

TRIBHUVAN UNIVERSITY

Representation of Working Class People in Premchand's *Nirmala*

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Letter of Recommendation

Mr. Lekhnath Khanal has completed his thesis entitled “Representation of Working Class People in Premchand’s *Nirmala*” under my supervision. He carried out his research from 2073/05/01 B. S. to 2073/12/06. I hereby recommend his thesis be submitted for viva voice.

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Letter of Approval

This thesis entitled “Representation of Working Class People in Premchand’s *Nirmala*” Submitted to the Central Department of English, Tribhuvan University, by Mr. Lekhnath Khanal has been approved by the undersigned members of the research committee.

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Abstract

The capitalistic configuration design of this novel *Nirmala* by Munshi Premchand evokes the subordination of the working class people. The structure is set up in such a way that all the downtrodden characters are to think that whatever the hardship and suffering are happenings to them are because of the economics exploration and the ruling ideology of the capitalist mindset. They are restricted beyond the social peripheries that are framed in the name of social status, religion gender, sexuality, patriarchy, tradition and culture. In *Nirmala* Premchand mainly focused on working class people. *Nirmala* is more women centric; he has thrown light on the status of Indian women and how they are treated. For addressing the issue of proletariat he has brought the sympathetic character Nirmala, on the one hand and on the other the bourgeoisie Babu Balachandra who exploit the workers. Each and every character is bind with the bondage of suppression and is compelled to live under the power of capitalist hegemony. Most of the characters are victimized either by objectification or reification.

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I: Premchand's *Nirmala* and Working Class

The present research analyzes the impact of capitalist ideology upon the working class people, especially on the protagonist Nirmala, spends her life on other's interest. She softens from beginning to end mostly due to the various ideologies, widespread in the society. In various part of the novel, working class people's subjecthood, roles and responsibilities are determined by capitalist ideology; most of the female characters are reified, objectified in the world of patriarchal capitalism. Their male counterparts' interest creates their so called identity.

The present research aims to assert how ruling class people dominated working class in economic, cultural, patriarchy aspects. This novel clearly displays the powerless and pitiable position of working class people. This novel exposes the social disparity in non-western society and comments on the unequal distribution of wealth as the means shaping the lives of people belonging to different strata of society. The behaviour of characters belonging to different classes, their life style and their attitude towards opposite gender, condition of women are some aspects of this research. For this purpose the researcher critically analyzes the relationship between different ideologies and their effect on capitalistic society.

Nirmala is the story of class division. Nirmala is the central character of the novel. The book describes the tragic story of her life. Through *Nirmala* Premchand has tried to depict the problems associated with multiple marriage, widowhood, patriarchy etc. In *Nirmala* most of the characters are divided into two categories, Haves and Havenot's, ruling class and working class people or capitalist. In this society money matters and prosperity determines the social status and their prestige. Domination, suppression, senses of alienation, frustrations some characteristic of capitalist society. The capitalists always remain in the mainstream of society.

They think themselves as the master of all products, being a ruling class they use their value upon marginal group. Capitalists ignore the desire and interest of working class people. They become indifferent to the emotions, feelings and life style of working class. On the other hand the second class is working class, proletariat, repressed and marginal group. This belongs to have not and empty handed. They are compelled to follow the capitalist orders. The working class people are used as commodity; they live Marginalized life, the marginalized people always dream of their bright future. The ruling class cannot understand the emotion and feelings of working class. Capitalists pay any cost to save their throne of their capitalist kingdom.

Munshi Premchand, pseudonym of Dhanpat Rai Shirvastav has represented the contemporary Indian society in a realistic way through this novel *Nirmala* by exposing social evils as created by the feudalism of British colonial period, in the dialect of common people. He vividly exposes the problems of people in the novel who are commoditized at the hands of feudal lords like Balachandra, As he views literature as a work that expresses the true experiences of life impressively, he foregrounds the truth and experiences of the contemporary Indian society like colonialism, zamindari, Poverty, dowry, patriarchy, etc. brings them to the ground of reality by making them the main subject matter of his writing.

The working class is the people employed for wages, especially in manual labour occupations and in skilled industrial work. Working class occupation includes blue-collar jobs, some white collar jobs. In Marxist theory and socialist literary theory the term working class usually is synonymous and interchangeable with the term proletariat and includes all workers who expend either physical labor or mental labor to produce economic value for the owners of the means of production, the bourgeoisie. Since working class wage can be very low and because the state of

unemployment is defined as lack of independent means of generating an income and a lack wage-labor employment, the term working class also includes the lumpen proletariat unemployed people who are extremely poor. Karl Marx defines the working class or proletariat as individuals who sell their labour power for wages and who do not own the means of production, he argues that they were responsible for creating the wealth of a society. He asserts that the working class physically failed to bridge craft furniture grow food and nurse children but do not own land for factories.

Cambridge English Dictionary defines working class "as a social group that consists of people who earn little money, often being paid hours or days that they work". Similarly *Business Dictionary* defines "Socio-economic class consisting of individuals that are paid hourly wage and considered to be lower middle class, typically these individuals work blue-color jobs, such as manufacturing vitriol sales or food services is called lower class" (908).

Richard Hoggart in his book *The use of literacy* says about middle class that working classes often includes something each of the foregoing errors. He pities the betrayed and debased worker, whose facts he sees as almost entirely the result of the grinding system which controls him. He admires the remnants of the noble savage, and has a nostalgia for those 'best of all' kinds of art rural folk-art or genuinely popular urban art and a special enthusiasm for such scraps of them as he thinks he can detect today. He pities and admires the *Jude-the-obscure* aspect of working class life. Usually, he succeeds in part pitying and part patronizing working class people beyond any semblance of reality. After all, that may bring us close to the quality of working class life novel as *Lawrence's Sons and Lovers*, at least rather than more popular or more consciously proletarian fiction. And so in their own way, do some of the detailed surveys of working class life which sociolinguistics have made during the last

twenty years. This book conveys powerful the complex and claustrophobic impressions which working class life can make on an observer who tries to know it in all its concreteness.

The novel focuses on poor people (working class people) and highlights the status of Indian women and their suffering. In this novel the major protagonist Nirmala heavily suffers from economic, sexual and patriarchal domination. She tries to raise her plight but capitalist ideology cuts off her all effort. In the novel *Nirmala*, Babu Balachandra represents ruling class. In his house he keeps several servants like Ramgulam, Bhawani, Chakudi, Gurdeen, Thagroo, all of them belongs to working class. Their life, desire and fate are caught by bourgeoisie (Balachandra). Balachandra always shows his brutal nature on working class people once a servant comes coughing and says, "My lord I cannot do the work for such merge amount, for such merge amount how long will I borrow and eat"(17). Balachandra threatens him and says, "Don't talk nonsense" (17). This shows his bourgeoisie attitude on working class. Rukmini also represents working class. She lives in her brother's house Totarm's. There is no value of her as she is a widow. To join hand to mouth she workes hard, her voice interest, desire are under shadow. BhungimaidinTotarams house stands as working class. Sudha Bhumanmohan's wife plight is also same as others. All of the working class people life, fate, and destiny are captured by ruling class in the name of poverty, child marriage, and socio-economic differences. In this novel patriarchy stands as the ruling class, that is mainly depicted in Indian contemporary era.

The primary objectives of this research is to bring forth the Neo-Marxist discourses to show the realistic condition of working class people, who deprive the economic resources at their hands and who far the victim of marginalize class

oppression. The study scrutinizes the inherent in equality and class oppression critically analyzed the tragedies of happy running family in the claptrap of bourgeoisie. All of the working class people try to fulfill their basic need but due to low wages they can't. Lack of sound economicstheir social condition also not good. The present study brings domination of country people in the period of colonialism of British government.

The focus of the research is to find out the socio-economic, sexual, patriarchal domination as well as show how badly working class people are suffering from the exploitation of the so-called people. The major protagonist Nirmala extremely suffering from sexual, patriarchal aspect. Her voice willing, desires cut off from her husband, not only that her company sudha husband tries to secedes her on the absent of her wife. Being a innocent her husband blame her to tragedies of his family.

