. Along with the unemployment and low paid work, inadequate benefits is also another cause of poverty which keeps people inactive at first and leads them to damp of poverty. Poverty and unemployment can cause a great burden in the life of working class which can prevent working class people to use their right equally in the society as the higher class people. The working class people are always dominated and abused in terms of payment. They are paid very low in comparison with their deeds. Inequality of

labour and resources are seen very clearly in the society. Regarding the impact of poverty and unemployment in society T. M. Wilkinson has forwarded the following ideas:

Some conceptions of equality, like equality of welfare or income, are concerned with achievement certain outcomes; others like equality of resources, or equality of opportunity for welfare, are concerned to equalized opportunities. In the remainder of this chapter I am interested in inequality in what we call 'labour burden'. By labour burden I mean both the quality of the jobs that people have and the amount they get paid for doing them. Labour burden is of course only an aspect of what it is that egalitarian would want to equalize so the discussion is somewhat incomplete but for of purpose, it is the most important and relevant aspect. (64)

The causes and impact of poverty vary from classical to modern capitalist economy. But it is true that unemployment leads to poverty and it will affect the overall aspects of human life mainly in the capitalist society. The impact of poverty is clearly seen in education, health, communities, social rank and status relation and it will last so long that one even if wishes and tries to run away from poverty hardly gets chance to escape from it. Unequal distribution of labor, resources, and the society is divided into employer and employee, bourgeois and proletarian, rich and poor, master and slave and always the first exploits the former in cruelty.

Poverty is the main cause for the people who are allow in their status in terms of class and labor which is hard to sustain their life in the so called capitalist society. Due to the development and improvement of science and technology, the demands of labour are decreasing day by day in the societies which become the main obstacles for the poor and uneducated working class people. All the works are done with the help of machines and the labours become useless for the higher class people. The capitalists get more profit by the

use of machinery tools instead of using labour manpower in their works. In this regard, J. Jackson points out different obstacles regarding the problem and argues:

The laboring class are comparatively few in numbers but this is counterbalanced by, indeed, may be one of the causes of the eagerness by which they call in the use of machinery in almost every department of industry. Whatever it can be applied as a substitute for manual labor, it is universally and willingly resorted to. . . it is this condition of the labor market, and this eager resort to machinery whereas it can be applied, to which under the guidance of superior education and intelligence, the remarkable prosperity of the United States is due. (104)

The eagerness of using the machinery tools by the capitalists has created a great burden for the unskilled and uneducated working class people in the society. Almost all the departments of industries are running under the guidance and instruction of so called superior people who are educated and intelligent and they work for the prosperity of themselves but not for the sake of the poor and working class people.

Orwell's Usual Themes

George Orwell as a novelist, essayist, journalist and a critic had a very critical eye over social injustices, inequality, totalitarianism and democratic socialism. His exploration of slumming parts of London and Paris dressing like a tramp not only planted the seed for the novel but also helped him to develop the microscopic analysis of the poor people's life. He is equally obsessed with how to survive on six francs a day. However, the major theme in the book is the desirability and dignity of work.

Particularly this novel, *Down and Out in Paris and London* explores Orwell's own experience in London slums where poor people pawn their clothes to have a piece of bread and search job in cold filthy kitchen. The protagonist Monami describes his descent into poverty waiting for a job of plongeur with a Russian waiter named Boris.

George Orwell's writings are important in many respects. Many critics have analyzed his work from multiple perspectives and being a widely acclaimed novel *Down and Out in Paris and London* has received various criticism. This novel is scanned from different theoretical perspective. Ligaya Margery has given the autobiographical interpretation to this novel. Margery unearths autobiographical elements embedded with the feeling of protagonist. She finds the co-relation between the plot of the novel and Orwell's life. In this connection she says:

This unusual fiction action in good part autobiographical narrates without self pity and often with humor the adventures of a penniless British writer among the down and out of two great cities. The Parisian episode is fascinating for its expose of the kitchen of pass . . . he experiences the world of tramps, streets people and free lodging houses. In the both cities we learn some sobering Orwellian truth about poverty and society. (44)

Margery reads this novel interpreting how the novel matches with Orwell's real life. In addition to it Karen Weeks not only rejects the interpretation of Margery but forwards the elements of existentialism in *Down and Out in Paris and London* in each and every activity of working class people. Even in a very critical situation and the huge difficulties they are ready to live.

Karen in the lines below comparing the heroes argues that they represent the absurdity of modern economy which reflects all the domination that has been prevalent in the then society. He further argues that the characters in the novel are the representative of the society which plays the most important role in modern economy. Their longing for life is rather important than the survival. They are helpful and always ready to accept the Karen ups and down in their life. Domination and discrimination of the working class people are clearly vivid in the novel. They are represented as the most tiresome people who suffer a lot due to poverty and unemployment. Regarding this concept Karen writes:

The difficulties of classifying *Down and Out in Paris and London* sets it apart from other writings with which it has been often compared. Clearly it is not an autobiographical in the manner of *The autobiography of a Super Tramp* by W.H. Davis nor is it reportage in the sense of the people of the Abyss by Jack Londo rather it is the struggle of absurd hero who underwent different sorts of ups and downs which even spikes their wish to fight with the absurdity. (193)

The above lines clearly show that the whole story is the struggle of the absurd hero to overcome with the problems of poverty and unemployment which is prevalent in the then society. The ups and downs of the working class people compelled Orwell to write the text.

Scope and Limitation of the Thesis

All the above critics don't unfold the issue of poverty in this novel. Thus my topic of research might be most researchable innovative distinct appropriate from other. But this study has its limitation within its issue of impact of poverty and unemployment on working class. Orwell in the novel through Boris, Bojo and Monami is trying to show how the big cities like Paris and London are veiling the scene of poverty but actually the life is harder and difficult

in those places. The problem is poverty and it is wiping people wherever they go. The representative of the working class people are being seen clearly being dominated and dislocated in the society of Paris and London respectively. Lack of work, unemployment, low pay etc. are the major causes of poverty where as they bring other problems to the life of human beings.

After this it will be proved fruitful to give the tentative plan of this research work. The first chapter introduces in details about the whole theories. This chapter gives the bird's eye view of the research work. Similarly the second chapter discusses in details about the methodological and conceptual framework of Marxist ideology. In this chapter I discuss about how poverty is related with class, rank, social problems. In addition to it, I examine the Marxist critical attitude to see about the struggle induced by the poverty. To see the application of the methodology I take some lines of the novel and discuss the impact of poverty and unemployment on working class people. In the concluding chapter, I conclude in brief by talking about how theoretical tool of Marxism can be applied to show the impact of poverty and unemployment on working class in George Orwell's novel *Down and Out in Paris and London*.

Summary of the Novel

Down and Out in Paris and London depicts the life of poor city dwellers in rich and highly aristocratic city of Paris and London that lure the dream of poor people. The book opens in Paris with a description of the hotel and neighborhood where the Monomi is lodging. From the critical phrase writer documents the scene of filth and hunger and a quietly endured never ending desperation for Paris's poor. In this book reader travels with a penniless narrator through two great European cities as he works seventeen hours workdays in the squalid kitchens of trendy Parisian restaurants. After working himself ragged and never

getting ahead he tries his luck in London where he lives the life of a vagrant, sleeping in lodging houses and taking charity tea at the Salvation Army. Through these scenes Orwell explores one of the classic theme i.e. man versus society.

