

## I: The Context of *Monkey Bridge* and Neo-Marxism

The present research analyzes the transformation of the characters from dominant capitalist ideology to the communist ideology after the realization of the capitalist long lasting domination, suppression, frustration, exploitation and domination over the working class in Vietnamese society in particular and America in general. Previously, the characters are presented as a veteran supporter of capitalist ideology. They act as capitalist desires. But when the domination becomes severe, they start taking revenge against the capitalist and succeed at last. The contradictory relation between luxury of landlords and the misery of peasants resulted into the revolution to overthrow the capitalist atrocities. Cao shows the context of class conflict and encroachment of America as the working of capitalist imperialistic ideology before the falls of Saigon in Vietnam. In nutshell, it shows the journey of characters from submission to subversion.

The debut novel, *Monkey Bridge* by Lan Cao traverses the opposing world of capitalism and Marxism. It represents the story of class division. Most of the characters of this novel are divided into two categories: haves and haves not, ruling class people and working class people. The capitalist always remains in mainstream of society whereas proletarians have a proletarian class instinct. Proletarians internalize the capitalist indifference towards them for a certain span of time. But soon they realize the extreme domination; the proletarians start revolution to overthrow the capitalist suppression and struggle to establish their own dominant rule thereby, paving the way for socialism. This novel represents the transformation of peasants towards the revolution and revenge against the capitalist to establish their own rule in the Vietnam. In the novel, capitalists ignore the desire and interest of working class people. They become indifferent towards the emotion, feeling and life

style of working class people whereas working class is always treated as useless, marginal and incapable. This working class belongs to have not and empty handed. They are compelled to follow capitalist order.

The capitalist atmosphere of the novel begins with the "bad haunting" of Thanh in hospital where her body and mind are literary possessed by the two contradictory narrative impulses; one is the daughter desire to know the reason behind Baba Quan's separation from the family, and another is the mother's desire to keep the secrets leading up to that day hidden from Mai. In the narration of this novel, Thanh says that her parents and Mrs. Bay's parents were tenant farmer to Uncle Khan, "the most powerful landowner in Ba Xuyen with holding so vast that as the saying goes a stork would have to stretch the full majestic length of its wings to fly the expanse of his land" (7). From him Baba Quan leased one hector land and starts working hard without stoppage. He continuously works and feeds the family that he achieved from that land. For this act "he had to pay half a tenant's rice crops, several days free labour each month" (232). But at last his incapability to pay the rental payment leads to prostitute his wife after the "land plagued by drought and flood" (230). From this act, Baba Quan secures his land and gets endless benefits from the rich landlord. Khan soon adopts Thanh and sends her to a Catholic boarding school. Living with shame and rage Baba Quan has been planning to get revenge on his landlord by committing a murderous act but never succeeds. Later on, when the war begins, Baba Quan becomes a Vietcong, His village is declared a free fire zone, and his family is moved away from their ancestral land to a nearby strategic hamlet, while Baba Quan stays there to keep working with Vietcong.

After the death of Thanh's mother during transition, Thanh as a member of the family has to escort her mother's body back to her home village according to

Vietnamese ritual. By a riverbank on her way back home, Thanh witnesses Baba Quan murders his landlord. Besides it, Thanh and Mai narrate the national history of Vietnam too. After defeating France in Indochina war, Vietnam underwent a period of political instability. Fearing that Vietnam and rest of South East Asia would become communist, the United States intervened and helped South Vietnam against the communist North. In spite of American's encroachment, the Vietnam's peasants rise with the slogan 'land for landless'. They start taking revenge against the landlord. As Thanh says:

Vietcong began encouraging and then ordering all of us tenant farmer to stop paying rent. They intimidated the landlords by stringing dead ducks though wire lines and impaling pig's head on metal spikes stabbed around landlords' house, their protruding animal tongues pulled from the depths of their throats like banners mocking the earth, the sky, the landlords' even heaven itself. Land for landless. (125)

*Monkey Bridge* bears multiple issues. Its plot development, content and technique applied to represent the post war immigrant; particularly Vietnamese American seems semi- autobiographical in its relation to Cao's own biography. Its dominant issues revolve around Diasporas, displacement, generational gap, traumatic experience, feminist quest for identity, subaltern and post colonial. This novel has been under the access of many critics whose analysis helps the reader to deal with the multiple issues that this novella possesses. This distinct novel generally represents Vietnamese American literature. In particular, a fictionalized account of young immigrant women's discovery of her family history It also traces the root of daughter's pained relationship with her mother.

By relating this novel in the dominant issue, Duong Lan analyzes this novel as semi- autobiographical representation of Vietnamese American literature in *Journal of Asian American Studies*. He says:

Lan Cao's first novel *Monkey Bridge* is distinct from the autobiographical writing that is generally representative of Vietnamese American literature. A fictionalized account of Young immigrant woman's discovery of her family history, it also traces the roots of her pained relationship with her mother spliced together then are two tales, one told in an epistolary form and other first person narrative, her mother's letter serve as a distinct link to the past while Mai's narrative of assimilation grounds the story in the present. (376)

In these lines, Duong Lan says that *Monkey Bridge* is based on semi autobiographical expression. Moreover, he portrays that Cao's story tries to move away from the genre of autobiography. Duong Lan finds this novel as a fictionalized account of Vietnamese American immigrant who continuously seeks the family history. The characters in the novella are haunted by their past and attracted to find out the historical fact at present. Cao, through her imaginative characters represents her own real history who migrated oneself from Vietnam to America in 1975. The characters revolve around the personal account of their own history and official history of Vietnam and America in the decade of 1970s.

Similarly, Michele Janette, a critic, shows the ironic representation of war and immigration. He claims that Cao's ironic narrative does not allow us to fir the meaning of war. It refuses earnestness insisting on distance and multiplicity, on an unsettling gap between what seems to be going and what is going on. He means the gap between language and referent, and between author and audience. He digs out the

issue of irony between language and referent in “Guerrilla Irony” in Lan Cao's *Monkey Bridge*. He says:

In her first novel *Monkey Bridge*, Cao writes an ironic rather than sentimental or allegorical narrative of war and immigration, bringing together postcolonial tricksterism, the epistemological doubt of many war narratives and awareness of the possibilities and price of assimilation or its resistance rather than offering comforting assurance of authentic cross-cultural expertise, Cao leaves readers with the Uncanny feeling of knowing that their knowledge is a problem is partial, and comes to them pre-scripted. (52)

In these lines Janette relates *Monkey Bridge* which operates in several modes; ironic, sentimental fantastic and quotient. In his view *Monkey Bridge* doesn't offer us a true or authentic narrative to replace a faulty one. It can distrusts readers familiar ways of knowing, rendering them situational and mediated. He claims this novel as gorilla's irony. He means the novel plotted as a sentimental detective story in which a daughter seeks out her mother's past in order to understand and healed her. In overall, it is an irony that stylistically resembles the thrust and parry of the guerrilla tactic; unsettling, subtle and effective.

While analyzing this novel from various perspectives, James Banerian San Diego analyzes it as the quest of immigrant to seek their country's history and their personal history. He says:

To appreciate *Monkey Bridge*, one must perhaps see it an immigrant's spirit quest, an inquiry into her heritage in the hope of reconciling past and present and this earning release for the future. The author's identity as an American carried in large part by her ethnic and racial

background. Lan Cao brings herself closer to her people by contemplating romantic visions of fable and philosophy and through such character as the grandmother, a mythic hero of pristine country side and keeper of ancient rituals. (693)

In these lines Diego exposes the sense of disappointment and dissolution faced by the Vietnamese in the American land. In his view teenage immigrant from Vietnam feels stranger in the strange land. The teenage character like Mai Dyugen feels frightened in the new environment, and hopes to restore harmony in her fallen world. The family becomes separate where grandfather is in Vietnam and daughter and granddaughter in American both the characters face brutal reality. In overall, this novel is the rue representation of the writer Cao's search for past, present and future reconciliation through her imaginative characters, Mai and Thanh.

Other critic like Satterlee Michelle, in journal, *Studies in Humanities* views the novella as:

Cao's novel reveals the meaning that is newly created form trauma that emerges to reformulate subjectivity and perception of reality. Rather than claiming that trauma shatters identity, the novel argues that trauma disrupts and caresses a reformulation of previous conception of self and relation to the world. (31)

In *Studies in Humanities: How Memory Haunts the Impact of Trauma on Vietnamese Immigrant in Lan Cao's Monkey Bridge*. These above mentioned lines reveal the haunted memories of the Vietnamese immigrant that they experienced due to Vietnam War. Rather than escaping from the past history characters are reforming their previous conception to recreate their identity. Characters like Thanh are trying to heal her trauma through her non-western practice of karma. In nutshell, characters are

haunted by their past experience of war and dissolution, and practice to heal through karma and indulging in past history.