This research also explores the feudal structure of the Indian families where in the man whether father husband or head of the family is a virtual direction. He is the controller of the feature and the fate of his wife and children. Totaram'sthree sons from his first wife Mansram, Jayram and Siyram destiny, fate guided by his father misbehave suspension and over governing. That's led to family separation or tragedy of happy running family where two sons die and olds of son gone away by a false saint. The major protagonist Nirmalas death cause environment also created patriarchy and socio-economic aspect. Working class people obligates to work hard at minimum wage and such a wage doesn't sufficed for the fulfillment of basic and essential needs of their families. Thus, they are destined to lead a miserable life of scarcity in the shadow of utter poverty.

Premchand (1880-1936) originally named DhanpatRaiSrivastav is a renowned person in the field of Indian literature. He is especially famous for the realistic

writing. Most of his stories and novels are based on the realistic vision of the contemporary India. The beautiful presentation of social realism is the key features of his writing; on the other hand, the presentation of the story in the common language using the dialect of general people is another characteristic of his writing. The main issue raised by him in his writing are patriarchy, poverty, sexuality, Dowry economic etc. his novels, stories and others works have been accumulate lots of praise of the readers all over the world. In this regard he is one of the successful writers of Indian literature to address the common issues of the common people beautiful.

Premchand has written numerous stories and novels. Some of them are *Prem-sutra, Sati Godan, Swarga Ki Devi, Pratigyan, Prema, Roothi Rani, Nirmala* etc. In most of his writing he places women as the central figure through whom he attempts to convey some moral message to the readers. He has given the ideal role to the female character in his novel. His novels along with the other contemporary issues, glorify Hindu women. He presents the unshakable noble position to the Hindu women even when they are dominated and exploited under the patriarchal social structure. He has depicted the impact of western culture on the ruled Indian people in his novel *Prem-Sutra* (1926). Pasupati, the husband of Prabha, being influenced by the British culture, goes on changing his sex partners. Extra marital sexual affairs become his hobby but at the later part of the novel, he gets lots of trouble and returns back home where his ideal wife forgives him.

His novel *Pratigy*(1906) talks about one of the major issues of the society. That is the problem of widow marriage. He has presented heart rendering condition of the widow in the society. It beautifully presents how widows are misbehaved and tortured in the society and how they are compelled to live deserted life in the name of culture. To the next side, he has tried to offer a new angle to look at the widows

through the character Amrit Rai who having enough courage challenges the outdated tradition and decides to marry a widow.

Since the publication (1928) of Premchand's *Nirmala*, it has been able to accumulate lots of appreciation and criticism. Many of the critics pointed on the slowness of the plot and the excessiveness of the description. Some of the critics also have raised their fingers for the portrayal of female character as submissive and humble in the texts. Geetangali Pandey, one of the major Indian feminist critics finds the female character in *Nirmala* being sidelined to the margins, which have to undergo lots of suffering as they don't have access to the economic and social roles. Geetanjali Pandey further argues:

Nirmala deals with the problems of marriage a problem created by the compulsions of dowry and the power of wealth, and producing in its turn whole sets of emotional and psychological consequences. Nirmala becomes the centre of her old husband's suspicion that sees sordidness in her attachment to his son from an earlier wife. Nirmala eventually dies ending a wasted life. (50)

Here, Geetanjali Pandey illustrates about the pathetic life of Nirmala who meets her untimely death after becoming the center of suspicion in the eyes of her old husband. Her husband suspects the illicit relationship between Nirmala and her step-son. However there was nothing like that. Pandey also touches upon the psychological and emotional consequences in the life of Nirmala brought about by the then contemporary social structure.

Indarnath Madan, a distinguished critic regarding the evaluation of Premchand's *Nirmala*, notices the social evil of dowry system which destroys the life of many Nirmalas in India because of being unable to offer enough dowries in their

marriage. So, he thinks that dowry is the root cause of all tragic situations in *Nirmala* and says, "Premchand has exposed the merciless orthodox system of dowry which is the root cause of the tragedy in *Nirmala*" (50).

Dr. Pratap Narayan Tandon, in his book *Premchand*, emphasizes the social reality represented in the novel and argues, "*Nirmala* has secured the best position in all social tragic novels by Munshi Premchand. It represents the true reality of the society where the daughters are forced for mismatched marriage due to the lack of dowry" (31).

Amrit Rai, in his book *Premchand His life and Times*, gives his opinion:

There can be no question that the agony of the suffering of women's life is epitomized in his works in a way that Premchand wasn't able to achieve in any other work of his either before or after. The cruel hypocrisy of society the evils of dowry the utter helplessness, loneliness of a widow and the complication upon complication resulting from an incompatible match. All come vividly to life and found a voice in this book, *Nirmala*. (228)

In this way, Amrit Rai focuses on not only a single cause of women's suffering in the novel but he also focuses on the various causes of their sufferings such as hypocrisy, dowry, incompatible/child marriage etc. He also focuses on the pitiable condition of widow. He admires Premchand for being successful to capture the most tragic event in the novel that has never been in his other works.

One of the renowned critics Bishwambhar Manav reviews the psychological tension growing inside the major character *Nirmala* and says, "*Nirmala* is the heart touching story of the women's life it is a short great tragedy which depicts the female

character Nirmala whose whole life destroyed due to the psychological conflict caused by child mismatched marriage" (21).

Along with the issue of female subordination, the critic Charu Gupta studies the novel through the perspective of the contradiction between haves and have not's. He opines:

This is not to say that these writers considers colonialism to be the chief and may be the only enemy in Indian society, Premchand realized that language of transformation of society and complete articulation of it required the dismantling of the colonial economy with in the without. It is precisely for this reason that Premchand attacked the semi-feudal system equally and strongly depicted the contradiction between landlords and the peasantry. (9)

He means to say that Indian society is suffers not only because of the colonial rule but also by the native feudal like BalachandraSinha who mistreats his workers. In this respect, this novel depicts the struggle between haves and have not's.

Dr. Nagendra studies the socio-economic condition of the women in *Nirmala* and says, "In *Nirmala*, there is the blocks of social prejudices get linked up with socio-economic motivation and political set-up controlling the value system of that period" (104).

Thus, departing from all the above mentioned criticism, this research explores the unnoticed issue of the class oppression in this novel *Nirmala* by incorporating the various revolutionary ideas that have been formulated in the discourses of Neo-Marxism. The project is basically focus evils of class oppression and real plight of working class people. The people from working class have to undergo lots of suffering in the society that is guided by the hand of bourgeoisie. The rolling class

determines the fate of working class through capturing the means of production. They impose unnecessary socio-economic burden, that's why they cannot raise their head. This eventually creates a huge gap between haves and havenot's. Thus upper class always enjoys the profound property accumulation and the people from working class are deprived from the entire essential necessity even join to hand to mouth. Hence, to dramatize the issue of such class oppression, bourgeoisie hegemony, ideology in the text, the specified ideas conceptualized the neo-Marxist remains as the primary tool of my analysis.

From the afore-mentioned criticism and reviews, it's clear that the text has not been explored from Neo-Marxist perspective. So this researcher has used Neo-Marxism as the theatrical tool to prove hypothesis. Neo-Marxism is applicable because it throws light upon the ideologies which State creates for its interest. Not only that by the help of this tool, this researcher studies the different ideologies. The text focuses on the concept of Louise Althusser and Antonio Gramsci. Neo-Marxism is a school; of Marxism that began in twentieth century and has heard back to the early writings of Marx, before the influence of Engels, which focused on dialectical materialism. Neo-Marxist literary theorist perceives Marxism as a science. Ideology is the key concept of Neo-Marxism.

Ideology is a means of perception and interpreting of living in the world. It also portrays something as general as a system of ideas, values and belief either true or false. Ideology is a term that embodies the entire problem associated with the cultural complexity of language. It also has a rich history, during which it has taken on various, sometime contradictory meaning. The word ideology was originally used in the late eighteenth century to define a 'science of ideas' or 'philosophy of mind' that would be separate from older metaphysical conceptions. Ideology has been widely

used in the discourse of political theory, particular 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 Marxists have been trying to articulate in several terms.