At the beginning of the novel, the narrator is living in Paris teaching English to pay his bills but he slowly loses his students and then gets robbed leaving him enough money to survive for only week or two. He makes drastic changes in his budget and finds that living in poverty is a complicated order. The narrator's Russian friend, Boris is in a similar situation, having injured himself and lost his job. The two ill-fated friends help each other out pawning their remaining things along with their clothes and live sharing meager meals at one another's apartments. Eventually, the friends find a job at the Hotel X, working as plongeurs in the cellar kitchen. While working in the hotel the paradoxical situation between kitchen are full of filth, mediocre ingredients, poor and working condition and the dining room which are lush clean and luxurious opened his eyes but where was no any chance to escape because he needs to work for eating and surviving in Paris.

Boris, the narrator's friend with same plight knows a Russian friend who is opening a small restaurant named Auberge De JehanCottard and has promised Boris and the narrator jobs. The restaurant is slow to open because the patron has difficulty scraping up enough money for up-front cost, but finally it opens and also opens the door of job for both Boris and the narrator. The condition of working is not so good in the newly opened restaurant but the pay is the same. They usually work about seventeen hours a day, seven days a week. Without hot water and difficulties he works several weeks in this misery. Once he gets chance to write to his friend in London asking for help in finding a job and he gets replied almost immediately with a prospective job.

With a beautiful dream the narrator travels to London but when he arrives he finds that his employer is out of the country and will not return at least for a month. He doesn't have much money to meet expenses of London so he paws some clothes and take up a life as a tramp. The difficulty of making money is still following him so he lives in spikes lodging houses even under a bridge when it's necessary. He meets an Irishman named Paddy and the two become friends travelling together from spike to spike. The narrator spends some nights at the salvation shelters which he despises and he thinks of ways that the legal system in England could change in order to help tramps to lead more productive and satisfactory lives.

In the end the narrator does get a job when the employer returns to England, but he has changed his prospective about many things. He no longer fudges tramps that they are not working when he sees them standing around waiting for the shelters to open. He gains a great respect for people who can see through their trials and be happy anyway. He doesn't expect beggars to be grateful when he gives them a penny.

Chapter II: Marxism

Defining Marxism

Marxism is the political and economic theories often linked to Karl Marx and Friedrich Engels in which class struggle is a central element in the analysis of social changes. Marxism is now a social theory that studies the human struggle to free themselves from different forms of exploitation and oppression indulged with culture, religion, rituals and rules and regulations. Marxist criticism can provide a bird eye view to different socio-political structures and its evolution. In other words, Marxist methodology informs an economic and socio-political enquiry. It provides microscopic analysis to many political ideologies and social movements throughout history so it is the most improved, adopted, discussed and well interpreted theory even today. Marxist criticism questions the social transformation, historical ups and downs, economic shifts and religio-cultural development in terms of 'haves' and 'haves not'. From the very beginning of its birth it was furnished and more popularized as a political ideology. Being based on Karl Marx's best books, *The Communist Manifesto* and *Das Kapital*, critics examine the social changes from the working class perspective and advocate the emancipation of working class from the economic deprivation and discrimination.

Marxist ideology relates everything without economic power including education, art, culture, science, technology, and media and so on. It means the economic power includes social and political power as economic is the base on which the superstructure of social political ideological realities are built. In this regard Marx and Engels's *The Communist Manifesto* projects on the causes of ongoing class conflict and it's a never ending process. According to them every history has class division which is a never ending process and is determined by the higher class people to dominate the working class people. In this regard, Marx and Engels say,

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden now open fight, a fight that . . . in the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders and manifold graduation of social rank. . . the modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old one. (30-31)

Maybe the forms of class struggle have been changed in the course of time. Names are given differently and the societies are different but essence is the same. Marxist ideology aims on an equal society where there will be no existence of any groups of any classes. The working class people badly fed up with poverty and ready to overtake the means of production, existential ideology, improved cultural aspects or even reject socio-economic framework practice from the past.

Marxism focuses more in the differences in socio-economic class and gives more significant than the differences in religion, race, ethnicity or gender. People are differed in terms of class but not in terms of caste. Regarding this concept of class differences Lois Tyson says:

From Marxist perspective, difference in socioeconomic class divide people in ways that are much more significant than differences in religion, race, ethnicity or gender. For the real battle lines are drawn to put the matter simply between the “haves” and “haves not” between the bourgeois- those who

control the world's natural economy and human resources and the Proletariat majority of the global population who live in standard condition and who have always performed the manual labor-the mining, the factory work, the ditch digging, the rail or road building-that fills the coffers of the rich. (54)

People are divided in terms of class by drawing the lines between the two classes one rich and another poor. The poor must work for the benefit of the rich and they have to perform the manual labour like the mining, the factory work, the ditch digging, the rail or road building which helps the rich people to earn better profit in their tasks.

For Marxist our society is divided according to the different social base as race, religion, culture, social status from the very beginning of human society though the forms of this division are varied in different periods of time. Bourgeoisie are so called high class and they control the means of production. They are always downtrodden by few as the working class people works not for them but for rich people. Thus this theory observes the social conflict as class conflict between these people who are suppressed by high class people. In a long run proletariat will have nothing with them but chain to break. According to Marxist analysis, class conflict is important to transfer the society. As there will be on going hostile relationship but the rich and poor revolution is inevitable and finally result in a classless, stateless, humane society. But to the main cause of conflict Marx's position is fundamentally focus that social being determines consciousness and not the vice versa. According to Karl Marx ,

They have no history, no development: not man developing their material production and their material intercourse alter, along with this their real existence, their thinking and the product of their thinking. Life is not determined by consciousness but consciousness by life. In the first method of

approach the starting point is consciousness taken as the living individual: in the second it is the real living individual themselves, as they are in actual life, and consciousness is considered solely as their consciousness. (625)

Marxism condemns the existing bourgeois' political, economic, social, cultural mechanism because they every social norm and value to control overall aspects of resources whereas proletarians do not have material things and means of production and resources. They work for the pocket and luxury of rich as the oppression from the bourgeois side reaches too much they raise their voice against them who possess abounding amount of wealth without any labor.

Clearly members of the underclass and the lower class are economically oppressed: they suffer the ills of economy. Privation are hardest hit by economy recessions and have limited means of improving their a lot. Those classes are economically deprived and isolated from all the productive possibilities. They are poor not any other reason but poverty. This rank remains until the big revolution bangs in the society. Jostein Gaarder explains,

Under the capitalist system the worker labors for someone else. His labor is thus something external to him or something that does not belong to him. The worker becomes alien to his work-but at the same time also alien to himself. He loses touch with his own reality. . . The customers were the respected citizenry of the town in short in the precise situation that should have been the honorable hallmark of mankind, namely work, the worker is turned into a bit of burden. (397-98)

The bulk of worker works regularly and have nothing to survive i.e. they work not for them but for the handful of rich people. The class conflict within capitalism arises due to intensifying contradiction between highly productive mechanized, socialized productions performed by the working class which is known as proletariat. Proletariat labors for the small minority of private owners called the bourgeois. Workers are taken as the beast of burden and the owner of private organization treat them heartlessly without caring human emotions, feelings and finally the revolt is inevitable in the long run when poverty, exploitation, low wages, mechanization, unemployment, unequal distribution of power and production culminate the social revolution.