Similarly, Jeanne Shinto in *Invisible Scars* critics this novel as the representation of scarred flesh of the people who settled in little Saigon. He posts:

Lan Cao's deeply moving first novel *Monkey Bridge*, has had something of the same effect on me as that glimpse of sacred flesh. Only this time thanks to Cao's gift for story telling and making metaphor. I finally can begin to imagine the lives of the people who settled in the little Saigon that sprang up in Arlington and Falls Church Virginia. (156)

Through these lines, Shinto describes about the suffering of Vietnamese during the war and post war. The character like Mrs. Bay thinks herself superior to her husband due to the impact of American life style. In a refugees community she customarily short on birth certificates and other documents, personal history are often altered. So, the characters are suffered physically in the little Saigon and mentally in refugee camp. In the beginning Mrs. Bay and Mai try to recreate their identities through the mimicry of American culture. As the critic claims, this novel is more a psychological suffering than a physical one. Characters had contained to hang on to their Vietnam lives caressing the shape of a country that was no longer there.

In this regard, the text has been analyzed through various perspectives, but the text has not been analyzed from ideological perspective, as a key concept of Neo-Marxism. Therefore, this research has applied Neo- Marxist reading where it represent innovatively to its analysis. This research not only deals with the class exploitation or class conflict, but also about the transformation of the characters from one dominant ideology to another .In general ,it represents the movement from

capitalist ideology to communist ideology respectively. Previously, the characters internalize and indulge within the periphery of capitalist ideology and indulge experiencing communist ideology that paves the way for revolution.

Intensive study of the text is at the core of this research. In addition to it, teachers' guidance and suggestions have been thoroughly applied. The text is analyzed from Neo-Marxist with special references to the concept of Louis Althusser, Antonio Gramsci, Karl Marx, Theodore Adorno and Terry Eagleton. By dealing with the basic concept of Neo-Marxism as a school of Marxism that began in twentieth century and heard back to the early writing of Marx, before the influence of Engels, which focuses on dialectical materialism rather than dialectical idealism. In this research the journey of the characters like Baba Quan, Thanh, Mrs. Bay and Vietcong movement itself has been analyzed relating it to Neo-Marxism. Mai's deep interest in study in American fashion has been analyzed as a working of educational ISA. The encroachment of America in the pretext of maintaining peace and order in Vietnam is related to Althusser's concept of functioning of imperialistic capitalist ideology. The main character of the novel internalizes the capitalist ideology. He even prostitutes his wife after his incapability to pay the rental payment to his landlord, Uncle Khan. Formally he presents as submissive, subordinated and marginalized. He is subjected to physically and mentally exploit. But he does not remain passive always. He creates a counter hegemonic culture by joining with Vietcong and finally takes the life of his landlord. Hence, this text possesses the working of different ideologies: educational, family, political, capitalistic and many more. The working of State Apparatus and Ideology State Apparatus are the bases of textual interpretation.

Ideology is the key concept of Neo Marxist. Ideology is a means of perception and interpretation of living in the world. It also portrays something as



general as a system of ideas values, concept consciousness and beliefs either true or false. Ideology is a term that embodies the entire problem associated with the cultural complexity of language. The word ideology was originally used in the late eighteenth century to define science of ideas or philosophy of mind that would be separate from older metaphysical conception. Ideology has been widely used in the discourse of political theory, particularly in Marxist theory. The concept of ideology was most powerfully developed in Marxism because Marxism always seeks to be not narrowly political but a more comprehensive kind of theory. Ideology, in fact has become the term through which Marxist have been trying to articulate in several terms.

In *German Ideology* (1844), Karl Marx and Fredrich Engels elaborate a polemical definition and critique of ideology, Karl Marx and Fredrich Engels define ideology as," The ideas of the ruling class are in every epoch the ruling ideas... the class which has the means of material production at its disposal has control at the same time over the means of mental production" (1). They mention that the way we think and the way we experience the world around us are either wholly or largely condition by the way economy is organized. In general, economic foundation determines superstructure. They proceed:

The production of ideas, concept and consciousness is first of all directly interwoven with the material intercourse of man, the language of real life. Convincing, thinking, the spiritual intercourse of man appears here as the direct effluent of man's material behavior [. . .] we do not proceed from what men says, imagine conceive nor from en as described, thought of, imagined concerned, in order to arrive at corporeal man at main in the flesh [. . .] they have no history, no development but developing their materials production and material

intercourse, after along with this thinking. Life is not determined by consciousness, but conscious but consciousness by life. (625)

French structural Marxist Louis Althusser's *Ideology and Ideological State Apparatus* establishes the concept of ideology based on Gramsci's concept of hegemony and Lacanian concept of reality. He argues, "Ideology represents the imaginary relationship of individuals to the real condition of existence" (123). He mentions that ideology transforms human being into subject, leading them to realize themselves as self-determining agents when ideological process in fact shape them. Ideology is imaginary relationship of individual to their real condition in the sense that the ruling ideology represented by it is already removed at once, from real. Further, he argues that "Ideology has a material existence" (126). Althusser contends that ideology has a material existence because an ideology always exists in an Apparatus, and its practice, or practices. According to him, ideology functions through actions. They are inserted on to practices such as rituals, conventional behaviour and so on. Althusser argues that the main purpose of ideology is in constituting concrete individuals subjects. At this level, concrete subject only exists in so far as concrete individual supports them. He claims that "individuals are always already subjects" (129). He mentioned individual is there as subject before he is born. He writes:

That an individual is always a subjects, even is born is nevertheless the plain reality, accessible to everyone and not paradox [...] i.e. the form of family ideology - paternal maternal conjugal and fraternal, in which the unborn child is expected: it is certain in advance that it will bears its father's name and will therefore have an identity and be irreplaceable. Before its birth, the child is, therefore already a subject, appointed as a subject once it has been conceived. (Althusser 132)

In Althusserian concept, State Apparatus contains two bodies: Repressive state Apparatus and Ideological State Apparatus. He argues that State Apparatus contains the government, the administration, the army, the police, the court and Ideological State Apparatus contains, the religious ideological state apparatus, the educational ideological state apparatus, the family ideological state apparatus, the political ISA, and so on. He differentiates state apparatus from ideological state apparatus that repressive state apparatus functions by violence, whereas ideological state apparatus functions massively and predominantly by ideology in Gramsci's model. In Lan Cao's *Monkey Bridge*, America's intervention and South Vietnamese governments' indifference towards the peasants portrays the working of Repressive State Apparatus. Similarly, during the war in Vietnam, America manages them to settle down in Catholic Church as to hegemonize the working class through religious state apparatus. In the same fashion Mai's deep interest in American colleges rather than of familial history relates with the functioning of educational state apparatus, moreover, prostitution of Tuyet is related to family state apparatus as Althusser claims.

Gramsci defines hegemony as the power of the ruling class to control other classes that their interests are the interest of all, that a social class achieves a predominant influence and power, not by direct and overt means but by succeeding in making its ideological view of society so persuasive that the subordinate classes unwillingly accept that flows from enabling the spontaneous consent of the populace through intellectual and moral leadership or authority by the subalterns of the state. The power of hegemony is thus primarily functions through Coercion and consent rather than armed force.

According to Gramsci hegemony is a form of control exercised primarily through a society's superstructure in opposition to its base or social relations of

production as Marx claimed. He splits superstructure into two groups; one civil society and other political society. Civil society includes organizations such as churches, trade union and schools which as Gramsci notes typically as non political, including economy, whereas political society is the arena of political institutions and legal control. According to him, civil society functions through hegemony, while political society functions through direct domination or command. The former is the realm of consent and latter of force. In overall, hegemony is the consent of ruled to be ruled. He claims:

The general notion of state includes elements which need to be referred back to the notion of civil society in the sense that might say that state political society civil society, in other words hegemony protected by the armour of coercion) In a doctrine of the state, which convene the latter as tangentially capable of withering away and of being subsumed into regulated society, the argument is the fundamental one. (263)

Terry Eagleton, in his book '*Ideology*' remarks that ideology has wide range of historical meaning and relates it with the interest or wants of the ruling class. He relates ideology as a product of language. Moreover, he claims signs, meaning and values help to reproduce a dominant social power, but it can also denote any significant conjuncture between discourse and political interest. While relating ideology with the product of discourse rather than of language, he argues:

Ideology is a matter of discourse rather than of language of concrete discursive effect rather than of signification as such. It represents the points where power impact upon certain utterances and inscribes itself tacitly within the. But it is not therefore to be equated with just any form of and discursive partisanship, interested speech or theoretical

bias, rather the concept of ideology aims to disclose something of the relation between an utterance and its material conditions of possibility. When those conditions of possibility are viewed in the light of certain power struggle central to the reproduction, it represents the whole form of social life. (223)

According to French Intellect Adolph, ruling ideology frames the desires and wants of those who are in power. Ruling ideology rumours one ideology significantly with the wants and desire that people have and ruled and internalized the dominant ideology. He states:

Ruling ideology can actively shape the wants and desires of those subjected to them, but they must also engage significantly with the wants and desire that people already have catching up genuine hopes and needs reinflecting them in their own peculiar idiom and feelings them back to their subjects in ways which render those ideologies plausible and attractive. (qtd. Eagleton 14-15)

Likewise, Hans Bertens, in his literary theory ; *The basic* "states that for Marxism ideology is not so much a set of beliefs or assumptions that we are aware of but it is that which makes us experience our life in a certain ways and makes us beliefs that ways of seeing and the world natural" (84). In his view, ideology distorts reality in one way or another level and falsely presents artificial as natural and harmonious. If we understand ideology, we will find out it as an illusory. Thus, ideology is itself illusive but presents itself as real or natural.