Ideology is a set of beliefs, aims and ideas. The main purpose behind an ideology is to offer change in society through a normative thought process. Ideology is a system of abstract thought applied to public matter and thus makes this concept central to politics. It represents the deceptive belief pattern when we see it from the classical Marxist point of view. Ideology is false consciousness because it is not based on socio-economic status through their ideologies. Many, later Marxists conceded it to be constituted largely by unconscious prepossessions that are illusory, in contrast to the 'scientific' knowledge of the economic determinants, historical evolutions and present constitution of the social world. A further claim is that, in the present era of capitalist economic organization that emerged during the eighteenth century, the reigning ideology incorporates the interest of the dominant and exploitative class, the bourgeoisie who are owners of the means of production and distribution as opposed to the proletariat or wage-earning working class. This ideology to those who live in and with it, it is claimed, seems a natural and inevitable way of seeing, explaining and dealing with the surrounding world, but in fact has the hidden function of legitimizing and maintaining the position, power and economic interest of the ruling class. Bourgeoisie ideologies are regarded as both producing and permeating the social and cultural institutions and practice of the present era including religion, morality, philosophy, politics and the legal system, as well as literature.

Louise Althusser, a French Marxist thinker defines ideology as a 'representation' of the imaginary relationship of individual to their real condition of existence in 'Ideology and ideological state Apparatus' (105). It means that ideology distorts our view of our true condition of existence. We find different ideologies; religious ideologies ethical ideologies, legal ideologies, political ideologies and so on. For Althusser, ideology works through 'Ideological State Apparatus' that include law, political, system, educational system, and all social institution. He says, "Ideology is necessary element of 'society 'itself, a structure essential to the historical life of societies[. . .] indispensable in any society if men are to be formed, transformed and equipped to respond to the demands to their conditions of existence"(312). As, Althusser furthermore states:

In a class society ideology is the relay whereby, and the element in which, the relation between men and their conditions of existence is settled to the profit of the ruling class. In a class society ideology is the reality whereby, and the element in which, the relation between men and their condition of existence is lived to the profit of all the men.

(113)

The exposed lines interpret that even in a class society; ideology can be an essential part of the society. In the society man and their condition of existence men can go to any extent of manipulate the other group of people only for the sake of profit.

The Italian communist Antonio Gramsci came up with the concept of hegemony. While he was imprisoned by the fascist government, he wrote approximately thirty documents on political, social and cultural subjects, known as the *Prison Notebooks*. Gramsci's exploration and elaboration of the concept of hegemony has become a central tenet of Neo-Marxism theorizing. Gramsci uses the

term “hegemony”, or moral, ethical leadership, to describe the means by which consent is achieved. Gramsci defines hegemony as the power of the ruling class to convince the other classes that their consent are the interest of all, that a social class achieves a predominant influence and power, not by direct or overt means, but by succeeding in making its ideological view of societies so pervasive that the subordinate classes accept and participate in their own oppression. Hegemony consists of populace through intellectual and moral leadership or authority as employed by the subaltern of the state. The power of hegemony is thus primarily through consent rather than armed force.

This research work has been divided in to three main sections. The first section of this research papers present introduction. It begins with hypothesis, statement of problem, thematic introduction of the author and his works. Literary reviews upon *Nirmala*. Similarly, the second chapter contains the textual analysis with the application of methodology. It depicts the sufficient evidence from the text and present working class condition suffering. The third chapter concludes the whole project work in short and aims to offer a new parameter to representation of working class people.

II: Representation of Working Class in Premchand's *Nirmala*

This research aims to show the actual plight of working class people who are deprived of economic resources and who fall victim of marginalization of class oppression in Indian society. To create the various ideology the capitalist hegemonies working class in economics, cultural, sexual, patriarchal aspect. Especially women are victimized from patriarchal ideology. Working class people are hegemonies in capitalist society. They are reified by capitalism. Their feelings emotions and desires are not valorized. They are forced to live as machines as they are commodified as the products, whose names are trademarks to be sold for several times. An individual is judged in ratio of profit. In India during 1920s the society is totally under the claws of capitalist ideology and thus the lower class and various proletariats are compelled to accept the different ideology, hegemony in the way the ruling class has designed it. The capitalist society always prefers to continue the social system that is in their favors. Thus, this research on *Nirmala* excavates the institutional realities and oppression that the ruling class has perpetuated over centuries in rural India.

In period of 1930s, a group of critics emerge from Frankfurt school, came in main stream and are called 'Neo-Marxist'. They raised the voice based on Marxist theory but their intention is slightly different than classical Marxist. They were not totally agreed with the assumption of the classical Marxist. They focus more on social influence that perpetuate the not simple economic oppression but social oppression. They argue that Marx saw only economic circumstances as oppression but social oppression. They argue that Marx saw only economic circumstances as preeminent but differences with the dialectical process such as politics, religion and mass media. Marx depends on economic determinism, which claims that actors should be

compacted by the structure of the capitalism to take the action ultimately leading to the praxis.

Ideology is a perception and way to judge the contemporary world it means believes values way of thinking, may it be true or false. Ideology is set of belief and ideas. The world ideology is used in mid eighteenth century to define the "science of idea" or "Philosophy of mind". This has its self contradictory in meaning. Ideology is used in discourses of political theory particular in Marxist theory. Ideology is belief of values and ideas which dominates a particular period in history. The functions of these ideas beliefs/value to its support establish and appropriate to the mode of production social 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. So, it is false conscious because it deceives the common people. Ideology Functions through religion, culture education system, political parties, media etc.

Premchand's in his novel *Nirmala*, the ruling class people show false consciousness upon major protagonist. To hide the evil of ruling class, the narrator states:

Totaram was worldly-wise he know his weakness, and tried to compensate by giving Nirmala gift and keeping her happy. Though was not a spendthrift, he would get something for Nirmala practically every day. In his whole life he had never gone to see shows for enjoyment but he took Nirmala to theaters, movies hall and circus shows. He would spend some of his precious time sitting with her listening gramophone. (38)

This line shows the false intention of ruling class or patriarchal ideology. To show the imaginary worldly thing they exploited the lower class people especially women for

their own benefit. Munshi Totaram's persuade his wife by many worldly things, his intention is quite different as Nirmala except. Likewise, Capitalist hides their evils upon lower class.

Marx concept of Fetishism of commodities was the basis concept of Hungarian Marxist George Lukacs concept of reification. But main contradiction between them is that, Marx concept if attached with the economic system and Lukacs concept is close to system of society (state, law and society), for Lukacs reification was exclusive to the economy. He argued that class conscious is particular to capitalistic society. Karl Marx and his fellow Friedrich Engels state as:

Ideology is the beliefs values and ways of thinking and Feeling through which human beings perceive, and by recourse to which they explain, what they take to be reality. An ideology is in complex way the product of the position and interest of a particular class. In any historical era, the dominant ideology embodies and serves to legitimize and perpetuate the interest of the dominant economic and social class.

(148)

Karl Marx opines, "Ideology is a system of ideas and representation, which dominates the mind of a man or social group"(148). In *The German Ideology* (1884). Karl Marx and Friedrich Engels elaborated a polemical definition and critique of ideology. They also gave more diverse suggestions about how to understand ideology. In *German Ideology*, they argue:

The production of ideas, concepts and consciousness is first of all directly intermingled with the material intercourse of man, the language of real life. Conceiving thinking the spiritual intercourse of men, appears have as the direct efflux of men's material behavior [. . .]

we do not produce from what men say, imagine, conceived, in order to arrive at corporal man: rather we from the really active and [. . .].

They have no history, no development but men, developing their real existence, their thinking their real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but not consciousness by life. (26)

Ideology, the way we often use the term, refers to a set of beliefs, awareness and articulation. For Marxist the term is much more encompassing and is a belief system that is product of cultural conditioning.