Under the capitalist mode of production this struggle materializes between the minority (the Bourgeois) who owns the means of production and the vast majority of the population (the proletariat) who produces good and serviced and work for the minority group. The very idea that social change occurs because of the struggle between different classes within society who are under contradiction against each other leads the Marxist analysis to the conclusion that capitalism exploits and oppresses the proletariat which leads to a proletarian revolution. In this regard Marx argues,

Mankind always sets itself only such tasks as it can solve since, looking at the matter more closely, we will always find that the task itself arises only when the material conditions necessary for its solution already exist or are at least in the process of formation. In broad outlines we can designate the . . . materials condition for the solution of that antagonism. This social formation constitutes, therefore, the closing chapter of the prehistoric stage of human society. (627)

Every change in the history has special causes and always the case of ongoing conflict of different social forces mainly economic and social factors. Sooner or later the existence of capitalism is questioned, reformed or at last replaced. This is very necessary for the social development and the forward flow of society is possible. All the existing ideas are replaced which are constituted for the enrichment of bourgeois and new classless society will be emerged.

Impact of Capitalism on Laymen Workers

Marxist criticism assumes that there are always two classes; one must be rich in all the social sectors whereas another is poor. Those two classes change the mode of production in social structure extended into multiple classes and their social, cultural, gender, regional and economic contradiction. Regarding the existence of multiple classes, Ransick and Wolf observe:

Marx and Marxism are seen as focused too narrowly merely upon the economic aspects of dominance relation and therefore upon two simple classes. The critics conceptualize classes to include dominance relations at the other social levels; this permits them to theorize multiple classes incorporating the contradictions among several levels. (92)

The above citation shows that the existence of how different classes exist in the society. Different critics argue to include the dominance relations of the classes in the social level. The participation of different classes in the society permits the critics to theorize the multiple classes by showing the contradictions among several sectors.

In the modern critical view the society has not only two classes but it has multiple forces and the revolution is the cause of the change. They are contradictory and the causes

are factored by capitalist themselves. In pre-capitalist economies, exploitation of the worker was achieved via physical coercion in the capitalist mode of production, that result is more subtly achieved because the worker does not own the means of production; he or she must voluntarily enter into an exploitive work relationship with a capitalist in order to earn the necessities of life. In this respect Karl Marx and Friedrich Engels say:

But the price of commodity, and therefore is also of labor, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases, the wages decrease. Nay more, in proportion as the use of machinery and division of labour increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increase of the work enacted in a given time or by increased speed of the machinery, etc.(39)

The price of commodity and the cost of production are linked with each other as shown in the above citation. The disgusting works done by the labour lead to the decrease in wages. When the use of machinery tools increases, the division of labour also increases at the same time which leads the workers in frustration and alienation due to the prolongation of the working hours.

Marx assumes that the class struggle between proletariats and bourgeoisie go until the destruction of bourgeoisie's mechanism. The proletariats tried to gum their mouth but when the exploitation, inequality, poverty culminates the united and marched for the destruction of rich bourgeoisie because proletarians have nothing to lose but world to win. This concept leads Marx as theorist of dialectical materialism. According to this theory material prosperity determines our thinking with antagonistic relations. It observes the social structure and its fundamental causes. Terry Eagleton says:

Marxist criticism is not merely sociology of literature concerned with novels get published and whether they mention the working class. Its aim is to explain the literary work more fully and this means a sensitive attention of its forms, styles and meaning. But it also means grasping those forms, styles and meaning as the product of a particular history. (3)

The concept of class struggle brings a significant challenge on idealistic philosophy.

According to the above citation material factors in society the way we think. The material factors of the nature have certainly been decisive for historical development. Marx observes life and art through a very different point of view and reaches a conclusion that philosophers have only said how life is but the concern should be to change it.

Reflection of Class Relation in Marxism

At the very beginning Marxist criticism lies not in its historical approach to literature. It is not the merely understanding how the literary product published but then it observes the forms, styles and meaning of each and every genre from historical and social glasses. Marxist criticism focuses on base and superstructure rather than in art and literature. Much water flows under the bridge and its affects are noticed in all arts and literature. As a result Marxism opens the door of knowledge with much interpretation. Different critics start to valorize literary work from this point of view. The Hungarian thinker George Luckacs the most widely influential of Marxist critics, opines literature as the reflection of the objective. He proposed that each great work of literature creates its own world which is unique and seemingly distinct from everyday life. In opposition to Luckacs, the Frankfurt school of German Marxist especially Theodor Adorno and Max Horkheimer landed the modern experimentalist for their writings. Other two great German Marxist Bertold Brecht and

Walter Benjamin supported modernist and non-realistic art have had considerable influence on non-Marxist as well as Marxist criticism.

According to Marxist theory literature should reflect class relation and should be fit for working class people. On the basis of Marxist ideology writers are demanded to present the exploitation upon working class people by so called upper class people. In this connection, giving importance to historical background of text M.H. Abrams tells:

In accordance with some version of the views just outlined a Marxist critic typically undertakes to explain the literature in any historical era, not as works created in accordance with timeless artistic criteria but as 'products' of the economic and ideological determinants specific to that era. What some Marxist critics truly reality and progressive forces of our times; in practice, this has usually turns out to be the demand that literature conform to an official party line.(149)

From the above lines it is clear that Marxist criticism is based on its historical base. It has many subordinating factors that give birth to the literary work basically it is the product of socio economic background of the writer, their own experience, socio cultural experiences are reflected in their work. The relation of socio-cultural, economic, political and so on is clearly presented by the writers in their writings. The writers hardly run away from these issues so Marxist critics always advocate that the literature should present the life (world) of working class people as it is i.e. without any exaggeration.

According to Lukacs view, a true artist is the one who is successful in depicting the social and historical reality objectively through his literary works. This principle of artistic creation applies not only in the case of Lukacs but also for every Marxist. Here we need to

understand the Romantic spirit which give importance to the heart i.e. feeling and art has nothing to do with society but Marxist criticism give light on art is a special form of reflecting reality which is the sum total of socio-historical phenomenon. In another word Marxist criticism is thinking more about the stomach of socially marginalized people. Lukacs in this point rejects that the emotive theory of art and argues that the creation and appreciation of art is not unique and mysterious kind of knowledge. It is neither created in vacuum nor received so in Lukanian concept character should have experience of hostile activities in the society. In his view, reality reflected in a literary work should be similar to the one reflected in human consciousness and it is the duty of a critic to examine whether it is translated correctly or not in a literary work. To sum up, it is the prime duty of the artist to present the social reality and the critics need to evaluate whether the historical reality is properly reflected or not according to Lukacs:

Louis Althusser insists on developed capitalistic societies which occupy the ideological representation of complex class struggle and education ideological apparatus. Those complex notions of Asthusser are lucidly recapitalized by Luke Ferreter in the following words:

In developed capitalist societies the school family couple has replaced the church family couple as the dominant group of ideological institutions.