In overall, Neo- Marxism emerged from Frankfurt school. The Neo-Marxist raised their voice based on Marxism but slightly different from classical Marxism. They focus more on social influence that persuade not simply economics oppression

but social oppression too. Ideology is the dominant concept of Neo- Marxist which means a perception and way to judge the contemporary world, a set of believes either it may be true or false. Ideology is the way of thinking and interpreting of living world. Ideology is favored by the mainstream social class people upon working class. The dominant ideology is legitimized through the social economic base through particular group of people.

This research process has been divided into four chapters. First chapter deals with overall introduction of the research. The second chapter incorporates the literature review and a discussion on the property, problem of the study and its significance. The third chapter presents the textual analysis supporting it with theoretical basis. The final chapter concludes the findings of this research to prove the hypothesis of the characters' movement from submission to subversion. It is fully based on library research and instructions prescribed by university intellectuals.

## II: Dynamisms of Submission and Subversion in Lan Cao's *Monkey Bridge*

Lan Cao's literary excellence *Monkey Bridge* presents a vivid picture of interpellation of an individual in the capitalist world and their revolutionary consciousness to overthrow such a domination, exploitation and subordination of capitalist upon them. The working class people's subordination and interpellation of the capitalist values in Cao's *Monkey Bridge* not only presents the objectification, but also their interpellation by capitalist ideology. The social structure has been set up in such a way that there is wide gap between the bourgeoisie and proletarians. The bourgeoisie thinks that he/she is superior, and proletarian as inferior. But such a ideology functions until the dominated could not realize the indifference towards them. Besides capitalist ideology, this text presents the working of different ideologies like patriarchal, family, religious, educational and many more. Moreover, *Monkey Bridge* has epitomized the injustice of capitalist society towards working class and the rise of proletarians to overthrow capitalist domination. It shows the journey from submission to subversion. Ideology remains as a base for textual analysis of this research.

Ideology is the key concept of Neo-Marxism. Neo-Marxism is believed to be aroused in the decade of 1930s. Neo-Marxism raised the voice based on Marxist theory. But it is slightly different from classical Marxism. The difference between these two movements is classical Marxism is based on economic oppression whereas Neo-Marxism claims for social oppression too. Moreover, Neo-Marxism is based upon the issues like hegemony, commodification, mass media, class conflict gender and negative knowledge model.

Ideology is beliefs of values and ideas which dominate a particular period in history. The function of these ideas, beliefs, and values is to support established

norms and appropriate the mode of production of economical class. It favors the ruling class to rule upon the working class people. It hides the evils of ruling class and socio economic base. It functions through religion, culture, education, political parties, and media and so on. So, it functions to deceive the common people. By considering all the basis of the terminology of Neo- Marxism the novel *Monkey Bridge* by Lan Cao has been thoroughly interpreted as a characters journey from submission to subversion. It is not only based upon the functioning of capitalist ideology, but also patriarchal, religious, educational ideology as well.

Lan Cao's masterpiece *Monkey Bridge* published in 1997, presents the interpellation of an individual in the capitalist world. Based on the narrative techniques of Maxine Hong Kingston's novel *The Women Warrior*, Lan Cao presents the Vietnamese American experience in America. It seems as semi autobiographical in the sense of leaving of novelistic characters Mai and Thanh from Vietnam to American similar to the movement of Lan Cao's leaving of Vietnam in 1975. In this novel, the characters are from different class: one representing feudalistic and another peasants or bourgeoisie and proletariat simultaneously. One class of the hierarchy possesses all the facilities whereas another passes its life in the misery to join hand and mouth. The social structure has been design within the vast difference between capitalist and proletarian. In this way this novel is itself the true representation of Vietnamese society before the falls of Saigon. The character like Uncle Khan encompasses unlimited areas of land and gives it under lease to the peasant. In the same society peasants have to fully depend upon the help from landlord. In the novel Baba Quan and parents of Mrs. Bay take a hectare of land under leasehold from the richest land lord of the Ba Xuyen, Uncle Khan. But when they could not pay the certain amount of rent, they became bound to be homeless. In the capitalist



atmosphere in the novel peasants are even ready to sell their family member to the landlords to get possession over the land.

In *Monkey Bridge*, Baba Quan prostitutes his wife, Tuyet, to the landlord, Uncle Khan. So, it represents the great contradiction between different classes under feudal or capitalist society. Suppression, domination and dehumanization are imposed by the ruling class or upper class to lower class or working class. Female are under double exploitation. The capitalist are dominating the proletarians because capitalist are physically strength, educationally intellectual, economically powerful and ideologically foresight. In the novella, landlords are suppressing and exploiting peasants imposing many ideologies created by themselves. Different types of ideologies like educational, economical imperial, patriarchal and so on is being vividly working in this novella. All those ideologies are working to favours the ruling class. But certain ideology remains as a supporting ideology for a certain moment of time. It remains until the situation where the dominated could not realize the domination of the dominator. The vary ideology functions through religion, culture, education, political parties, media, tradition, gender and so on.

The debut novel *Monkey Bridge* by a Vietnamese American attorney and writer, Lan Cao shows the two worlds as well as represents the traverse of one class by another as in Marxist claim. This novel remains within the journey of the characters from submission to subversion. All the characters formerly present as passive, subordinate, dominated, exploited and internalizing capitalist ideology forgetting their own identity or existence. They even sacrifice their life for the sake of capitalist and patriarchal ideology. In this way it is based upon the movement of the certain character from one world to another like Mrs. Bay, Baba Quan, and Thanh. Capitalist remains as capitalist until they could experience the rise of peasants, and

peasants remain as peasants until they could not experience the true flavor of communism.

Similarly, America's encroachment in Vietnam has been defined as a capitalist encroachment over Vietnamese peasants to overthrow communist rule particularly Vietcong. For America, the spreading of communism all over the world was unacceptable because it wants to establish its own capitalistic imperialism throughout the world. For this purpose, American with the support of Australia and Russia encroached upon Vietnam since 1955 when North Vietnam, follower of communism attacked over South Vietnam took allies from capitalist countries and struggle to overthrow or suppressed communism intervention in South Vietnam. But regardless of capitalist support it defeated the war when the peasants of South Vietnam support communist movement. In certain time in 1962, over three forth of all South Vietnam peasants support the Vietcong as they were seen as liberators from the unacceptable government of Diem. The government abuses the peasants right within agricultural community became the major reason for spreading communism in south Vietnam. After this, first American ground troops landed in south Vietnam and started attacking Vietcong as well as their supporter. The involvement of America in Vietnam ended after peace agreement the capital of South Vietnam had fallen after the attacked by the Vietcong. Finally the communist rule establishes in Vietnam.

These above mentioned facts show the success of peasants to secure their rights by overthrowing long lasting exploitation, domination and suppression that they experienced in Vietnam by the bourgeoisie of the then country which is related with the concept of Marx ,“where the development of competition enables the proletarians to come to an understanding they reach an understating not about the public barbaries

but about quite different matters i.e. the overthrow of the bourgeoisie system for a proletarians one” (392-3).

Besides capitalist ideology, Cao’s *Monkey Bridge* represents patriarchal ideology working in Vietnam. The patriarchy persuades and forces women to follow their hegemony. Hegemony is the power of the ruling class to persuade other class that their consent are the interest of all, that a social class achieves a predominant influence and power not by direct and overt means but by succeeding in making its ideological view of society to persuade that the subordinate class accept and participate in their own oppression. In *Monkey Bridge*, previously, the female characters are destined to be hegemonized. They are underestimated by patriarchal ideology. The characters like Tuyet and Mrs. Bay are guided by the patriarchal hegemony. In this regard Thanh says:

In the Splashy Sunny morning after the monsoon season, in province of Ba Xuyen in Mekong delta my mother Tuyet, fourteen years old at the time filled two big buckets of water from the river and hitched them into two ends of a pole, halved the pole onto her right shoulder, and began the long trek back to the house, ready for bustling activities of that day... in the span of one hour my mother had to do her chores, she had to have been as limber as a carp to move shiftily across filled without spilling a drop of water. (47)

These above mentioned lines represent the subordinate class peoples' acceptance and participation of their own oppression. Women are Victim of double ideology. On the one hand the female character like Tuyet is the victim of patriarchal ideology on the other hand the victim of capitalist ideology. Hence, it is justified that the women in Vietnam were under double exploitation, suppression and domination.

*Monkey Bridge* is designed in double setting: America and Vietnam. In America, women are exploited economically but less from patriarchal domination. But in Vietnam, women are suffered doubly from patriarchal and capitalist ideology. Women are bound to do any of the tasks suggested by their male counterpart. In the novel, Tuyet is prostituted to the landlord, Uncle Khan. But, she does not deny the suggestions given by her husband, Baba Quan. When Baba Quan could not pay his rental payment, he prostitutes his wife to his landlord. His wife without any disagreement and rejection accepts the proposal of her husband because she is hegemonized to follow patriarchal ideology that the women should be passive, submissive and so on. But this sort of hegemony could not be experience in younger generation like Mai and even in Thanh. Mai is guided by feminist ideology who does not follow the traditional norms of patriarchal values. As well Thanh too seems aggressive against the fortune given by Baba Quan to her mother, Tuyet.