Jenny Edkins in her *'Post-structuralism and International Relation* writes, "Ideology is the matter of discourses rather than language' (109). In the same book of Edkins, R.B.J. walker remarks, "The concept of ideology is a notable and telling absence from almost all theories of international relations except as a simple descriptive synonym for 'doctrine (107). In *The Mechanism of Ideological (mis) recognition*. Michel pecheus states:

Ideologies have a history of their own because they have a concrete historical existence. 'Ideology in general has no history: in so far as it is 'endowed with a structure and an operating such as to make it a non historical reality, i.e. an Omni-historical reality, in the sense in which that structure and operation are immutable, present in the same form throughout what we can call history, in the sense in which *The Communist Manifesto* defines history as the history of class struggle, i.e. the history of class societies. (146)

It means that he elaborates that the sense of ideology is replaced in history as well as the formation of ideology is distorted by history. In fact the structure and operation

are not changed. So the same kind of structure is being remained in the present society.

The Italian communist *Antonio Gramsci* came up with the concept of hegemony. For Gramsci hegemony is a form of control exercised primarily through a society's. A super structure as opposed to its base or relation of production of predominantly economic character. Gramsci splits super structure into two major levels: one can be called 'civil society' that is ensemble off organisms commonly called 'private and that 'political society, or state. Civil society includes organizations such as churches, trade unions and schools which as Gramsci notes are typically thought of as private or non-political, including economy. Political society is the area of political institutions and legal constitutional citron. A major piece of Gramsci project is to show that civil society's ways of establishing an organizing human relationship and consciousness are deeply political and should in fact be considered integral to class domination, especially in Western Europe. According to Gramsci, civil society corresponds to 'hegemony' while political society or state corresponds to 'direct domination or command'. The former is the realm of consent and latter of force.

Gramsci further delineates these two relatively distinct forms of control as: Firstly, social hegemony names the spontaneous consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group i.e. the ruling class in Gramsci's western Europe, the bourgeois this consent is historically prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production. Secondly, political government names the apparatus of state coercive power which 'legally' enforces discipline to those groups who do not consent either actively or

passively. However, this apparatus is consisted for the whole of society in anticipation of moments off crisis of command and direction when spontaneous consent has failed. While Gramsci uses 'state narrowly to refer to the government coercive apparatus, he also deploys a broader 'general notion of state' or integral state, which includes both the functions of social hegemony and political government. In this regard Gramsci writes:

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 political society +civil society. In other words hegemony protected by the armor of coercion. In a doctrine of the state, this convinces the later as tangentially capable of with eving away and of being subsumed into regulated society. The argument is the fundamental one. (263)

His concept of hegemony is intimately linked to his formulation of the relationship between the super structure and the economic base. He specifies two ways in which the super structure reproduces capitalist relation. The first is hegemonic through ideology and universalized spontaneous consent' while the second is through legal enforcement of judiciaries and other institutions associated with the state. With his focus on the processes of in the two, Gramsci places an emphasis on the super structure's autonomy from the economic base. He argues:

The fact that the state/government, conceived as an autonomous force should reflect back its prestige upon the class upon which it is based, is of the greatest practical and theoretical importance, and deserves to be analyzed more fully if wants a more realistic concept of the state itself. (269)

In this text *Nirmala*, the police named Atayar Khan represent the state. He hegemonies poor people by using coercive power. "Munshiji goes to police station to

inform about the lost jewellery of Nirmala. The Police officer Atayar Khan was an old crook with great difficulty he agreed to take the case after taking five hundred rupees, and after putting a lot of obligations on Munshiji" (161). The state, police, government conceived as an autonomous force. The state holders doesn't responsible for working class. In simple case too without bribe they neglect to take case. They take it prestige upon the class upon which it is based. The legal institutions, judiciaries associated with the state hegemonies upon working class through capitalist ideology. In capitalist society money is omnipresent.

The capitalist are always concerned about their material prosperity without caring for the human values and relations. Bhuban Mohan strongly shows his passion for money and capitalist dignity. Though his marriage had already been fixed with Nirmala however, he canceled it as he senses that won't get any economic benefit from Nirmala side. He uses coercive autonomous force, he neglect the working class people. The attributed and qualities of a girl doesn't matter to him. It is only the money that matters him a lot. In a context, the narrator narrates mother on the issue of his marriage:

Rangalibi, "Tell me clearly, if you would like to marry in that house or not?"

Bhuvan Mohan, "The marriage should be performed, but I will not marry in that house."

Rangilibai, "Are you not ashamed to say so?"

Bhuvan Mohan, "What is there to be ashamed of? Who does not like to get money? I will not able to collect one lakh rupee even in one lakh lives.[...] where will be the time to save any money? If I marry a rich

man's daughter, life will be comfortable. I do not want much, only lakh in case or some rich widow with property, with a child will do."

Rangilibai, "The women can be of any type?"

Bhuvan Mohan, "Wealth hides all the defects. Even if she abuses me I will not say anything. Who will mind being hit by milking cow." (25)

The above discussion vividly depicts Bhuvan Mohan lust for property. He expects at least one lakh from his bribe. He doesn't expect love, affection and other human relations of humanity rather heartily desire for the property. He strongly guided by bourgeoisie and patriarchal ideology. It is doubtless that he is inclined to treat his wife as a commodity. He relegates the position of his future wife to the position of "milking cow."

However, Gramsci does not elevate the superstructure to independent status. Rather, he conceives of the superstructure as being dialectically related to the economic base: economic structures and superstructures. Form a historical bole. That is to say, the complex, contradictory and discordant ensemble of the superstructures is the reflection of the ensemble of the social relation of production. From this that only a totalitarian system of ideologies gives a rational reflection of the contradiction of the structure. Gramsci's description of the super structure of dynamic fluid and consisting of an assemblage of part. Suggesting a dialectical non functionalist conception of the relationship, a conception he reiterates through his work.

He writes that all men are potentially intellectuals in the sense of having an intellectual and using it but not all intellectuals by social function. He means that everyone has an intellect and uses it but not all are intellectuals by social function. He explains this by starting that everyone at some times fries a couple of eggs or sews up a tear in a jacket; we do not necessarily say that everyone is a cook or tailor. Each

social group that comes into existence creates within itself one or more strata of intellectuals that give it meaning that helps to build together and helps it function. They can take it the form of managers, civil servants the clergy, professors and teachers technicians and scientists, lawyers and doctors essentially ruling class and functions for the benefits of the ruling class.

Gramsci maintains that the notion of intellectuals, as being a distinct social category independent of class is a myth. He identifies two types of intellectuals: traditional and organic. He writes:

Intellectuals in the functional sense fall into two groups. In the first place, there are the 'traditional professional intellectual, literary, scientific and so on. Whose position in the interstices of society has a certain inter class aura about it but derives ultimately form past present and conceals as attachment to various class formations. (45)

Traditional intellectuals give them self an aura historical continuity despite all the social upheavals that they might go through. The clergy are an example of that as are the man of letters, the philosophers. There is what we tend to think of when we think about intellectuals. They like to think of themselves as independent like to think of themselves as independent of ruling groups, this is usually a myth and illusion. They are essentially conservative allied to and assisting the ruling group in society.

The second type is the organic intellectuals:

There are the 'organic" intellectuals the thinking and organizing elements of a particular fundamental social class. Those organic intellectuals are distinguished less by their professional, which may be any job characteristic of their class than by their function in directing

the ideas and aspirations of the class, which they organically belong.

(3)

This is the group mentioned earlier that grows organically with the dominant social group, the ruling class and is their thinking and organizing element. For Gramsci, it is important to see them for what they are. They produce by the educational system to perform a function for the dominant social group in society. It is through this group that the ruling class maintains its hegemony over the rest of the society. Having said that what is required for those who wish to overthrow the present system is a counter hegemony, a method of upsetting the consensus of countering the common sense view of society.

In his notebooks, he asks the question: "Is this better to think?" without having critical awareness, or on the other hand is it better to work out consciously and critically one's own conception of the world? Gramsci writes:

One of the most important functions of a state is to raise the great mass of population to a particular cultural and moral level, a level which corresponds to the productive forces for development and hence to the interests of the ruling class. The school as a positive educative function and the court as a repressive and negative educative function are the most important state activities in this sense. (258)

The ruling class in Gramsci's Italy was bourgeois, though it seems that his remarks might function also as a blue print for communist rule. Gramsci proceeds to claim that the state which at a point Gramsci asserts, is equivalent to the fundamental economic group of ruling class itself implements its educative project of channels, both public and private with the school as a positive educative function constituting the most important state activities in this sense.