Althusser means that from the age of about four to that of about sixteen, every child in contemporary capitalist society is instructed for several hours a day in the dominant discourses techniques and customs of that society. They are taught the ruling ideologies directly in the form of moral, religion and philosophy. (86)

Thus Luke Ferreter has clearly shown the pictures of class relations in the above lines. Since the beginning of the life every child is instructed and guided with the notion of capitalism. They were taught the ideologies of capitalism directly or indirectly in the forms of moral, religion and philosophy. That is to say that the ideologies have become the part of their customs.

Marxism and Technological Advancement

As the capitalism advanced many traditional ideologies are replaced by the new ideologies. The forms of suppression, mode of exploitation are changed but remain in more strong forms and are inevitable. Due to the massive development in science and technology earlier form of capitalism has changed into advanced capitalism that has taken new role in ever going ideologies. In this situation, Marx's labor theory of value plays smaller role illuminating the context of scientization of technology. Hebermas explains:

Since the end of the nineteenth century, the development tendency characteristic of advanced capitalism has become increasingly momentous :scientization of technology...with the advent of large scale industrial research, science and technology and industrial utilization were fused into a system...thus technology and science becomes a leading productive force, rendering in operative the condition for Marx's labor theory of value. (104)

In late capitalism the foundation of traditional beliefs, customs and faiths have been pushed into a new predicament. All the pre conceived notions and judgments need more analytical and investigative interpretation. The post-world war society come not only with new technologies but also with big question marks in different predominate ideas. The new trend of feminism, cultural criticism, post-colonial theoretical ideas paved the way to see

the newly budding world. The bombardment and settling sound of war threatened intellectuals and their preoccupied notion as a result new lenses are put on the theoretical analysis. The world involves more technical and rationalized energy and it has replaced raw muscle and power as the basis of productivity. New energy and machine transform the nature of work. The robots, the computers and other machinery articles not only minimize the human beings in work but also replaced them as a result worldwide unemployment invites the new working class. This new working class replaced the traditional blue collar working class but the predicament of new working class is the same. The number of unemployment is increasing which is the proletariat in Marx's theory. They may face new world in different way from Marx time but their relationship with the owners is more or less the same. They are exploited differently in their working places and in the open ground of international market. Exploitation, poverty, ideological differences; socio-cultural situations are similar however the technological changes take place. This is clearer from the following lines of Meg Prasad Kharel:

The overall picture suggests that the intellectual discourse of post modernism, post Marxist, post industrialism or advanced capitalism has approved emerging of professional and technical caliber by replacing the proletariat or labor class. . . instead of proletariat and bourgeoisie class many categorical and sub-categorical classes like man, woman, gender, race, regional, ethnical group, environmentalist, nationalist etc. are put into dialogue. Moreover socio-cultural contradiction would remain among such new classes and trained person and also art and literature are written about them. (73)

Kharel in these above lines clearly concludes that how the modern (postmodern) world acknowledges the changes that took place in the recent days. As Marx already proclaimed

that change is inevitable here also changes are taking place in disguised form and content. So the modern literature or any other form of arts also depicts the changed reality. The consciousness of the cyber generation, the ups and downs of lost generation and social reality of thumb generation should be in the recent requirements for modern Marxist.

Culture Industry in Capitalism

Theodor Adorno and Mar Horkheimer from Frankfurt school of criticism form rules and laws or systematic literary product because the reality in this world doesn't have systematic forms. As Marxism focuses on the reality as it is theory questioned how the society is in systematic way. When there is no systematic relation than only the contradictory forces encourage the changes. Different contradictory forces are working together and from the very historical era it's going on and invites the destruction of existing civilization. In their widely influential book "*Dialectic of Enlightenment*" (1947), they gave emphasis to the rationalism which outlines the emancipation and talk about culture industry.

The culture industry perpetually cheats its consumers of what it perpetually promises. The promissory note which, with its plot and staging, it draws on pleasure is endlessly prolonged, the promise which is actually all the spectacles consists of, is illusory: all it actually conforms is that the real point will never be reached, that the dinner must be satisfied with the menu. (213)

Here it becomes clear that the culture industry only captures the capitalistic method of working and culture, beauty, relationship are the product of capitalist which are used to dominate working classes. Capitalist in the recent years use those luring product to rule over working classes. Culture industry blinds us with the use of modern technology. In

other words the culture industry colonizes the consciousness of the subordinate people i.e. they convince them to see their situation the way they want. They produce the goods and are advertised through the medium of newspaper and television by abusing the working class people. They get benefits with the goods and earn more profit but the working class people who work for them get nothing and at last they are isolated from their chains.

Social Activities and Working Class

Walter Benjamin tries to see the literary products from the mixture of social criticism and linguistic analysis with history while communicating sense of pathos and pessimism. He watches the condition of labor and in the critique of alienated and reified consciousness of man under capitalism. In his essay *The work of Art in the Age of Mechanical Reproduction*, he talks about the changed experience of art in the modern world writer or artist need to resist the influence of bourgeois, art and bring revolutionary changes by rejecting the existing issues widely used by bourgeois.

Marxist critic is engaged in deconstructive enterprise such as feminism, deconstruction, social psychology and cultural anthropology. Raymond Williams, a prominent Marxist of 20th century provided very clear interpretation about art and he examines the various aspects of literary works in his book, *The Long Revolution*. According to him, the relationship of art with reality has been different according to time, people, culture, and social background. He further argues that literature like other means of communication is social activity so it is inseparable from reality. The art has organic relation with society. To strengthen this idea Raymond Williams argues:

Assume that political institutions and conventions are of a different and separate order from realistic institutional and conventions. Politics and art

together with science, religion, family life and other categories we speak of as absolute, belong is a whole world of active and interacting relationship, which is our common associative life. (39)

It shows how the different social matters are working together to produce novelty in the art. Writers should examine those internal and external forces in the art and only the social reality is clear.

Marxist Concern in Literary Texts

We can conclude that Marxist reading or criticism of any art has relationship with different social factors. From Karl Marx to Raymond Williams the issues are same through they disguise their appearance. They focus on alienation of labor, class struggle, unemployment, empty pockets, domination of any forms, hegemony used by higher class. They need the art which reflects the social reality or imitates the society as it is. In *Critical Theory Today*, Lois Tyson outlines five major points to be noted while examining the text from Marxist point of view, he outlines several key questions:

1. Does the work reinforce (internationally or not) capitalist, imperialist or classist values? If so then the work may be said to have a capitalist, imperialist, or classicist agenda, and it is the critic's job to expose and condemn this aspect of the work.
2. How might the work be seen as a critique of capitalism, imperialism or classicism? That is, in what ways does the text reveal, and invite us to condemn, oppressive socio-economic forces, then it may be said to have a Marxist agenda.

3. Does the work in some ways support a Marxist agenda put in other ways (perhaps unintentionally support a capitalist, imperialist or classiest agenda? In other words, is the work ideologically conflicted?

4. How does a literary work reflect (intentionally or not) the socio-economic conditions of the time in which it was written and the time in which it is set, and what do those conditions reveal about the history of class struggle?

5. How might the work be seen as a critique of organized religion? That is, how does religion function in the text to keep character or characters from realizing and resisting socio-economic oppression? (68)

Suppression, exploitation, unemployment, poverty, and character's ongoing struggle with existing social group are the main issues of Marxism. Domination in rank, position, life full with poverty and hard work to earn hands to mouth are major issues of Marxism. Life without food, big cities, mainly rich and expensive town make puppets on their hand.