Regarding this concept, the Italian communist thinker Antonio Gramsci, comes up the concept of hegemony. He defines hegemony as the power of ruling class to convince other classes that their consents are the interest of all that a sound class achieve a predominant influence and power, not by direct and overt means but by succeeding in making its ideological view of society so persuasive that the subordinate classes unwillingly accept that flows from enabling the spontaneous consent of the populace through intellectual and moral leadership. In his concept, hegemony functions through coercion and consent rather than armed force. Almost all the characters in the novel are guided by certain ideology.

Baba Quan follows the capitalist hegemony and prostitutes his wife for the sake of money. He forgets all the family bonds falling into the consent of capitalist ideology. In this senses Thanh narrates:

Baba Quan was a devoted husband a father dedicated to an uncomplicated life among the green terraced fields and fresh flowed earth of Ba Xuyen, a farmer who filled the land with patience and dignity. That was the native of my longing and so he was all that and more in my fictional reimagining. But the truth was beneath the seemingly harmonious exterior of a man who tends the burial grounds and sweeps the village pagoda my father your grandfather is also a husband fully capable of asking his wife to prostitute herself to a rich landlord know in the Mekong Delta as Uncle Khan. (229)

In this way, Baba Quan internalizes capitalist ideology and is ready to prostitute his wife to a rich landlord after the land plagued by drought and flood. But those ruling class have no touch of emotion and pity towards the working class peasant. Ruling class ignores the economic condition of worker's life as worker are sustaining. It does not matter to their life. Those working class people are tied by the bond of capitalistic ideology. In such situation peasants emotion, passion, decisions, views, values etc are not consider but the major concern for them is benefits and outcome.

Gramsci further claims that hegemony is intimately linked to his formulation of the relationship between the superstructure and the economic base. He mentions that ideology and hegemony function through consent rather than armed force. He states:

The general notion of state includes elements which need to be referred back to the notion of civil society (in the sense that might say that state political society civil society, in other words hegemony protected by the armour of coercion). In a doctrine of the state, which convince the actor as

tangentially, capable of withering away and of being subsumed into regulated society, the argument in the functional one. (263)

This concept is related in the act of Mrs. Bay. Bay, after leaving Vietnam starts to follow capitalist culture as her consent to be guided by the capitalist culture in America. While staying in America; she changes her name and Vietnamese culture. She becomes the veteran supporter of capitalist culture in America though she is peasant genealogically. Likewise, previously Baba Quan joins American troops and works against his own country. He becomes consent of rule to be ruled. In this sense Mai narrates, 'I know that she also carried the memory of my grandfather in her heart. Do you think it's possible to bring my grandfather to the United States? This extraordinary feat for which he was awarded a medal for bravery two medals, in fact could only be looked upon favorably by United States' (115).

Furthermore, Gramsci offers a significant distinction between traditional intellectuals and organic intellectuals. For him, traditional intellectuals are those people who are in the literary, philosophical, religious and scientific positions in society. They work in the apparatus like universities, schools, churches, and medical institutions and so on. But in contrast to it, organic intellectuals are said to be a constitutive part of the working class struggle. Such organic intellectuals do not simply describe social life in accordance with scientific rules rather articulate through the language of culture, the feeling and experience, which the people from working class cannot express their views. In the same manner Baba Quan joins Vietcong movement and fights against capitalist domination. He joins land for landless movement and kills his landlord, Uncle Khan. So, counter hegemonic culture creates from the capitalist culture which becomes threat for capitalist itself. Hence, the

movement of Baba Quan from submissive peasant to aggressive revolutionary peasants, represent the counter hegemonic culture as Gramsci claims.

Gramsci splits superstructure in two major levels; one can be called civil society which includes churches, trade union and school as Gramsci notes are typically thought of as private or non political including economy. Political society is the arena of the political institution and legal constitutional control. Relating to this sense Americas and Australia's encroachment upon Vietnam is defined as political society." The moment the first American soldier set foot on Vietnamese soil, they should have been told the story of how Vietnam had conquered the Mongols " (18). In the same way Mai's interest in college in American standard can be defined as civil society. Mai says to her mother, "I could have home for college with the reassurance that she would not be would not feel- abandoned" (17).

In *German Ideology*, Karl Marx and Fredrich Engels elaborate a polemical definition and critique of ideology. They relate ideology with material activity. They argue:

The production of ideas, of conception of consciousness, is at first directly interwoven with the material activity and the material intercourse of men, the language of real life. Conceiving, thinking, the mental intercourse of men, appears at this stage as direct efflux mental production as expressed in the language of politics, laws, morality religion metaphysics etc. Men are the producers of their conceptions, ideas etc real active men as they are productive forces and of intercourse corresponding to this [ . . . ] life is not determined by consciousness but consciousness by life. (8)

Marx mentions that morality, religion, metaphysics, and all the rest of ideology and their corresponding forms of consciousness are no longer independent. They have no history, no development. Ideology is itself the outcome of material production and their material intercourse which deals with the thinking and product of their thinking. In overall material production determines human consciousness. Consciousness is not inborn as he claims. According to Marx when working class find their loss of existence, they revolt and they must overthrow the state.

The literary excellence *Monkey Bridge* exposes the subordination and exploitation of working class mainly peasant farmer in Vietnamese society as Marx deals with the class distinction. Feudalistic structure of the society determines the structure of the society. In general, upper class dominates the lower class. As Marx claims the bourgeoisie dominant proletarians imposing many ideologies created by them. One group in the society experiences all the facilities where another group is behaved as useless. This novel presents pitiable or miserable condition of peasants and indefinite possession of property by the landlords. As a capitalistic country, Vietnam advocates the sufficiency of landlords and neglects the misery of the peasants. Baba Quan presents as a poor farmer of Ba Xuyen. He is very talent farmer. He used to work continuously to join his hand and mouth. But he is treated odd by the villagers. In this context, Mrs. Bay says:

Baba Quan had been considered odd by the villagers a man more concerned about staking out his one hectare leasehold with lions he carved from mahogany and infused with fierce protector spells, than about tending and harvesting the land. He was simply more flamboyant than most of the farmers of Ba Xuyen. He wore the stranger's clothes for a farmer, colorful pants and shirts with various patterns and design, while everyone else



would be wearing black or brown...he presents in work shed his hammer and saw hung neatly on nails tacked to the walls. (59 )

Through these lines, the researcher reaches the conclusion that Vietnamese society was divided into haves and have-nots. The condition of peasant farmer was miserable. Mrs. Bay's speech exposes the subordinated class people's acceptance and participation in the ideological functioning of capitalism. Baba Quan had a routine. He continuously works in the field resigning his family charm. On the other hand Uncle Khan was a rich landlord in Vietnam. Mrs. Bay's parents and Baba Quan's parents were tenant farmer to him. He imposes high rental payment or tax with them for the certain hectare of land. So, it exposes the class hierarchy in Vietnam. One is at the top of hierarchy and another at the bottom of hierarchy. Uncle Khan had possessed vast areas of land which the following lines show as Mai says:

Mrs. Bay and my mother had lived in the same village. Mrs. Bay's parents and my mother's parents had both been tenant farmer to Mr. Khan, the most powerful landowner in Ba Xuyen with holding so vast that, as the saying goes, a stork would have to stretch the full majestic length of its wings to fly the expanse of his land. (6)

Baba Quan leased a hectare of land from Uncle Khan and starts farming. But the flood destroys all his crops and could not pay the rental payment. After this dreadful condition, he prostitutes his wife, Tuyet, to get unlimited benefit from Uncle Khan. But at last he feels shame. Thereafter, he joins Vietcong movement, and murders Uncle Khan as a revenge strategy. Previously, he seems as a veteran supporter of capitalism. But soon he faces the peasants uprising movement he joins and fights to secure his rights. As Marx claims, "society has hitherto always developed within the frame work of a contradiction - in antiquity the contradiction between free man and

slave in the middle ages that between nobility and serfs, in modern times that between bourgeois and proletarian" (457). These lines explain that on the one hand oppressed class like Baba Quan satisfies his needs in abnormal and inhuman way. On the other hand, the narrow limits within which intercourse, and with it the whole ruling class develops like Uncle Khan. Baba Quan not only present as narrow mindedness of the excluding class but also inhuman. So, it leads to take revenge. Marx posits his argument that at last the communist will possess their land and power, eventually, the formulation of classless society. As Marx claims, peasants win the battle and peasants rule started in Vietnam. Baba Quan previously was dominated, exploited, and subordinated in the society. But as he joins the Vietcong movement, he becomes successes to take revenge against the same landlord to whom he had to prostitutes his wife under shameful condition.

French, Marxist Louise Althusser says that subject is created by the process of general ideology on the concrete individuals. The subject is an entity that is formed through the working ideology on individuals," The separation of individual from subject is however, purely in abstract one, because for Althusser individuals are always subjects" (97). It means we never separate the individual from the subject. The individual is always created a subject by ideological forces.