French Marxist, Louis Althusser's "*Ideology and ideological state apparatus*" establishes the concept of ideology, which is also based on Gramsci's theory of hegemony, whereas hegemony is ultimately determined entirely by political force. Ideology draws on Freud's and Lacan's concept of the unconscious and minor phase respectively, and describe the structure and systems that enable the concept of the self.

One features of Althusserian Marxism is a rejection of Marx's Hegelian essentialism, i.e., a reduction of things to a single principle or essence. Althusser rejects two kinds of Marxist essentialism..., 'economism' (economism determinism) and 'humanism' in which social developments were seen as expressive of a pre given human nature. He condemns ideas like 'human potential' and 'species being' which are often put forth by Marxist as outgrowth of a bourgeoisie ideology of humanity in rejecting economist. He sees ideology as itself a determining force shaping consciousness; embodies in the material signifying practices of ideological state apparatus and enjoying 'relative autonomy'.

Althusser builds up the work of Jacques Lacon to understand the way that ideology functions in society. Thus, he moves away from the earlier Marxist understanding of ideology. In the earlier model, ideology was believed to create what was term "False consciousness" but he opposes its definition: he declares instead that ideologies vary according to the form and practices of each mode of state apparatus, that the ideology of each mode operated by means of a type of discourses which interpellates the individual to take up a pre established 'subject position that is a position as person with certain views and values which, in very instance, serve the ultimate interest of the ruling class. Althusser explains that for Marx 'ideology is though as an imaginary construction whose status is exactly the theoretical status of the

dream among writers before Freud. For those writers, "the dream was the purely imaginary that null, result of the day's residues" (56). Althusser, by contrast, approximates ideology to Lacan's understanding of 'reality the world we construct around us after our entrance into the symbolic order. For Althusser, as for Lacan it is impossible to access the 'real condition of existence' due to our dependence on language" however, through a rigorous 'scientific' approach to society, economics and history. We can come close to perceiving if not there 'real conditions' at least the ways that we are inscribed in ideology by complex processes of recognition.

Althusser introduces the concept of interpellation in *Ideology and ideological state apparatus* to describe the process by which ideology addresses the pre ideological individual thus, effectively producing him as subject proper. Unlike classical definition of the subject he argues that an individual is always already interpellated as a subject is ideology, even before he is born because he bears his own identity which is irreplaceable. His argument here strongly draws from Lacan's concept of the mirror stage. According to Althusser, interpellation is the process of recognition of the individual/self with ideology or transformation of the individual as a subject Althusser posits a series of hypotheses that he explores to clarify his understanding of ideology.

First of all, Althusser argues, "Ideology represents the imaginary relationship of individuals to their real condition of existence" (123). The traditional way of thinking of ideology led Marxist" to show how ideologies are false by pointing to the real world hidden but ideology that the real economic base for ideology. According to Althusser by contrast, ideology does not reflect the real world but represents the imaginary relationship of individuals to the real world the thing ideology represents is it always already at once removed from the real. In this Althusser follows the

Lacanian understanding of the imaginary order which is itself at one step removed from the "Lacanian real. In other words, we are always within ideology because of our dependence on language to establish our reality, different ideologies are but different representation of our social and imaginary reality not a representation of the real itself. Thus, for Althusser, ideology represents the imaginary relationship of individuals to their real conditions of existence: ideology transforms human beings into subject, leading them to see themselves as self determining agents when they are in fact shaped by ideological process.

In Premchand's novel *Nirmala*, the represent ruling class family BabuBalachandra shows the imaginary relationship with Nirmala family. Their emotion, feeling sympathy upon working people is false not in real. Nirmala marriage with their son they take it matter of laughing. Their language, attitude is quite different, they kept lower class as an illusion to create imaginary relationship. While conversation between Rangilibi and Balachandra about Nirmala family proposal they discuss;

Rangilibi, "I have told you that we will not have the marriage in that house?"

Balachandra, "Yes I have said so, but due to hesitation I could not say it and had to make up a story."

Rangilibi, "What is harm in telling the truth? It's our wish; if we don't want relationship then will not have it. When we are getting ten thousand rupees as dowry elsewhere why should we accept their daughter?"(20-21)

This conversation clearly shows the inner intention of upper class people. They put false relation with lower class people. While talking about Nirmala family with

Pandit Motiram Balachandra express false sympathy. He closed his eyes and sat quite for a while, then taking deep sympathy said, “We do not talk of dowry to such gentle and truthful souls. It is enough to be related to them, and such a relationship is worth a lot more than money. I consider it my good fortune”(18). Outwardly he express such kindly behave but he suggest his son not to marry poor girl, due to lack of dowry, money and capitalist social hegemony.

Secondly, he argues, "Ideology has a material existence' Althusser contends that ideology has a material existence because an ideology always exists in an apparatus, and it's actions, which are inserted into practices such as rituals, conventional behaviors and so on.(126)

In these novel too conventional practices, behaviour rituals play the vital role to preserve Hindu ideology or patriarchal ideology. In Hindu ideology women worship their husband as a God. To look straight upon husband take an unholy task. While discuss Sinha and Sudha they states; Sinha, "She must have many complain against Vakil Sahib?" Sudha "Why should she complain? Is he not her husband? He may old and sick but he is her husband. Women from good families do not complain against their husband" (109).

In patriarchal ideology male hood deeply guided their hegemony towards women. Willingly or unwillingly they have compel to accept such hegemony. If any woman raises the voice they themselves cannot digest it. They accept it as a women fate. It helps to ruling class to rule upon them. When Sudha son Sohans suffering from fever, coughing his grandmother restricted. To called doctor. She said, "There is no need for a doctor or Vaidhya. The child has the effect of an evil eye. What will a doctor do?" (134). Traditional, religious rituals deeply rooted in Hindu ideology as

well as working class, especially women. Sudha lost her son due to bad impact of conventional practices. It has a fever of ruling class.

Thirdly, he argues, "All ideology hails or interpellates concrete individuals as concert subjects" (128). According to Althusser, the main purpose of ideology is in constituting concrete individuals as subjects. At this level, concrete subjects only exist in so far as they are supported to concrete individual so, pervasive is ideology of subjects that it forms our very reality and thus appears to us as true or obvious. The rituals of ideological recognition guarantee for us that we are indeed concrete, individual, distinguishable and irreplaceable subjects among the individuals or transform the individuals into subject by that very precise operation which he calls interpellation or hailing. Through "interpellation" individuals are turned into subjects that are always ideological. To make it clear, he gives an example of the 'hello' on a street; he writes:

Somewhere the hail rigs out: "Hey you are there" one individual turns round, believing suspecting/knowing that is far him, i.e. recognizing that it really is he you are men at by hailing. However, in reality these things happen without any succession. The existence of ideology and the hailing or interpellation of individuals as subjects is one and the same thing [. . .] what reality takes place in ideology seems therefore to take place outside it. That is why those who are in ideology believe themselves by definition outside ideology: one of the effects of ideology is the practical denegation of the ideological character of ideology by ideology. Ideology never says I am ideological. (131)

An individual becomes a subject by this very ideology. What thus seems to take place outside ideology, in reality, takes the place in ideology. As he puts it, the individual is

interpellated as a subject in order that he shall submit freely to the commandment of the subject, i.e. in order that he shall freely accept his subjection, i.e., in order that he shall make the gesture and actions of his subjection on by himself.

Finally, he argues, "individuals are always already subject" (129). Although he presents his example of interpellation in a temporal form (I am interpellated and thus become a subject. I enter ideology; he makes it clear that the "becoming subject" happens even before we are born.