Down and Out in Paris and London by George Orwell beautifully presents the life of Monami who faces many problems in the big city Paris at first as a Plongeu in Hotel X. Plongeur is like slave or dishwasher who follows the routine life. He becomes penniless and faded with Paris and fled to London with the hope of better life but he was lost in the crowd there too. Mon Ami's arrival in London shows that the working class people at first try to tolerate difficulties but at the same time are peeping the escaping chances if possible. The fate of the poor people is always the same. They suffer alienation, suppression, exploitation. They need to fight and obey the capital holders.

Chapter III: Impact of Poverty, Unemployment in Down and out in Paris and London

Characters Representing Working Class

This research hinges on the issue of how George Orwell depicts the impact of poverty and unemployment of working class in his widely celebrated novel *Down and Out in Paris and London*. Orwell, in this novel encompasses the plight of a working class people in the big city of Paris first. The protagonist Monami, Boris and Bozo are tramping in and around Paris and London in search of job which at least help them survive but unfortunately they ran here and there being trapped in capitalist clowns without food, clothes and shelter. The cruel behavior of the capitalist forces the poor workers to work more than sixteen to eighteen hours a day getting not much pay. The profit earned from selling sweat of poor worker directly satisfied the purse of rich people. The struggle between the worker and the owner is very prominently visualized in the novel.

Almost all the poor people work in a very poor condition of hotel. The owner has no sympathy towards the difficulties of the labors. They always extract the last owns of energy from their workers. The workers are dreaming about their emancipation from such worse situation and are tramping from one place to another requesting for jobs. Orwell uses his own experiences that he collected while he was in India, Burma, London, France and depicts the very sad and gloomy picture of lowly paid workers that was everywhere in the capitalist society that they need to undergo a lot of torture and hardly escape from their poverty because they seldom get chance to think about other healthy subjects rather than their stomach.

The character who represents working class is a Serbian named Magyar who is about twenty years old. He works like a slave in the hotel and earns very less amount of money. In

order to get away from the worries and frustration after working many hours like an animal he starts smoking, drinking alcohol which is strictly prohibited in the hotel premises. He suffers a lot due to poverty and goes to the extent of doing prohibited activities in the hotel. The manager is compelled to expel him from the job.

The two protagonists Boris and Monami have faced herculean problem of starvation but they are the true working class and their regular relation with same rank was not so satisfactory. As a result they talk about their emancipation but at the same time there was no collective voice from due corner. Capitalists always pay less money equal only to sustain for day that's why they hardly think unification of worker rather they need to join work at any cost. Thus Monami instead of staying in Paris, fled to London dragged by mirage of good work and enough sleep but again became the puppet of capitalist economy. The isolation, alienation, hopelessness, trauma, sorrow, starvation, domination never break down our heroes rather make them stronger and strengthen Orwell's Philosophy.

Poor people are lured by the lightening of big cities like Paris and London but their poverty and unemployment engulfed them and chained their feet even they want to unchain they need courage or another entanglement is waiting them with big mouth. Generally capitalist economy opens the door for private organizations that at first provide job for the poor people who have very beautiful dream of blurring the poverty but once they entered they suffered. The rich becomes richer and the poor becomes poorer and poorer. They need to sleep in the open sky, feed on crumbs of bread and the jungle of skyscrapers. The rich are surrounded with unlimited facilities on the other hand the poor people are burdened with limitless miseries and sufferings.

The ongoing struggle between worker and owner, the problematic situation of poor, the self-respect of working class people are major Marxist ideas for the text.

Poverty: An Invisible Virus for Working Class

Unemployment and low paid job are the main causes of poverty in the capitalist economy. The society is guided and controlled by handful member who are rich. They exploit the resources and means of production. The bulks of people are poor and are waiting to be starved in the society. They few invest scattering the dream of harmonizing the society providing each individual an opportunity to flourish but poor people are enclosed on the same hunting trap thrown by the rich one which results poverty, starvation, alienation, isolation and so on. This act of inequality finally leads to the creation of different classes forever if any magical changes will not take place the poor people remain poor. They lack money which uplifts the standard of skill, education, rank and deprived in the society. The poor need to fight with society leaving all their productive possibilities aside for the sake of living.

In this novel, George Orwell projects the same case of poverty on the working class people whose productive possibilities are prevented and hinders by the lack of money, unemployment and low paid job. Being a poor is not a sin but how they are dominated by higher class people. Poor people neither get enough food to quench their hunger nor find cozy bed to satisfy their soaked body nor gauge their body with enough train. However the government or society tries its best to erase poverty, it is increasing in its new shape. The cost of living in big cities is really expensive and the unemployment, starvation and poverty are increasing day by day. Because of capitalism the social inequality is also increasing. The struggles of poor people who are living in embankment have nothing to eat and cover their body and their only shelter is the roof of sky. The slums and ghettos are increasing in big and rich cities.

Money is the main god and everybody worships it all the time. Each walk of life costs money and lacking money means lacking basic needs of life and lacking all the prospective

of life. the narrator starts telling the very fine pictures of Paris and clearly documents how the poverty closes the door of good and idealistic world opening the burden of cheating, low standard of life, starvation, pawning and invites the doggy life. It is clearly seen from the following lines.

There were eccentric characters in the hotel. The Paris slums are a gathering place for eccentric people- people who have fallen into solitary mad groves of life and given up trying to be normal or decent poverty frees them from ordinary standards of behavior just as money frees people from work. Some of the lodgers in our hotel lived lives that were curious beyond words. (3-4)

The impact of poverty and unemployment is the critical situation in the hotel where we encounter Parisian slums and it's truly poverty lacks the basic standards of behavior. Because of lack of standard of living the life of poor people is very problematic.

Along with our protagonist Monami, Boris and Bozo is the representing people of poor community. The vicious circle of poverty is every owner. The narrator sees the impact of poverty and unemployment "Poverty is what I am writing about and I had my first contact with poverty in this slum. . . It is for that reason that I try to give some idea of what life was like there" (5-6) living in the absolute poverty with empty stomach. Thus poverty is difficult to define having telescopic observation rather to collect ideas about impact of poverty and unemployment. One needs to have experiences of poverty, having no food on hands, no clothes on body and only bad filth slums to use as shelter where you sleep gazing upon the galaxy. People instead of healthy thinking need to surf on the day to day hand to mouth problem. So their whole experience or whole life is affected so badly. It is said that your daily eating or living style determines your things. Living in slums, filthy condition having not proper and healthy food one feels alienated, isolated and remains unemployed.

Psychological Impact

Another great impact of poverty is people learn the skills of dishonesty and cheating. The narrator always found thinking about money so even he was ready to rob his own brother. Poverty teaches anyone to be dishonest and people are longing to escape from that very situation. They always think how to cheat other and survive in the expensive and sophisticated society. They even are ready to deceive their own family and finally the same act of cheating isolates them from social participation. They lack love, affection, admiration and even the family members are forced to be so cruel even to sell their own siblings and finally they (new generation) again encounter with poverty. When the narrator robs his own brother out of that money he directly marches towards brother and spend his all money on a girl. The very socking detail of the scene is enough to tell the true meaning of the poverty. The narrator tells, “She was same peasant girl, doubtless, whom her parents had sold into slavery” (11). The slavery, the act of prostitution are the impact of poverty at the same time people entangled in poverty hardly think about how to save money but they scattered their account on unhealthy and unfruitful issues and again they come to the same open space.