Lan Cao, in the novel portrays the capitalist society where haves not are behaved as object that can be used. Capitalist stays as capitalist only through its ideological forces. In the novel, besides capitalist ideology other ideology are also commonly used .Among them patriarchal ideology is the major one. Patriarchy is supporting the capitalist ideology in the novella. The relation of society depends on patriarchy. And in every relation man gets authority over women. In the same manner, the subaltern women are deprived of their freedom and right. Lan Cao has created a

space for such women through their discourse. Nevertheless, her discourse fails to represent the subaltern women in reality. The voice of marginalized women like Tuyet remains doubly unheard. She is subjected to patriarchal ideology as well as capitalist ideology. She is doubly suffered. On the one hand her husband prostitutes her for the sake of money and property. On the other hand Uncle Khan commodifies her in the pretext of satisfying peasant. She remains under double exploitation. Within all struggle Tuyet remains under domination, suppression, exploitation and so on. Besides patriarchal domination, the feminist voice has also been portrayed in the novella. Mai and her mother are so aggressive towards their grandfather and father respectively. The female are penalized by the trauma of their counterpart. They act as taking revenge. Similarly, class distinctions regarding bourgeoisie and peasants were thoroughly practiced in Vietnam. One passes his life under heavenly pleasure whereas another is behaved as non human beings. In this sense Thanh's husband writes against feudal systems which Thanh narrates as mentioned below:

My husband wrote against feudal vestiges and believed in the mission of modern Vietnam changed with progress and individuals rights but only individual s right for himself and for those in the open air world out there landless peasants, factory workers,tribal minorities whose struggle had been documented in books he read and collected. (187)

Those above mentioned lines represent the scene of Vietnamese society where lies the hierarchy between haves and have not. Whole society is divided into bourgeoisie and proletariat in city, landlord and peasant in village. The condition of landless peasants, factory workers, and tribal minorities was miserable. The factory workers had to work under unhygienic environment. Peasants have to pass their livelihood in open space and tribal minorities used to settle under shortage and shamefulness. Landless

peasants roamed from one corner to another corner for the sake of food .They were suppressed in the society. They were always wordless.They were speechless. No such good environment was made for them to share their emotion, passion, feeling, hopes and desires. All those things were killed before they grown up. This situation leads them to revolt against such domination and marginalization. Relating to it Althusser says," Ideology represents their real condition of existence themselves in an imaginary form [. . .]. Ideology has either material existence or ideal or spiritual existence"(165). As he mentions all kinds of hierarchy are the outcomes of material existence.

Althusser, further proposes the term Ideological State Apparatus. According to him, the religious ISA, the educational ISA, the family ISA the legal ISA, the political ISA (the press, radio and television). The cultural ISA (literature, the arts, sports) comes under Ideological state apparatus. In his claim state apparatus functions by violence whereas the ideological state apparatus' functions by ideology. He claims the state holds power (openly or more often by means of alliances between classes or class fraction. He says," Revolution was not just to transfer state power from feudal aristocracy to mere hand capitalist bourgeoisie to break part of the former repressive state apparatus and replace it with a new one ( e. g. The national popular arms) but also to attack the number - one ideological state apparatus "(152). Althusser proposes that the state and its apparatus have their existence in class struggle. One class imposes oppression and guarantees the condition of exploitation and its repression. In the same way to be a class struggle, there should be antagonistic classes within the premises of resistance, revolt and only class struggle can work as class struggle. In *Monkey Bridge* state is in difference towards the rights of the peasants. Roughly three forth were peasants whereas only one forth was landlords. But those peasants' rights

were ignored by taking the help of foreign capitalistic country. This feudal mode of state imposed oppression and exploitation which resulted into the rise of peasants to throw capitalist ideology and to establish communist rule in Vietnam by uniting South and North Vietnam by guarantying peasant's rights. In this sense Thanh observes:

Vietcong began encouraging and then ordering all of us tenant farmers to stop paying rent. They intimidated the landlords by stringing dead ducks through wire lines and impaling pig's head on metal spikes staked around a landlords use their protruding animal tongues pulled from the depth of their throats like banner mocking hearth, the sky, the landlords, even Heaven itself 'land for landless'. (240)

The revolution against landlords reaches in high stage. They resist with the slogans, "peasants would own their land until a dictatorship of the proletariat stepped in and owned it's for them" (240). After this revolution all the landlords of South Vietnam got severely troubled. The landlords of the Ba Xuyen begin their exodus from the villages into the city. Even Uncle Khan the greats of great landlord started moving towards the city. This was the war between landlords and peasants. Peasants in South Vietnam had to pay high rent to the landlords "Uncle Khan consisted of half a tenants rice crops, several days of free labour each month, routine of offering of the fish born goose or the first harvest of fish farm a tenant's fish pond" (238). In this sense it represents how peasants were submissive, subordinate, exploited, dominated and neglected in Vietnam. When it reached to excess, peasants started taking revenge against those landlords who suffered them a lot. And at last they got victory too.

Furthermore, Althusser claims, "Imperialism the highest stage of capitalism" (99). America as a representative of capitalist ideology encroached upon South Vietnam, when Vietcong started taking control over it. In Vietnam to overthrow

communist rule from there, America interfered in the guise of maintaining peace and order. It was America stepped in South Vietnam. It sends its troops in the pretext of advisor and supporter. This encroachment of capitalist country can be justified as a capitalist imperialist ideology as Althusser claims:

Capitalist first exploits industrial enterprises. Then moves to agricultural capitalist enterprises, then to the complex form of other sector (urban artisan ; one family agricultural units where collar worker and officials) not only in capitalist country, but in the ensemble of capitalist countries and eventually in the rest of the world by means of direct colonial exploitation based on military exploitation without military occupation; Neo-colonialism. (98)

Althusser, while dealing with ideological state apparatus, shows the functions of communication apparatus. Press, radio and television activity work to function as a ideological representative of capitalism. Althusser says, "The communication apparatus by cramming every citizen with daily dose of nationalism, chauvinism, liberalism, moralism etc by means of press, the radio and television "(154). In this sense Thanh expresses her experience in America. She posits herself as a guest who for a certain moment is settling down in America. During the conversation with her daughter Mai, Thanh says, "But in America, Vietnam mean war, antipathies"(42). Moreover, she explains the misrepresentation of Vietnam in the lens of an American camera. She posits "even though the glass screen of the television set, we were not immune from the infection that accompanied the imminence of doom. The sad, savage end was in sight played and replayed slowly"(43). From these above lines we come to conclusion that capitalist misrepresent peasant or in other sense powerful

states misrepresent weak states to impose their imperialistic domination. So, that the public of weak state will not dare to speak against such a powerful state:

Citing Marx concept, Althusser claims, and the state is explicitly concerned as a repressive apparatus. He mentions that state is a type of machine that enables the ruling classes and exploits the ruled in the society. He says:

The state is a machine of repression, which enables that the ruling classes (in the nineteenth century the bourgeois and the class of big landowner) to ensure their domination over the working class, thus enabling the farmer to subject the latter to the process of surplus value extortion ( i.e. to capitalist exploitation). (137)

As claimed by Marx, proletariats are exploited by the bourgeois' in the long run history. Ruling class people have monopoly over politics. They use it as for their benefits. For ruling class, politics is like spell of wizard by which such power they stand themselves stronger than opposite weak side. On the basis of power they hegemonies and create an ideology to implement over the powerless groups. They construct beliefs and values with biasness to insult powerless groups. Those ideologies are full of biasness and ego of anger. But they are unknown about the trauma experienced by lower class people. The capitalist class of people can't stand any word that has come against of them. They are willing to pay any cost to cease the voice of opposite site. They impose atrocities over working class people and can kill them if they try to show the finger over capitalist. But working class does not remain passive or submissive forever. When the domination excess the revolutionary consciousness arises in them. As Marx claims, those proletarians must seize state power to destroy the existing bourgeois' state apparatus and in a first phase, replace it with a quite different proletarian. In this stage, proletarians delay the works of

capitalist as well stop to pay rent or tax. But in the later phases set in motion a radical process, that the destruction of the state "the end of state power, the end of every state apparatus" (142).

Similarly, in *Monkey Bridge* peasants at the first phase start individual egoism against landlord. They even delay to pay rent or order "the entire tenant peasant to stop paying the rent"(240). After that their revolutionary consciousness arises to overthrow the capitalist government of South Vietnam and establish their own rule. In general, communist rule against bourgeois or peasants rule against landlords. They actively fight by indulging in Vietcong. After this movement the entire landlord as well their supporters move from their area and settle down in city. At this time revolution of peasant reached at high stage, "the mandate of Heaven the night ghost whispered, no longer belonged to the landlords. Under the revolution, the fields would no longer be muted by a silence passion peasants would own their land (until a dictatorship of the proletariat stepped in and owned for them) " (240). At last Vietcong controls the government of South Vietnam. Finally, South Vietnam and North Vietnam united and the government formed under the leadership of communist. In this sense it is related to the opinion of Marx that proletariat should over throw the state power to establish their own rule.