Althusser argues that many of our roles and activities are given to us by social practices. For instance, the production of steel workers is a part of economic practice, while the production of lawyers is a part of politico-legal practice. However other characteristics of individuals, such as their beliefs about good life or their metaphysical reflections in nature of the self, do not easily fit into these categories. In Althusser's view our values, desires and preferences are inculcated in us by ideological practices. The sphere that has the defining property of constituting individuals as subjects through the process of interpellation. In this novel too, social religious practice heavily influence each of the character. When Munshiji want to go search for his son his widow sister said, "What is the day today? Did you take advice from any astrologer it is the right day to travel?"(182).

Ideological practice consists of an assortment of institutions called ideological state apparatuses, which includes the family. The media, religious organizations and most importantly the education system as well as the received ideas they propagate. According to him, state apparatus. States are part, on contrary, of the private domain churches, some schools, trade and soon are private.

Althusser differentiates state apparatus from ideological state apparatus the repressive state apparatus functions by force, whereas ideological state apparatus

functions by ideology. State apparatus functions massively, predominantly by repression while functioning secondarily by ideology, whereas the ideological state apparatus functions massively and predominantly by ideology but functions secondarily by repression. The ruling class in principle holds state power and therefore, has at its disposal the state apparatus and this same ruling class is active in the ideological state apparatus in so far as it is ultimately the ruling ideology within is realized in the ideological state apparatus precisely in its contradiction. But for Althusser, no class holds state power over a long period without at the same time exercising its hegemony over and in the ideological state apparatus.

Nirmala by Munshi Premchand is one of the creations of the literary excellence that presents vivid pictures of the interpellation of an individual in the capitalistic world. The working class people's subordination and interpellation of capitalist values in Premchand's *Nirmala* reflect not only objectification but also their interpellation by capitalist ideology. Our contemporary capitalist is marred by the idea of the bourgeoisie. Which thereby have helped in the domination by the so called high class society upon the lower class society? All these assumptions we will encounter in Premchand's *Nirmala*. The social structure is set up in economical social, class division. There is a great contradiction between class divisions under capitalistic society. Suppression, domination and humanization are compelled by ruling class or upper class of people to lower or working class people. The bourgeoisie known as upper class people, male powerful people think themselves to be the superior. Centre and cocksure and proletariat known as working class people. Female powerless as if inferior, marginal and hen sure. The proletariat are essentially dominating because they are economically wealth, physically strength and educationally intellectual.

Through they suppressed working class people in many ways be it a political way, be it a cultural system be it a religious or traditional way.

The bourgeoisie are dominating preliterate imposing many ideologies created by them themselves. Ideology is set of beliefs of value and ideas which dominates a particular period in history. The functions of their ideas beliefs and values to its support establish and appropriate the mode of production social economical class. It favors the ruling class. It hides the evils of ruling class and socio economic base. So, it is false conscious because it deceives the working class. People ideology functions through religion, culture, education, system, political parties, media, tradition etc.

Premchand attempts to expose suppression of the capitalistic society upon working class people, male are dominating female creating own imaginary stories. Female characters of this novel compel to follow the way their male partner heading, willingly or unwillingly. Their desires are not respected their wants are not valorized and their functions and works are not appreciated. Domination of Female by male are portray in a very real way. They are raping, by many traditional and religious beliefs instructed by patriarchal society.

Premchand's *Nirmala* is covered with the assumption of Hindu mythology. The Hind mythology is guided by patriarchal ideology. In *Nirmala* Patriarchy becomes strongly dominant. They rule over the society the patriarchy hegemonies women. 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 pervasive that the subordinate class accept and participate in their own oppression. In *Nirmala* the Female characters are chasing to be hegemonies. They are underestimated by patriarchal ideology. Premchand's central characters Nirmala,

Krishna, Sudha, Kalyani hooked in the society. Male characters Babu, Balachandra, Bhuvanmohan, Totaram are symbol of ruling class patriarchal society. They disguised the Female as their interest they use Female as commodity. So Nirmala says, "What else, carrying over my destiny. Yes I am the cause of all the troubles, someone is showing displeasure here and somebody is unhappy there .How can I please everyone and for how long?" (71).

Nirmala speech exposes the subordinate class people's acceptance and participation of their own oppression, Fate. These people sustain their life for their family, master's betterment. There are no any values of their willing, emotion, feeling as well as suffering. No have brought change in their life.

The Italian communist Antonio Gramsci defines social hegemony as the essential concept given by the great masses of population to the general direction imposed on social life by capitalistic society i.e. is ruling class. Gramsci states, "Hegemony is establish moral, political and intellectual leadership in social life by diffusing one's own world view through the Fabric of society as a whole, thus equating one's own interests with the interest of society at large". (Mapping Ideology, salvajizek, 198) Gramsci defines hegemony as the power of ruling class to convince other classes that consents are the interest of all, that a social class achieves a predominant influence and power not by direct and over means, but by succeeding in making its ideology view of society so pervasive that the subordinate class willingly or unwillingly accept and participate on their own oppression. While discussing Kalyani and Pandit Moteram about Nirmala marriage:

Moteram, "Now look at this one. This one is a lawyer, thirty-five years of age earning three hundred to four hundred rupees a month. He has three sons from his first wife who is dead. He has his own house and

has bought some other property also. There is no demand for any dowry."Kalyani, "Even I like this one the best, but where will the money come from? Who will give the cash? Is there anyone who will do this good deed? [. . .]. At thirty-five he is not an old man. If the girl has happiness in her Fate, she will find it wherever she goes, and if sorrow is her destiny it will follow her everywhere my Nirmala loves children. She will consider his children her own. Please find and auspicious date and complete the formalities." (36-37)

Nirmala, forced to marriage at thirty-five year widower, who was her father age. Due to economic problem, dowry system her mother forced her marriage she compelled to accept Moteram's proposal. In various ways capitalistic shut the desire of innocent girl. In the above conversation we assume that the ruling class drags working class under their egoistic umbrella.

According to Marxist concepts in capitalist society, the lower class of people are used and treated as the capitalist wants. The human relations and values can be fixed and controlled to the capitalist's desires. In capitalist society, the lower class people like the family of Udaybhan in the text are always treated as commodities and thus reified. They are reified because of the hegemony of capitalists. In capitalism, the upper class of people like Babu Balachandra maintain control over dominance but also ideologically, though a hegemonic culture in which the values a consensus culture develops in which people in the working class identify, their own good with good of the bourgeoisie and help to maintain the status quo rather than raising a strong voice against capitalism. In the novel too, Premchand has created a character in the form of Udaybhan tendency of spending huge sum of money of the arrangement for his daughter's marriage. He has been totally homogenized for his bourgeoisie

ideology. He has internalized the bourgeois notions and leads to maintain the status quo. Regarding hegemony, Antonio Gramsci states;

Permeation throughout society of a system values, attitudes belief and morality that has the effect of supporting the status quo- in power relations. Hegemony in this sense might be defined as an “organizing principle” that is diffused by the process of socialization in to every area of daily life. (39)

This above extra has the implication that hegemony power means consent to be governed and working class always given consent with capitalist and they are always dominated by capitalist. So, being guided by this hegemonic culture Babu Udayabhan intends to follow the bourgeoisie tradition investing money from family income in Nirmala’s marriage to maintain social status, though he comes from a working class. Hence, he desires to make perfect arrangements for his daughter’s marriage in such a way that “nothing was to be left unattended, so nobody could complain people would remember this wedding and praise, it for years to come” (2).

The capitalist group of peoples has no touch of emotion and pities over the working class people. As they ignore the economic condition of worker life as worker are sustaining. It does not matter to their life. On the other hand proletariats are tied bond in the materialistic society. In such a society workers emotion, passion, decisions and values are not keeping precious values what keep value is only the work; s/he has to do in any cost. In this text too, we find that Balachandra threaten his servant badly, he under shadow the workers values time wage too. Such as instance is narrated by narrator as:

Babu Shaib repeated these five names several times, but did not send even one of the two servants fanning him to get a chair. After short

while, a one eyed man come, coughing and said, "my lord, I cannot do the work for such meager amount how long will I borrow and eat" Balachandra, "Don't talk nonsense, whenever he is asked to do any work he starts crying." (17)

It shows the miserable condition of working class people. The struggling life is a capitalist society. The servant who brings a chair has lost his one eye. He has not got good health as he is coughing by yet he has do work in meager amount. The one eyed servant of Balachandra makes attempts to raise a voice of resistance is immediately silenced by Balachandra. It is because there is unequal economic relationship in the society thus a hierarchal relationship has existed between servant and an employer. Not only that, it shows the brutal natural of ruling class, they always neglect the emotion, passion decision and value of working class.