They try to deceive even their friend i.e. even friendship is duplicate. Because of poverty people need to kill all sorts of relation they need to veil their original identity. Being a penniless, asking for help, always being tried in search of job. The narrator experiences bitter poverty living only on six francs. He sacrifices all the respects in Paris. Here he admits:

You have got to pretend that you are living quite as unusual. From the start it tangles you in a net of lies, and even with the lies you can hardly manage it you stop sending clothes to laundry. . . your line gets filthy, and you run out of soap and razor blades. . . and spend the equivalent of day’s food. All days you are telling lies an expensive lies. (15-16)

The protagonist along with other faces the same problem of poverty. The narrator always gets cheap tricks of being rich and never able to uplift his thinking. Once he met a young Italian compositor who used to rob the different room of quarter with the duplicate keys.

The only cause of such disease is poverty which compels them to work for many hours without any food make them monotonous and it affects in their mind. The above statements become clear when we see the following lines:

We stayed talking for an hour or two. The Irishman was a friendly old man, but he smelt very unpleasant, which was not surprising when one learned how many diseases he suffered from. It appeared that talking him from top to bottom he had the following things wrong with him: on his crown, which was bald, he had eczema; he was short sighted, and had no glasses; he had chronic bronchitis; he had some undiagnosed pain in the back; he had dyspepsia; he had urethritis. With tis assemblage of diseases he had tramped the roads for fifteen years. (161)

Abuse can lead to psychological and emotional problems. The working class people are highly exploited and are used and abused in different sectors of works which lead them to psychological and emotional problems by the capitalist or the higher level people. These kinds of exploitation are done due to poverty and unemployment. When the working class people are used and abused for a long time, they come across different diseases.

Due to the exploitation and domination of the higher class people, the mind of working class become pendulum and are obliged to differentiate the things that happened in the childhood and the things in the present time. When they are exploited and are dominated

physically, they understand the exploitation which made them to face difficult situation. The following lines make us clear about the ideas:

In childhood we have been taught the tramps are blackguards, and consequently there exists in our mind a sort of idea or typical tramp—a repulsive, rather dangerous creature, who would die rather than work or wash and wants nothing but to beg, drink and rob hen houses. This tramp monster is no truer to life than the sinister Chinaman of the magazine stories, but he is very hard to get rid of.(233)

The difference between the life of tramps in the childhood and adulthood is seen clearly in the lines cited above. The working class people are taught that the tramps are backwards in their childhood but when they became matured they came to know that the tramps are the labour that would die rather than work or wash nothing but are the beggars who rob the hen houses in order to survive in the capitalist society.

Social Impact

Every activity is infected by poverty. Poor people need to enclose themselves inside because of the unnecessary quarries of the rich or owners. They need to tell lies and the detachment from surrounding is the impact of the poverty. One lie entangles the person and to hide one lie he or she needs to create many more lies. That finally takes a person to the web of lies and frustration, social isolation. The situation of being penniless being workless and being socially isolated force one to be away from the all productive possibilities.

The condition of people in both Paris and London has reached to an extremity. They have even minimized their daily expenditure to only six francs which is very less than that of what balance diet needs. The economy of the Paris could not give any job even they are ready

to do. Everyone in Paris and London are found searching job here and there. The owner tries his best to exploit the poor. The poor are becoming penniless that they are compelled to pawn their own clothes;

It was the first time I had been into a French pawnshop. Forty or fifty were waiting. . . The clothes I was pawning together with the suitcase, I had cost over twenty pounds and were in good condition. I thought they must be worth ten pounds and a quarter of the expects quarter value at a pawnshop was two hundred and fifty or three hundred francs. I waited without anxiety, expecting two hundred francs at the worst. (20-21)

Here we encounter with the situation how bulks of people are becoming puppets in the hand of capitalistic economy. Poor people are suffering a lot. They suffer doubly because they have no food to eat at the same time they need to pawn their clothes only to live on few. They collect little money by pawning their clothes just to fulfill their basic needs and the pawnshop is deceiving them and tries to be meaner. Here the narrator sound more pathetic and is able to show the true impact of poverty and unemployment on working class.

It is clear that dishwashers and tramps have absolutely no hope of ever emerging from their desperate situation not because of laziness or the incapacity to resist blowing all their money on booze and drugs but because they cannot it's because of the capitalistic economy that trances them. They work six days a week sixteen hours a day hardly has time to spend scoping out the job market or training themselves for other better possibilities. There is no chance of moving up in the ranks for service industry hierarchy rather they are busy all the time. Orwell through his protagonist tries to show the ongoing social hierarchies and rank system.

The poverty and worklessness continually follow the narrator and his friend Boris but both of them never give up the hope with very little hope they keep on searching their job but every time they are teased by the employer or the manager. Many times the pretention was huge. They kill much more time searching. They have no money so they need to go on foot but most of the places are occupied and they miss every job by half an hour. Narrator tries the job of porter but found unsuitable Boris wrote to his ex-mistress for money but she gave more serious and more critical situation with preaching sorts of words. The poverty is everywhere and so is the case of unemployment. Every person, every corner of Paris the life of poor is very bad. Even the fathers are ready to take their daughters to have sex with stranger. "I have brought a girl for you, a beautiful young girl only seventeen. It will only be forty francs....there's no fear of that. It's my own daughter" (39). This shows the importance of money how a father is selling his own daughter just for fifty francs. The impact of poverty and unemployment forces people to carry socially inauthentic acts to perform due to compulsion.

The poverty, exploitation, low wage rate, unemployment, inequality force, the poor to think about their position which lead to the protest and realize why he or she is carrying the low paid job. In this regards the narrator comments on his life:

For what they are worth I want to give my opinions about the life of a Paris plongeur when one comes to think of it, it is strange that thousands of people. . . I am not talking the merely rebellious, *fainéant* attitude; I am trying to consider the social significance of a plongeur's life. I think one should start saying that a plongeur is one of the slaves of the modern world. Not that there is any need to whine over him, for he is better off than many manual workers. . . At

this moment there are men with university degrees scrubbing dishes in Paris for ten or fifteen hours a day. (133)

There is no use of the job of plongeur but poor people even they got university degrees need to work for the survival. The capital holder or the owner of the organizations tries to exploit them through domination and found cleaning dishes in Paris. The rich and poor have this kind of antagonistic relation and poor suffer more where they need to squeeze every drop of sweat and blood for survival.

The capitalist economy is afraid from the poor people thinking that they might unite and go against the rich but few people. This spellbound situation is evident from the following lines:

To sum up, a Plongeur is a slave and wasted slave doing stupid and largely unnecessary work. He is kept at work ultimately because of a vague feeling that he would be dangerous if he had leisure. And educated people, who should be on his side. . . I present them as a sample of the thought that are put into one's head by working in a hotel. (139)

The rich people put eagle's eye even in the charity food given to the tramp and they earn profit but tramps or the poor are victimized more in every part of the world. The rich are not ready to donate simple help themselves instead of that they shallow saliva in the food of the poor extracting the amount save for them. In many palaces the rich save food by giving poor little and use the same food as fodder for their pigs. So the poverty and unemployment always create much restlessness on the life of working class people.