The narrative techniques applied in this novel presents the situation of Vietnam during and after war. Mai and Thanh recall the traumatic experience of the peasants and their struggle for resistance in South Vietnam. The novel's plot alternates between the mother's narrative, which the italicized form of diary and a personal letter recanting in nostalgic fashion, and idealized life in Vietnam and the daughter's narrative which is represented in non- italicized font focuses on the present reality of the United States. Not only do the two mode of representation provides a visual



contrast, the mother's narrative also points to a linguistic mark of difference, an otherness; in its italicized form, on the different from the regular fonts of the daughter's narrative. This usually and linguistically marked difference also encodes the mother's story with a haunting presence / absence, as the suicide letter is a living trace of a person who once existed. This letter reveals Thanh experience in Vietnam and the truth about Baba Quan. Baba Quan was a soldier of national liberation Front, or what the south Vietnamese government and the United States referred to as a Vietcong. The letter goes on to detail of Mai's and Thanh departure from Vietnam but whose roots reached back to Thanh's birth. Marxist critic Hans Bertin in his literary theory *The Basic* defines the term ideology. As he says ideology is not so much a set of belief or assumption that we are aware of but it is that which makes us experience our life in certain way and makes us believe that way to seeing ourselves and the world is natural. He states:

Ideology distorts reality in one way or another level and falsely presents as natural and harmonious what is artificial and contradictory, the class difference that you find under capitalism [ . . . ] if we succumb to ideology we live in a illusionary world in what Marxism has often been describe as state of false consciousness. (84-85)

Ideology is certain ideas and beliefs of particular group of people that is made to gain profit. So called ideas and beliefs are made for the profit by destroying the reality. Ideology has taken the various form, sometime contradict meaning. The concept of ideology was must powerfully developed in Marxism because Marxism always seeks to be not just narrowly political but a more comprehensive kind of theory. As dealing to it peasants, in South Vietnam adopted the capitalist ideology as real because it has destroyed reality in the pretext of maintaining harmony and political stability.

*Monkey Bridge* presents the disciplined, reserved perceptiveness in knowledge and faith in higher authority among the Vietnamese peasants. They follow the order of capitalist. Rape, floggings, the bandits and cannibalistic activities become minor for the peasant. Capitalist like Uncle Khan possesses all the authority. When he takes Tuyet for sexual satisfaction no state authority questions him. On the same way Tuyet remains silent and accepts all the atrocities imposed upon her. She is behaved as commodities. Even her husband was guided by capitalist ideology because there was no other options rather than to indulge him with capitalist ideology. Thanh describes the situation as: our family leased a tiny one- hectare rice plot from Uncle Khan, 'the richest of all landlords, not just landlords from the province of Ba Xuyen but from all of Mekong Delta' (173). This concept represents that proletarians' internalization of capitalist ideology at the beginning. In the same manner, for the use of land, Baba Quan used to pay high rent and continuously work to get good benefit. He accepts the capitalist ideology and prostitutes his wife after his incapability to pay rent to his landlord, Uncle Khan. After the rise of Vietcong movement, he joins it and murders his landlord. He feels shame to prostitute his wife but he presents himself as natural or harmonious by distorting all the reality. Though the condition of peasants was miserable, government remains indifference rather it takes the support from America and dominates the requisites of peasants in Vietnam.

Althusser states ideology as pure illusion, a pure dream and its reality is external to it. Ideology is imaginary construction which status is like of a dream, so in the case of patriarchy too. The whole base of society is based on ideology whether it is ancient Christian society or it is modern society. Our society is based on patriarchal ideology throughout the history and it is dominated by certain patriarchal ideology where male is always superior and female is always inferior to their counterparts.

Such male's chauvinistic ideology always subordinates women. They Construct their image and inferiorize them, and dominate them. Though women are considered as equal to men, in course of time, patriarchy omitted the earlier truth and claims and constructed an imaginary ideology to oppress women. Such patriarchy always keeps male at the centre as subject and marginalized and treats women as object, passive and secondary. Women in Vietnam were exploited sexually and emotionally either by the Vietnamese or by the American soldier. In this sense Thanh says, "A bar girl who once worked at Saigon's Queen Bee, a nightclub frequented by American soldier acquired a past as virtues confusion teacher from a small village in a distant province... tell the teachers your daughter was a fifth grader. In Saigon even if she was only in third grade" (41).

In the concept of Althusser, even the school also functions as Ideological State Apparatus. School seems devoted towards nourishment and maintenance. It functions as natural, indispensable, useful and generous. But in implied, it works as an agent of capitalist ideology. In the novella, Mai the major character, after reaching to American dreamland starts reading in the college in American fashion forgetting one's history of Vietnam and indulges herself in mimicry until she could find the hollowness in the culture of capitalist. Further Althusser says, 'church has been replaced today in its role as the dominant ideological state apparatus by school' (90).

Althusser mentions that the ideology of the ruling class does not become the ruling ideology by the grace of God, nor even by virtue of the seizure of the state power alone. He says, it is by the interpellation of the ISA in which ideology is realized and realizes itself that it becomes the ruling ideology. But this installation is achieved by the continuous class struggle: first against the former ruling classes and

their positions in the old and new ISA, then against the exploited and confronted but it is born through practices, experiences of the struggle and so on. He says:

For if it is true the ISA represents the form in which the ideology of the ruling class must necessarily be realized, and the form in which the ideology of the ruled class must necessarily be measured and confronted, ideologies are not born in the ISA but from the social classes at grips in the class struggle: from their condition of existence, their practices, their experiences of the struggle etc. (186)

The peasants in Vietnam acknowledge their existence. They meet the conclusion with their marginalization and suffering in their own land. During the war some peasants immigrate in America and indulge in practicing American culture until they could find the hollowness in capitalist culture. In the novel Mai sees Vietnam as, " a dead space i.e. a place that belongs entirely to the past, but her mother, Thanh does not see any future in the United States. For Thanh their Church Falls apartment is a, "mere way station, footlessly sparse because she has no claim to American Space, no desire to state in future in this land" (91). But the peasants of Vietnam who do not migrate in USA start revolution against the landlord as they understand from their conditions of struggle, their practices, their experiences of the struggle etc. In this sense Thanh narrates,"It started with the weight of goodness, when the Vietcong and the Americans both decided they wanted to own the soul of the villages and the villages of Ba Xuyen... not just the war outside, now an altogether new and different war between the north Vietnamese and the Vietcong on one side and the American's and the government on other side" (237). These lines show the context of class struggle between capitalist and Vietcong, the peasants in Vietnam.

Terry Eagleton in the book *Ideology* remarks that ideology has wide range of meaning and relates it with the interest and wants of the ruling class. In his view ideology refers not to conscious political doctrines but to all those systems of representation (aesthetic religious, judicial and other) which shape the individual's mental picture of lived experience. He mentions that ideology is neither false nor true. It has to do with legitimating the power of dominant social group or class. Eagleton views that ideology is product of discourse rather than the product of language. He relates ideology with the legitimate interest of subordinate group or class by such device as the naturalizing, universalizing and cloaking. He proceeds:

Ideology signifies ideas and beliefs which help to legitimate the interest of a ruling group or class specifically by distortion and dissimulation. It retains an emphasis on false or deceptive beliefs but regard such beliefs as arising not from the interest of a dominant class but from the material structure of society as a whole. The term ideology remains pejorative but a class genetic account of it is avoided. The most celebrated instance of the sense of ideology. (30)

In the novel *Monkey Bridge*, ruling class remorse such a concept that legitimize the interest of the ruling class. Mainly America's intervention upon South Vietnam in the pretext of maintaining peace, prosperity and political resolution is related with legitimizing the interest of a subordinate group or class by the devices of naturalizing, universalizing and cloaking of its interest. In 1958, America sends roughly four thousands advisers in the guise of maintaining political resolution. Likewise, all the refugees were managed to settle down in Washington, the city of America during war time. Not only this, it remorse Vietnam as atrocities and the war zone. It makes easy for America to encroach upon Vietnam. But its inner intention

was to overthrow communist rule from Vietnam and to establish its own imposition. It remains passive towards the rights of landless peasants, factory worker, and tribal minorities and so on. It supports the government because it was against communism. In this context Thanh says "Most had been written at the height of the American involvement in war, when more than five hundred thousand troops had been sent " (220). But inertly America was involved in criminalities. Mai says:

The American dream could be worked with ordant criminality.

"THIEF Sues and Demands Money!!!" headlined the article. "Thief" was the operative word. It remained mysterious to my mother. The obscure details of the American mystery to my mother, the obscure details are of the American system that could catapult themselves in to the Vietnamese mainstream to later our lives. (204)

These lines meet the conclusion that capitalist works through various ways. On the one hand they work through repressive state, on the other hand by ideological state appartus. They are indifferent towards the desire, opinion, motion and feeling of working class. While dealing with it, Thanh represents the history of France in pre-revolutionary period. She says that the exorbitant rent payment, the beleaguered peasants had to pay was forty to fifty percent of their annual rice crops to the landlord from whom they had to lease their land. But those landlords subordinate and dominate the peasant. They were unable to face the opposition given by the peasant. One sided authority was imposed upon the peasant. Working class people were exploited economically and emotionally. As in the context Thanh says, "As the son of a rich landlord who could see the injustice in our land lording system, he was as he calls himself ahead of times " (181). Besides this, bourgeois do not want to see progress in the peasants because if the peasants developed economically that would be a threat for

them. In this sense Thanh deals with the story of landlord son and servant son. They two study in the same university. Landlord son dies but servant son becomes mandarin at the imperial court. Due to this reason landlord haunted a lot because he considers himself as inferior in front of servant son Thanh says, "The nobleman fell into a great depression, roamed the country and joined a monastery to live a life of devout contemplation"(183).