Working class peoples running their life as the hope of golden life. Nirmala hopes the bright future of her daughter/family. In the capitalistic society they desire the bright future as they want to be free from this opportunist world. As like the worker of the ruling class society they made this and that ambitions to uphold their rain sustainable life. They always keep hope and inspection economic strength of for their family, generation, which we can find the Nirmala tone:

Nirmal, "Jiji, now no medicine can cure me. Please do not bother for me. I am leaving this little girl in your lap. If she grows up well, try to marry her off into some good family. I could do nothing for her in my lifetime, but my fault is to have brought her into this world. I am theculprit. She may remain aspinster but please do not marry her unless you get a suitable match. This is my prayer to you. (194)

Premchand's in this story portrays the fate of working class people depends upon the bourgeoisie. They search the way of domination which to impose to other. Premchand presents the sex discrimination, social suppression and feeling of alienation in proletariat society. Premchand presents the bourgeoisies domination by using many ideologies. In patriarchal society no man wants a female equal to him, because it challenges for patriarchy. They want to kick the women from the equal line of social respect. As in a context Kalyani and her husband discuss:

Kalyani, "whenever I discuss wordily matter with you. You start spitting venom. If I say anything you get angry as if I am only a servant and my opinion holds no value. The more I keep quite the more you push me to a corner. People will enjoy the free feast, and I am not to object. Even though it will be done at the cost of my children."

Udaybhan, "The am I your slave?"

Kalyani, "Am I your mistress?"

Udaybhan, "Such men will be different who dance to their wife's wishes."

Kalyani, "And such women will also be different who keep tolerating humiliation .Udaybhan, "I earn the money and have a right to spend it the way I wish. No one has a right to say anything." (11)

In patriarchal society male bourgeoisie always marginalized, interiorize women. They cannot accept the existence of women. Patriarchy uses women as puppet, commodity. In family matter too they kick them.

The dominant people lend to have stereo typical notions regarding the working class people. For dominant class of people working classes of people are ignorant, uncivilized, barbaric and uneducated. Babu Sahib always ignorant the working class

people several servants leaves his house. He does not give the Salary and if anybody asks for it he gets angry, he said "poor servants have no choice but to leave the job" (26). In capitalistic society the workers are no valorized.

In capitalistic culture women are victimized. They are made prey of social suppression and cultural domination. In this society women are marginalized. Marginalized women have fallen prey of in human exploitation. They are subject of suppression by the birth. There is not given any chance to their voice heard? Nirmal's in her childhood in her village. The boatman compares her life to the broken boat. "This boat's sent for you [. . .] it was better to drown in the river then to be eaten by wild animal"(6). In patriarchal community women are used as means. Women are determined by the birth. Men dominates women by culturally, traditionally and imposing them several ideologies.

Premchand has Portrayed socio-political economic and cultural milieus mostof the part of India. Daughters are conceders to be curse. The values of society are constructed in such a way that every first priority goes to boy. Girls are subject of shame and burden. The birth of daughter in the society is considered to be troublesome for parents. They are conceder to be bad luck of the family. Girls are notgiven the same prestige equal to son. Boys are assuming as in carnation of God. In the same extant, boys are more and girls are less valorized.

While conversation between Nirmal and Krishna:

Nirmala, "[. . .] if it were my house nobody would force me out."

Krishna," will they also make me leave like this, someday."

Nirmala, "What else, you will not be here for long. We are girls and girls do not have their own house."

Krishna, will Chandra be made to leave too."

Nirmala, "chandra is a boy. Who will ask him to leave?"

Krishan, "Girls must be really unwanted?"

Nirmala, "Girls must be really unwanted?"

Nirmala, "If they were not unwanted, why would they be chased out of the house like this."(4)

Girls are recognized as a symbol of Sin. Parents take them sources of woes in the society. Whereas the birth of a girl means more responsibility and expense on the part of family. Working class people cannot fulfill the demanded dowry. Thus the girls are 'unwanted' child. Parents ignore the wish and desire of their girls has. They focus on their son.

French Marxist Louise Althusser explains that, the existence of ideology and the hailing or interpellation of individual as subjects are one and the same thing [...] all ideology hails or interpellates concrete individual as concrete subject ..." (*ideology and ideological state Apparatus*, Louise Althusser,(95-96). Althusser further states:

The ideology of each mode operates by means of a type of a discourse which interpellates (calls upon) the individual to take up a pre-established "subject position" - that is a position as a person with certain views and values which, in every instance, serve the ultimate interest of the ruling class. (104)

The ideology binds each individual with power of discourse. An individual will be only subject position of society. A person is filled with certain views and values of ruling class. An individual is not allowed to live his life of his own wish and desire.

Marriage, love and sex are means of exploitation in capitalism. It is legalized to domestic prostitutions because men are decisive about having sexual relation.

Capitalism exploits women and superiority reduces women to sex objects. It shows

that ideology is not in the first place a set of doctrine. It signifies the way men live out their roles in class society that values, ideas and images which tie them to their social function and so prevent them from getting a true knowledge of society as a whole. It is enough to describe the capitalist male's sexual desire in capitalistic society where they are dominant by capitalist ideology. Ideology represents the imaginary relationship of individual to their real conditions of existence. It encompasses the whole scenario of capitalist market.

When a male forces to have sexual intercourse except female willingness, it left her alone with her miseries and agony. It shows that any aspect of human life cannot escape the ideology. Men cannot escape from ideology. Ideology is a kind of what is there, the situation. Society is the construct of ideology. We can never escape from the ideology of the society. The characters of the story have such kinds of desire that the society has and also shows his in human activities towards the women. It shows that how cruel was the society in terms of sex. How can the societies remain totally silent in such kind of activities? It is the real practice of traditional society comprising genuine relationship of people in communities. No one can control the personal behavior of the male because he is the member of high class society and he tries to win everything with the help of capitalist power even women's body.

Doctor Sinha belongs to capitalist minded society. His activities and attitude is not far from the ruling people. His atrocities over helpless women are same as the inhuman behaviour of ruling class people over poor people. He acts as monster for such he got prize suicide but is not too good enough. Doctor Sahib force to have sexual intercourse except Nirmal willingness. Doctor Sinha Says: He looked at Nirmala and in a voice deep and loving voice he said, "No Nirmala, do not leave. [. .

.].Every day you sit for her sake, please sit for my sake today. Tell me how long I will have to suffer like this. I am telling you truly Nirmala" (186).

The lines explore the sexual intoxication of ruling class to working class poor women. Doctor Sinha wants to fulfill his sexual passion towards her, while she was extremely suffering. Not only has that bourgeoisie capitalistic taken her mannerless women. They called her 'o' sundariya, come here' (187) while studying the text the central character always remains in very pathetic condition, where she evokes:

I will not be in a position to show you my face. It is my luck, had I not been so unfortunate this would not have happened. Now I have only one prayer to God, 'please take me from this world. This is the condition now. God knows what all I may have to face in Future.'
(189)

Althusser argues that many of our roles and activities are given to us by social practices. Althusser further states, "Ideology indeed represents but what it represents is the way I 'live' my relations to society as a whole, which cannot be said to be a question of truth or falsehood. "(Ideology, Terry Eagleton, 18) The characteristics of the story are showing their desire because their roles and activities are guided by capitalistic ideology. In the story, capitalist man Udaybhan shows his hatred towards working class people by using unpleasant words, "Get lost, you wicked man" (14). He has no moral or emotional consciousness towards working class. The capitalist ideology does not care about working class people. Their interests and desires are neglected. Udaybhan is practicing according to the nature of capitalism. Capitalist class of people always preserves their followers to make strength the root of capitalist society.