Another striking point of the life of working class or poor people are that they are socially isolated, culturally marginalized, economically downtrodden and hardly get chance

to run social life and at the same time are cut off from responsibilities which in long run again invites the poverty. The narrator opens the very secret of the life of the tramps that how they suffer.

Tramps are cut off from women, in the first place because there are very few women at their level of the society. One might imagine that among destitute people the sexes would be as equally balanced as elsewhere. . . Cut off from the whole race of women a tramp feels him degraded to the rand cripple or a lunatic. No humiliation could do more damage to a man's self-respect. (220)

Women are isolated from the society. They are not given the equal opportunity even in the most degrading work as male. Even the sex is equally treated and the women become the victim of the capitalists. They feel humiliation in the society which has impact of poverty directly or indirectly in man's self-respect.

Economic Impact

The bulk is suffering from intolerable and negative aspects of poverty and social domination. The economy and social positions are controlled by the houseful rich people neither have heart to sympathize the poor nor have mind to think about working class. Because of the same small group of rich the insecurity unhappiness, hopelessness and unemployment are increasing. Poor people like Monami and Boris are robbed looted and exploited and are squeezed. This situation can be seen in the following lines;

It appeared that on the precious night the Jew had flatly refused to pay the daily two francs. They had argued and argued and at last the Jew consented to hand over the money: he had done it, Boris said in the most offensive manner, making a little speech about how kind he was and extorting object gratitude.

And then in the morning he had stolen the money back before Boris was awoken. (41)

The poor people are suffering not only from unemployment but also from insecurity. They are disappointed and powerless. They are easily cheated by the socially superior people. They again need to work with empty belly and they feel guilty to expect food in difficult situation. They are not poor themselves but the rich people enjoy more making them poor and poverty lurks over them from each and every sector.

Most of the workers are seen affected from the poverty and unemployment. The main reason behind the poverty is lack of money. They lack money for their survival. They have to adjust with the little amount of money. In order to fulfill their basic needs they have to work hard for several hours. Despite their hard work they could not get sufficient wages. They are limited with bread, tea and water. They are forced to wear the clothes that they get from charity. They are dislocated from the society due to their poverty and they are compelled to live a very difficult life with full of frustration and depression. It is clearer when we read the following lines of the narrator:

Then there's three pence on Saturday for a shave—that's five and six. Then say you as a haircut once a month for six pence—that's another three pence a week . . . he could imagine no other expenses. His food was bread and margarine and tea without milk—and perhaps he got his clothes from charity. He seemed contented valuing his bed and fire more than food. But with an income of ten shilling a week, to spend money on a shave—it is awe—inspiring. (155)

Economic crisis of the working class people is the core interpretation of the above citation. It shows that they lack money even for their basic requirements. They could not imagine other

extra expenses rather than their survival. Charity becomes the main source for getting clothes to wear. The life was awful and disgusting in the society.

The people of working class are living in a pitiable life in this society. The workers who are in the Hotel X have almost the same experiences of being hunger for many days. The following extract tells much about the life of the working class;

In the afternoon of the fifth day I went half mad; at least that's how it seen to me now. . . Probably I did look a sight. I had been five days without food, most of the time in bed and it was three days since I had had a washer a shave. The room was I regular pigsty too. Maria was horrified 'Not enter for five days' she said, 'but why? Haven't you any money then.' (94-95)

The cruel hunger visits the poor living nothing to eat. The very miserable situation of starvation presented here. Due to the lack of adequate food the poor or working class is starving and is roaming for works or fobs but unfortunately no jobs are found for them. The life of poor without food for several days and poverty is living without food and uncertainty. Rich people need to think while eating about their own capacity whereas the poor need to think thrice what to eat. The working class works regularly and have nothing to survive i.e. they work not for them but for the handful of rich people.

In the Marxist ideology slave is the weaker group of the society and here the narrator compares the plongeur as a new slave and the poor are working as plongeur because they are controlled by the rich from leisure and also paid low money and only are engaged in very disgusting works to dominate. The rich people controls the poor under different names and forms and the post of the plongeur is one of them the lowest rank job created by capitalist economy.

The narrator left Paris and had been to London with the dream of better job but the plight of the poor is following them as shadow. The journey from Paris to London only changes the place but the condition is same. London too is a big city of England and not an exception from Paris regarding poverty and unemployment. Many poor are badly suffering. They are tramping down and out in London in search of job to survive but their roaming went in vein. In London many poor are working in the street and they are living in spikes, public lodges or Salvation Army camps. The plight of the working class people is clearly dramatized in this extract:

Naked and shivering we lined up in the passage. You cannot conceive what ruinous, degenerate curs we looked standing there in the merciless morning light. A tramp's clothes are bad but they conceal for . . . looking at our faces, unshaven and creased from the sleepless night, you would have thought that all of us were recovering from a week on the drink. (170)

The above lines are talking about how the poor are suffering and at the same time indexing the irresponsibility of government which is most often the gang of rich people. Even they are taking shelter their nights are sleepless and they are weak due to the lack of enough nourishment. The different clubs are arranging them but a plongeur is again trapped as tramp and found running restlessly. The bulk of the poor is still ready to work and is also wants to bring standard of living but unable to sell in the market where capitalist exploits whips and extract their energy. Either it can be Paris or London the victims are poor. Rich can get any facilities wherever they go but poor need to bump with unhealthy circumstances. Poor remain poor forever and rich is becoming richer and richer throughout the life.

The narrator meets another young man having tramped called Paddy and now both start measuring the street of London. They meet with Bozo a disable and poor street painter

who was trying his best to earn livelihood in the street of London with lamb leg. Bozo also suffers from poverty and sometimes they practice different kinds of lowly regarded money making practices. They think a boy gagger, nobler, a glimmer, a gee but it is more difficult to earn life then in Paris. The tickets for meal for tramps are also a place where rich people play and earn profit. Again the victims are the poor people in this respect the following lines tell:

"The clergyman had distributed well over a pond in tickets so that the proprietor was evidently swindling the tramps to the tune of seven shillings or more a week. The kind of victimization is a regular part of a tramp's life and it will go on as long as people continue to give meal tickets instead of money" (215). The working class people are starving everywhere in the society. Every person of the working level is facing lacking. The concerned group like clergyman is absolutely irresponsible towards such situation. They are being exploited in such a way that they are given meal tickets instead of money for their valuable works.

Physical Impact

The impact of poverty is there with full domination of superior in work even if you join any job you are used as if you are a beast and wiping all the time. When Monami started narrator changes his attitude, "He glanced at my hands and saw that I was lying but on hearing that I was an Englishman he changed his tone and engaged me." (60) Here we can say that only because of being an Englishman the manager of the hotel is ready to use him as their clients are all Americans. Finally the narrator is ready to carry on a blue color job; the job of a dishwasher. However it was disgusting itself, boring and intolerable. The manager uses him as animals without any petty. It shows that the unemployment was inciting a problem of money but this low paid job brings tons of problems for him. It is more worthy to cite the lines here;

After this I set to work rather hurriedly. Except for about an hour I was at work from seven in the morning till a quarter past nine at night: first at washing crockery, then at scrubbing the tables and floors of the employee's dining room. . . In the middle were furnaces where twelve skipped to and fro, their faces dripping sweat in spite of their white caps. (62)

The impact of poverty and unemployment can be seen from every nook and corner in the novel. The working class people are highly exploited by the owner or the higher class people. They couldn't get a leisure time to take rest.