Lan Cao, through his novel portrays the fate of working class people which depends upon the bourgeois. Bourgeois searches the way of domination to impose on other. Cao presents sex discrimination, social suppression and feeling of alienation in patriarchal society too. Not only this, Cao has presented bourgeoisie domination by using many ideologies. But Cao does not remain within a sided domination. She portrays the struggle of dominated class too. For a while working class remains submissive as per the ruling class desires. They act as the ruling class demands. But after a certain period, dominated group struggle to grasp their rights. In general, working class transforms from submissive ideology to subversive ideology. Hence, this novel presents the ideological journey of the characters from one dominant ideology to another dominant ideology after their realization of the fact of long lasting domination. Marx claims that the changes of production change the history. This novel deals with the movement of Vietnamese society from agricultural to industrial revolution which brings changes upon the ruling system too. So, this novel traverses the capitalist stereotypical notion regarding working class. For dominant class, working class people are ignorant, uncivilized, barbaric and uneducated. This sorts of conceptions remain until the working class rise for their rights. The acceptance of hegemony transforms into the counter hegemony as Gramsci claims.

In the capitalist society, there is class distinction between; upper class and lower class. Lukacs in the essay, "*The Ideal of the Harmonious Man in Bourgeois Aesthetics*" states:

A bourgeois can make profit with some difficulty even develop; but he will lose his individuality, do what he will. He may not ask; what are you? But only what do you have? How great ability? What understanding? What knowledge? How great a future? He hates to exploit individual aptitudes in order to put them on use, and is taken for granted that he may not enjoy an inner harmonious development for he must neglect everything that cannot be put to use. (904)

Lukacs, through these lines denote the selfishness of capitalist. They never care about the suffering of the working class. Working class has miserable life. Ruling class considers monetary value over love, emotion and passion. Profit is the major goal of capitalist. They take human body as an empty shell. They are bourgeois only due to the capitalist mode of production as well as treat human beings as the machine or automobile. *Monkey Bridge* presents the vivid picture of individual in the bourgeoisie world. Mrs. Bay while working in Mekong Grocery in little Saigon has to work routine wise. She has to do many works as a machine. As Thanh says about Mrs. Bay as, "Mrs. Bay's job to fry dough and coat confectioners' sugar on her stone-made rolls. She did not see solace in the measured order of the grocery in the unambiguous demand of a recipe, the pre-disability of year sugar and flour" (63). Besides these act while Thanh and Mrs Bay move into the apartment complex in Falls Church Virginia, they ask the rental manager for another apartment in the building but the manager insults them harshly without any human passion, love and pity towards them. In this regard Mai says, "when we first moved into the apartment complex in Falls Church,



Virginia, she had insisted it to the rental manager for another apartment in the building "How dare he insults us, making pay for an apartment no one would want ?" (20).

The major character of this novella, Thanh does not find any emotional attachment while staying in America. She says, "I had no emotional attachment that carried the length and depth of time and space; I would continue to go through life looking for goals to be met, but would I fail to make an essential human connection" (226). In this way the working class peoples' subordination and interpellation of capitalist values is widely presented in the novella, *Monkey Bridge*. Through this novel, Cao, presents the peasants who try to create counter hegemonic block as in the notion of Gramsci, and represents of emergent culture that is the culture of subordinated, repressed and suppressed. Cao views that sometimes emergent culture rise in the society and challenges the high culture. To substantiate the argument textual evidence of Baba Quan and rest of the peasants can be taken as proofs. When Uncle Khan had arranged a gathering by the tombstone to commemorate his mother's death. Taking this opportunity, "Baba Quan plunged a knife through Uncle Khan's throat" (249). In his severe anger former peasants Baba Quan says to Uncle Khan's dead body when a stranger asks a question as Thanh narrates:

Don't you have something to tell him? a man's voice asked as Baba Quan dug his knife into a tangle reins "Let him know crimes against the people cannot go unpunished Land to landless. Believe me, he knows comrade, he knows the way he knows the beat of his own lustful heartily exactly why he is being punished. Baba Quan sobbed he was the man; he must have thought whose hand had once touched his wife's naked body. (250)

Through these above lines, Cao, shows that the peasants challenge the hegemony created by the force used by master. Cao, highlights the emergent or the culture of marginalized people showing subaltern culture challenging high culture. For Raymond William, high class may be destroyed or swept by the influence of the emergent culture. In the novel the situation is reversed as capitalist proclaim peasant kills the same landlord from whom he has taken one hectare land under lease. Domination, exploitation, subordination of landlords imposed upon peasant transform into murder, as peasants group with revolutionary intention. Baba Quan by joining Vietcong, a communist movement, creates counter hegemonic block to challenge bourgeoisie culture and kills his own former landlord, Uncle Khan.

Slovoj Zizek in *Mapping Ideology* relates that the intervention of Western upon Third world in the guise of preserving human rights seems ideological because inner motive of western is economic interest. He proceeds:

Some western power interferes in the third world country on the guise of violation of human rights, it may well be true that in this country the most elementary human rights were not respected, and that the western intervention will effectively improved the human rights record yet such a legitimization none the less remains ideological in so far it fails to maintain the true motives of the intervention ( economic interest etc)

The outstanding mode of this lying in the guise of truth today is cynicism. (207)

Ideology functions in no transparent way. There is difference between saying and doing. So, ideology functions in implied way. It is not necessarily false as to its positive content, it can be true quite accurate. Similarly in *Monkey Bridge* western intervention in the pretext of maintaining peace and political stability has been

thoroughly represented. As a historical citation from the text, the encroachment of capitalist country in Vietnam functions as ideological. Outwardly, they present as supporting the inevitable rights of the Vietnamese; life liberty and pursuit of happiness. But implied intention was to overthrow the peasant's revolution against the landlord. After defeating France in the Indochina war, Vietnam underwent a period of political instability fearing that Vietnam and rest of south east would become communist, the United States, intervened and helped South Vietnam fight against the communist North. Outwardly though America seemed working to solve political instability but the problems of peasants were miserable and non- represented. Feudalists were experiencing all the opportunities but working class has to adjust with empty hand. So, it resulted into final revolution of the peasants.

When the exploitation and domination reaches to anarchy, the suppressed group starts to revolt against the existing rule. In the novel when the war reached Baba Quan's village he and his family, along with rest of the villagers were relocated to a strategic hamlet of barbed wires, when, "Thanh mother fell sick and passed away suddenly" (246). Following the dictates of Vietnamese tradition, Thanh has returned to their old village to bury her mother from a far spotted Uncle Khan kneeling in front of his own mother's grave, honoring her on the anniversary of her death. At that moment, Thanh was stunned to see Baba Quan and a Vietcong comrade suddenly sneak upon Uncle Khan and murders him.

Neo- Marxist critic Theodor Adorno comes with the idea of negative knowledge model. For Adorno, capitalist society revolves around unmatched gap between bourgeois and proletarian. Bourgeoisie culture undermines proletarians. Bourgeoisie culture functions through exploitation, suppression and dehumanization upon working class people. Those working class people have miserable and pitiable

life. The condition of the working class people in the ideological society is unbearable. Adorno shows that the work of art is to give negative knowledge about the society between bourgeois and proletarians, upper class and lower class. In *Monkey Bridge*, Lan Cao shows the unbridgeable gap between proletarian and landlord. Regarding this concept, Thanh relates the misery of working class or peasants and unlimited possession of be landlords in Vietnamese scenario. In this context Thanh observes:

I would be watching him from a bench in Saigon with my father. I would see street children - the dust of life as they were called cling to his uniform, some beginning for money, other pulling on curly, raucous hair that glittered like froth under the bright tropical light, GI, you number one, they would yell if he complied with their requests for Hershey's chocolate, and "you number ten if he refused.  
(90)

Adorno sees modern cultural practices with more materiality is of hollowness and useless since it lacks historical, social, political and economic background. Adorno, too, valorizes a work of art that manages to present the contradiction between appearance and reality in modern society. Through the lines of the novella, Cao shows the contradiction between appearance and reality as Adorno favours. The lines of the novel represent the panorama of misery of Vietnamese proletariats or peasants. Thanh while staying in America recalls the misery of the street children. As she says she would also face the entire trauma if she was in Vietnam. She shows the contradiction and gape between landlord and peasant. One group experiences all the requirements whereas another has to dwell under starvation which this novella displays. In general Cao, through flashback represents the distinctions between landlords and peasants.

Alienation is the foundational claim in Neo-Marxism. Alienation is one of the most important parts of ideological society. Alienation is a psyche of estrangement and loss in general. It is a condition where individual workers cannot realize all the potential of his life. Marx in the essay, *In Economic and Philosophic Manuscript* opines that alienation of the worker from working from the act of producing itself. He proceeds, "The alienation refers to the patterning of the work in the capitalistic modes of production" (44). As relating to this view in the novella, Thanh's parents were living in a village near Delta Mekong River. They worked under the wealthy landowner, Uncle Khan, whose wife could not bear children. When Baba Quan found himself in debt to Uncle Khan, the grandfather agreed to Khan's request that Baba Quan's wife act as surrogate mother for Uncle Khan and his wife. Thanh was therefore the product of this arrangement between the peasant and the landlord. In overall, bourgeoisie culture alienates the individual of the peasants. Separation of the family members and purposeless life of the peasants resulted due to bourgeois culture in Vietnam.

The novel *Monkey Bridge* by Lan Cao shows the personal history of Mai and national history of Vietnam. Through this novel, Cao presents the panorama of multiple wars in Vietnam. As a representation of war and its suffering experienced by the landlords and their follower; this novel portrays the emancipation of the peasants securing their inborn right, "land for landless" (240). Previously, the characters present as a Veteran supporter of capitalism, even joins the military service of America as a capitalist imperialistic ideology. But realizing the fact of their inferiorized and subordinated situation, they present in the subversive world, "the peasants stop paying rent" (239) to their landlords. Finally, the revolution reaches at high stage. All the landowners left their village and settle down in society. Peasants

captured all areas of South Vietnam. At the time, “America appeared in Vietnam” (152) to control this war. It returned back in 1973 and in 1975 peasants control over the government and communist rule started in Vietnam. Besides this national history, Lan Cao present the personal history where “a poor peasant leased one hector land” (230). But due to drought and flood, he cannot pay rental payment, later on prostitutes his wife to Uncle Khan. Living with shame and rage, Baba Quan has been planning to get revenge on his landlord by committing a murderous act but never succeeds. Later on when the war begins, Baba Quan becomes a Vietcong. His village is declared a free fire zone, and his family's moved any from their ancestral land to a nearby strategic hamlet, while he stays there to keep working with the Vietcong. At last Baba Quan murders his landlord, Uncle Khan.

While reading the primary text through the eyes of Neo- Marxism, the researcher finds crucial domination and exploitation of peasants, and double exploitation of women in Vietnam. The novel *Monkey Bridge* resembles the journey of characters from domination to dominant. The Characters present as submissive, subordinated and dominated, and acts reasonably until they could realize the inhuman behavior of bourgeoisie towards them. Finally, peasants involve in revolutionary activity acting as gorilla. Hence, the narrative delivers the story of the struggle of men and women to free themselves from certain forms of exploitation and oppression as Eagleton claims. Through the theoretical basis of Althusser, Adorno, Gramsci, Eagleton, the researcher meets the conclusion that Lan Cao's *Monkey Bridge* depicts the prevalent domination and working of various ideology over working class. But at the end marginalized group blurs the hierarchy between upper class and lower class, worker and the master.

### III: Dialectics of Bourgeoisie Culture in Lan Cao's *Monkey Bridge*

In the novel *Monkey Bridge* Lan Cao presents the critical stance regarding the injustice of bourgeois culture. The unity of different ideologies; religious, political, ethnical, legal, political, aesthetic etc are working to subjugate the working class in the novella. Indulgence of the characters in exploitation, corruption and deception for their material prosperity without care of other sphere of their life, represents the fetters of bourgeois culture in Vietnam and American periphery. The contradictory relationships between peasants and bourgeoisie have been vividly concretized in this novella. It not only exposes the peasants as submissive, marginalized, suppressed but also their revolutionary consciousness leading to subvert the capitalist ideology that they internalized in their long run history. The downtrodden and atrocities imposed by the landlords upon peasants resulted into peasants uprising to revenge against the existing social norms and values. This novel fluctuates between the personal history of the characters and national history of Vietnam exposing the multiple wars and the suffering it resulted into.

The capitalist atmosphere of the novel begins with the "bad haunting" of Thanh in a hospital in Virginia where her body and mind are literarily possessed by two contrasting narrative impulses; one is the daughter desire to know the reason behind Baba Quan's separation from the family, and another is the mother's desire to keep the secrets leading up to that day hidden from Mai. The central character of the novel, Baba Quan transforms from one ideology to another. Previously he was a versatile farmers, keeps busy all the time in farming. He leased a tiny one hectare land from the province of Ba Xuyen of Mekong Delta. Quan was disciplined, reserved, unpretentious, and perceptive in his knowledge of faith in high authority. But unable to maintain rental payment after drought and flood, Baba Quan prostitutes his wife to

a rich landlord Uncle Khan. From this act, Baba Quan secures his land and gets endless benefits from the rich landlords. This incident of prostitution leads shame in Baba Quan and plans to get revenge on his landlord by committing murderous act but could not succeed until he joined Vietcong movement.

Vietcong as a communist or peasants' movement supported by North Vietnam, and South Vietnam supported by America, a war started between them. After defeating France in the Indo China war, Vietnam underwent a period of political instability. Fearing that Vietnam and rest of its Southeast Asia would become communist, the United States intervened and helped South Vietnam against the communist North. After Paris Peace accord in 1973, America withdraws from Vietnam but its cynicism remains even after that .America's intervention upon Vietnam has been analyzed as the highest stage of capitalism or imperialistic capitalist ideology functioning in Vietnam. America by presenting savagery of foreign land, cruel mother- in-law, rape, flogging, the bandits and the cannibals the savage dismemberment encroached upon Vietnam in the pretext of maintaining stability and peace but inner intention was to exist capitalism in Vietnam. Its ideology remains in vain when all the peasants from south and north aroused for their inborn right; land for landless.

Cao displays the misery of peasants and their commodification resulted from bourgeoisies' ideology in Vietnam. She mentions street children, the dust of life some begging for money, other pulling on the curly, raucous hair that glittered like froth under the bright tropical light in Saigon, and the trauma of landless peasants factory worker, tribal minorities and so on. Among those peasants, Baba Quan had to pay half a tenants rice crops, served several days free labour each months, routing offering of the fish pond etc. Women were doubly marginalized and commodified. Lan Cao is



able to capture the nervousness and anxiety of the peasants living on a tightrope of bourgeois' culture and doomed human virtues under materiality. But the crimes against the people cannot go unpunished. Peasants rise with the slogan; land for landless.

After peasants' movement, all the landlords from every part of Ba Xuyen begin their exodus from the village into the town. Optimistic nature in the peasants to own their land reached to the final revolution. The doctrine of class warfare between landlord and peasants took critical situation. Vietcong began encouraging, and then ordering all the tenant farmers to stop paying rent. Baba Quan joins this peasant movement and plunged a knife through uncle Khan's throat. Finally the peasants got victory over landlords and communist rule started in Vietnam by uniting south and north Vietnam after the falls of Saigon on April 30, 1975.

Therefore, the novel *Monkey Bridge* portrays the picture of discomfort of peasants under bourgeoisie ideology and their victory over bourgeoisie through revolution. It not only introduces bourgeoisie's exploitation, suppression imposed upon peasants but also presents the emergent of peasants with revolutionary consciousness to assure their right; land for landless. Previously, the peasants remain as submissive, subordinated, marginalized but when they acknowledge the alienated world, they emerge to replace the right through political praxis. First, they withdraw America's intervention, then bourgeoisie's atrocities which were imposed upon the Vietnamese peasants. Thus, the researcher meets the conclusion with the movement of peasants from submission to subversion through the methodological basis of Neo-Marxism to analyze the literary excellence of Cao's *Monkey Bridge*.

## Works Cited

- Cao, Lan. *Monkey Bridge*. New York: Viking, 1997. print.
- Janette, Michelle. "Guerrilla Irony in Lan Coa's *Monkey Bridge*." *Contemporary Literature*. 42.1 (2000): 50-77. print
- Jason, Philip. K. "Vietnamese in America: Literary Representation." *Journal of American culture*. 20.3 (1997): 45: 50 print.
- Zizek, Slavoj. *Mapping Ideology*. London. Oxford, 1996.
- Marx, Karl and Friedrich Engels. *The Communist Manifesto*. New York: International Publisher, 1994.
- Satterlee, Michelle. "How Memory Haunts: The Impact of Trauma on Vietnamese Immigrant identity in Lan Cao's *Monkey Bridge*." *Studies in the Humanities*. 31.2 (2004): 138-63. Print.
- Stocks, Claire, "Bridging the Gaps : Inescapable History in Lan Coa's *Monkey Bridge*." *Studies in the Literary Imagination*. 37.1 (2004): 83-100. print.
- Eagleton, Terry. *Ideology*: Verso, 1991.
- - - . "What is Ideology ?". London: Verso, 1991. 1-31.
- Gramsci, Antonio. "Notes on politics." *Selections from the Prison Notebooks*. New York: Columbia University Press, 1994.
- Althusser, Louis,. "Ideology and Ideological State Apparatus." *Mapping Ideology*. Ed. Slavoj. London: verso, 1999. 102-40.
- Adorno, Theodor. "Cultural Criticism and Society." *Critical Theories Since Plato*. Ed. Hazard Adams. Florida: Harcourt, 1971. 1033. 1040.
- Adorno, Theodor. "Ideal of Harmonious Man in Bourgeoisie Aesthetic." *Critical Theory Since Plato*. Ed. Hazard Adams. New York: California. 1971. 903-8.
- Bertens, Hans. *Literary Theory: The Basics*. India, Hopons Papers Ltd. 2003.

Lukas, George. *The Ideology of Modernism. Reflection Model of Art*. Oxford.  
University Publisher, 1994.

Marx, Karl and Fredrich Engels. "A Critique of the German Ideology." *Mapping  
Ideology*. Ed. Slovoj. London: Verso, 1999. 102-40.

Christopher, Renny. *The Vietnam/ The American War: Images and Representation in  
Euro-American and Vietnamese Exile Narratives*. Amherst MA: U of  
Massachusetts P, 1995. Print.