They are treated as animals and are forbidden to do any kinds of rest. So the working class labours use to take rest hiding in the lavatory which is only the safe place for them. They pretend themselves smoking in the smoking zone to get certain time for rest. The above statements are clearer through the lines:

At half past four the Italian told me that I could stop working but it was not worth going out, as we began again at five. I went to the lavatory for a smoke; smoking was strictly forbidden and Boris had warned me that the lavatory was the only safe place. After that I worked again till a quarter past nine when the waiter put his head into the doorway and told me to leave the rest of the crockery. To my astonishment, after calling me pig, mackerel, etc. all day, he had suddenly grown quiet friendly. I realized that the curses I had met with were only a kind of probation. (63)

The working class people are the victims of poverty and unemployment. They have to work many hours for their survival. They could not be able to get leisure time throughout the day and night. Even if they get leisure, they have to involve in other odd jobs of cleaning the

floors, polishing shoes, cleaning the dirty utensils. They have to serve hundred or two hundred people individually by providing different meals of their interest.

The workers are few in numbers in comparison with the customers. So it is very difficult for them to serve many customers at the same time. The owners are too selfish to keep more workers in the hotel as they have to give more payment. These lines show how they are exploited physically in the hotel:

Till half past six there were no orders, and we use this time to polish silver, clean out the coffee urns, and do other odd jobs. Then the grand turmoil of the day started—the dinner hour. The essence of the situation was that a hundred or two hundred people were demanding individually different means of five or six courses, and that fifty or sixty people had to cook and serve them and clean up the mess afterwards. (71)

Before poor people having job need to work for their food and shelter but after they are tortured differently. The job of the dishwasher itself is not good in such a bad hotels but one needs to surrender on the feet of hunger and anger of the boss. Other workers also need to suffer more differently. If they had good skills and education the poor also need not suffer more.

The working class people are deprived of their basic necessities due to the rules and regulations made by the capitalists. They are even not given a chance for sleeping in their duty off. The hard work in the hotel had taught them the value of sleep and food. The workers are obliged to sleep in the dirty beds in which they have to suffer even with the bugs. The accommodation that is provided to them is very dirty and filthy. They have to sleep in such

beds after returning from very hard and continuous work. These lines clearly show how they suffer:

Work in the hotel taught me the true value of sleep, just as being hungry had taught me the true value of food. Sleep had ceased to be a mere physical necessities; it was something voluptuous, a debauch more than a relief. I had no more trouble with the bugs. It made me sneeze, but the bugs all hated it, and immigrated to other rooms. (103)

Unemployment is the major problem for the working class people in the novel. They could not get job very easily. They have to wait for many hours in a queue to apply for a job but everything becomes useless at last as they are told that there is no work for them. Even they get the job, they are paid very low which is insufficient for the survival of their life. The windy weather adds extra burden in their work. Due to the lack of work or job, the working class people go the extent of doing illegal works which are against the law. The following lines make us clear how they suffer in the hands of capitalists.

It was a precarious job, because illegal, but it brought in a little and eked out our money. . . we went at five to an alley—way behind some officer, but there was already a queue of thirty or forty men waiting, and after two hours we were told that there was no work for us. We had not missed much, for sandwich men have an unenviable job. They are paid about three shillings a day for ten hours' work. It is hard work, especially in windy weather, and there is no skulking. (208)

The above extract tells about the alienation of poor people in the society. Whenever a person is degraded and frustrated his social relationships are cut off and they create many social evils

in the community. Manomi deals with the idea that destitute people hardly get their partner and that bring the idea of homosexuality in the society. The sex starvation is more powerful than painful then being starved in the life.

So it is clarified that the inclusion of suppression, exploitation, poverty character's ongoing struggle with existing society, low payment are supporting the issue of Marxism and clearly showing the impact of poverty and unemployment on the life of working class people.

Thus it is evident how the elements like alienation, suppression, exploitation, lunatic situation are contributing the issues. The research is pointing how the life of poor and jobless people suffers in the big cities like London and Paris in the capitalist economy of modern or recent era.

Chapter IV: Conclusion

Poverty and Unemployment Leave Multiple Ill Impacts on Working Class

The text analyzed here deal with the impact of poverty and unemployment in Paris and London by using the Marxist language not only to satirize the misreading of a gang of capitalists but also to highlight the pathetic condition of the working class people who work in the cities of Paris and London. This research tries to vindicate the injustice and discrimination upon the ruled by the ruler.

Regarding the very subject matter, the common issue is comparatively examined to bring classification the context of Paris and London. Paris, a city supposed to be rich and prosperous at every domain and aspect but irony is there when we visualize the pathetic condition of the working class people due to the domination and exploitation of the capitalists. Only few people are enjoying the facilities provided by the country. No job facilities are for the poor who are completely jobless and homeless. Most of the poor people are tramping in and around the cities in search for any better opportunities but every effort turns out to be meaningless and futile.

Most of the characters like Bozo, Monami, Boris and the narrator himself are seen crying for job in the street. Everything seems perfect and well in the surface level but at the heart of it there is chaos everywhere. This very core point is explicitly exposed at the beginning of the novel. Only limited people take benefit through industrial development but no attention is given at the need of the working class people. Industries, hotel and other sources of employment are everywhere in the town but the job opportunities are not distributed equally and indiscriminately.

Poverty and unemployment are the obstacles for poor working class people to survive in the society. They are affected physically, mentally, socially and economically throughout the novel. Working class people are being trapped in the cage of capitalist society and are being compelled to go to the extent of sleeping for hours on the street like slum dogs. They are deprived of their fundamental rights. Even the women are exploited sexually by using them as the source of earnings by their own nearest and dearest one due to poverty and unemployment. Working class people are used as machines to do several hard works without being given a chance to take rest for several hours.

Working class people are being seen in torture throughout the novel from different angles. They are exploited economically by providing them low wages in their works. They are compelled to work in low wages without any protest because of their weakness. Unless they work they could not satisfy their hunger. They could not protest because they are insecure in themselves. They are powerless because they are easily cheated by the superior people so they need to work empty belly throughout the day and sometimes even in the whole night.

Due to the domination of the capitalist or the higher class people, working class people are highly affected in thinking parameters. They are obliged to cheat their own relatives and are obliged to rob their own brothers to fulfill their empty stomach. They spend the robbed money in unproductive sectors. That is to say that they are seen involved in sexual activity to pass their time and for relaxation. Every door of success is closed for them in their life so they are not interested to seek any path of success due to frustration, and are enjoyed whatever they get but they are compelled to show their happiness physically but mentally they are fully affected in the hidden form.

The majority of people in Paris and London are poor and the handful of rich is controlling them as they have controlled the means of production. Unemployment, low paid job are the causes of poverty and the poverty itself invites much more suffering to the poor. Once a person is poor he or she remains poor unless any magical happening will be occurred. Poverty hinders people from good education, good standard of living, skills and health so the impact of poverty is forever upon the person. Poverty creates fragmentation, alienation, suppression, isolation etc. in the society.

To sum up, the impact of poverty and unemployment on working class in this novel is seen using the tool of Marxism where working class people are suffering because of ideological, social, cultural injustice. Poor people lacking good education and enough money remain empty stomach because of rich people.

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