Premchand presents very cowards and shameful life of his working class people. It belongs to Nirmala, Sudha, Kalyan, Rukmini. They have more courage to sustain their life but not a little courage to cave for their coming generations. They even cannot attempt to think of their coming generation. It is only because of the economic matter. They have seen dark sight future for their generations. They worried about the child life, child fate in capitalistic society. Premchand states from his character Nirmala;

Nirmal got worried for her child. The little baby in her lap had perhaps a lot of suffering in her destiny. Nirmala was felling miserable, different thoughts were clustering her mind. She was wondering why this misfortune has befallen her, "I did not want it, but it pursuing me everywhere. If she had to be born and come on this earth why could she not come into a better house?" (132)

As we know that only because of economic deprive a girl is turning to barren field, a girl cannot create complete identity. They are obliged to sacrifice their happiness. They are unable to survive the prestigious life, in the patriarchal society.

According to Marxist concept in capitalist society, the lower class people are used and treated as the capitalist want the human value and relations can be fixed and controlled by capitalist's desires. In capitalist society the lower class people like the family of Udaybhan in the text are always treated as commodities and thus reified. They are reified because of the hegemony of capitalistic. In capitalism, the upper class or people like BabuBalachandra maintain control over dominance but also ideologically, though a hegemonic culture in which the values a consensus culture develops in which people in the working class identify their own good with the good of the bourgeois and help to maintain the status quo rather than raising a strong voice

against capitalist. In the novel too, Premchand has created a character in the form of Udaybhan was instead of revolting the bourgeoisie tendency of spending huge sum of money of arrangement for his daughter marriage. He has been totally homogenized for his bourgeoisie ideology. He has internalized the bourgeois notions and leads to maintain the status quo regarding hegemony, Antonio Gramsci, a neo-Marxist thinker states:

Permeation throughout society of a system values, attitudes belief and morality that has the effect of supporting the status quo in power relations, hegemony, in this sense might be defined as a "organizing principle" that is diffused by the prudency socialization into every area of daily life. (39)

This above extract has the implication that hegemony power means consent to be governed and working class always given consent with capitalist and they are always dominated by capitalist. So, being guided by this hegemonic culture, Babuudayhan intends to follow the bourgeoisie tradition investing money from family income in Nirmals's marriage to maintain a social status, though he comes from a poor class of family. Hence, he desires to make perfect arrangements for his daughter's marriage in such a way that "nothing was to be left unattended, so nobody could complain people would remember this wedding and praise, it for years to come"(2).

German Marxist critics Theodor Adorno argue that poor class people are hegemonies in capitalist society. They are reified. The condition of working class people in open air prison is very difficult. Their feeling emotion, desires are killing. It is not respected. They are forced to live as machinery. They are commodified as the products whose names are the trademarks to be sold for several times. An individual is judged in ratio of profit. Adorno Further states:

By making culture his object, he objectifies once more. It's very meaning; however, is the suspension of objectification. Once culture itself has been debased to, 'cultural goods' with its hideous philosophical rationalization, 'culture values. It has already its *raison d'être* [. . .] the illusionary importance and autonomy of private life conceals the fact that private life drags on only as an appendage of the social process. Life transforms itself into the ideology of reification a death mask. (1035)

In the capitalist society human rationality is not positively judged. They behave workers as part of machine. Nobody knows how much they are used as object. Social culture is made object to impose their values over working class of people. Those impose values tides the workers to survive their life in monotonous way. This is fruitlessness of life Journey. While discussing the *Nirmala* and *Krishna*: the narrator states: *Nirmala*, "What are you doing? Is it time to Spain?" Do not you get time in the day time during the day?" (123).

The lines explore workers struggle to sustain their life. They are used as commodity. It traces isolation, alienation and hard life of poor people within society. Society is always guided by certain ideology or ruling class people. Like *Babu Balachandra*. *Balachandra* impose many servants to work. He threatens so bitterly. He said to worker "you don't work but you want money first. The whole day you are lying, coughing and doing nothing and your salary is getting accumulated" (20). The lines expose the reification of workers or working class. In such condition workers emotion, feeling, desire necessities are not respected. The capitalists only judge a person to money matter. If they give money means, they exchange money

with human being. Workers exchange the labor with money. Workers more give profit as his master expenditure in him.

Louise Althusser opines, "Ideology is the necessary element of 'society' itself, a structure essential to the historical life of societies [. . .] indispensable in any society of man are to be formed, transformed and equipped to respond to the demands of their conditions of existence. Althusser Further states: In a class society, ideology is the relay whereby, and element in which the relation between men and their conditions of existence is settled to the profit to the ruling class. In a class's society, ideology is the reality whereby, and the element in which, the relation between men and their conditions of existence is lived to the profit of all the men. (313)

In the capitalist society men seem to be the ruling class. They exercise their ideology towards women. Men assume the relation with women in the sense of profit and loss. They behave whatever the way to get profit.

Generally the male characters do not care the emotion, intention, existence and identity crisis of women. It shows the common tendency of patriarchy. As though Nirmala states, "There was no dearth of sweets, nuts and pickles. In his whole life he had never gone to see shows for enjoyment, but now he took Nirmala, to theatres, movie halls and circus shows. He would spend some of his precious time sitting with her listening to the gramophone" (38).

The lines explore the false consciousness of male bourgeoisie towards women. By creating the illusionary world male hood destroying the original significance of women. The innocent girl Nirmala is dollified by her male counterpart Munshi Totaram. To shows luxury things he utilized her.

While reading the primary text through the eyes of Neo-Marxism the researcher finds the crucial domination of capitalism over working class in general and women in particular. *Nirmala* resembles the whole working class people and their tradition.

III: Reality of the Marginalized in *Nirmala*

In *Nirmala*, Munshi Premchand vividly concretizes the ongoing dialectics of the society. While doing so he presents contemporary socio political condition of non-Western society. He mainly describes the story of a typical Indian family. There are different characters which resemble the very nature of the struggling society. That poses the unavoidable relationship of capitalist and preliterate. Through the work of art, Premchand represents the supremacy of capitalism.

The capitalistic atmosphere of this novel evokes the subordination of the working class people. The structure is set up in such a way that all the characters are found to think that whatever the hardship and sufferings happens to them are because of their misfortune or inferiority. They are restricted to look beyond the social periphery that is framed in the name of social status, religion, education, gender tradition and culture. *Nirmala* by MunshiPremchand is a novel epitomizing the injustices of capitalist society towards the working class people. Premchand has presented the image of domination and exploitation of lower class society. In the story, BabuBalachandra, Bhuvan Mohan represents the primary groupNirmala, Sudha and other Females belong to lower group.

The major protagonistsNirmala and other female characters heavily suffer by patriarchal ideology. In Totaram family Nirmala becomes a proletariat having no access to the means of production and economic activities. In this novel, working class people perform the task of domestic servants for capitalist ideology, hegemony without getting proper wages of their labor. All the characters are bind the bondage of suppression and are complex to live under the power of capitalist ideology.

The intensive study of the text is at the core of this researcher. The researcher analyzes the primary text as a form of Neo-Marxism with special reference to the

concept of Antonio Gramsci and Louis Althusser. It is the view of the researcher that, in various part of the novel, working class people's subjecthood roles and responsibilities are determined by capitalist ideology. Most of the Female characters are reified, objectified in the word of patriarchal capitalism. Their male counter parts own interest creates their so called identity. Premchand's *Nirmala* shows such tendency of capitalist notion of ruling class. The characters of the novel stand on the two sides of the society as dominant and marginalized, Capitalist and working class, male and female. The social status of the people valued on the basis of their property. The capitalist character like Babu Balachandra and Bhuvan Mohan remains in the mainstream throughout the novel. They think themselves as directors of all means of productions. They impose their values over marginalized group. Bhuvan Mohan says "Wealth hides all the defects" (25). In the same way, the story is setup in such manner that characters is bound to think, whatever hardship and sufferings are happening to them because of their misfortune. Working class people are restricted to look beyond the social wall that is framed in the name of different ideologies, tradition and culture.

The working class people's subordination in Premchand's *Nirmala* reflects not only objectification but also their dehumanization by the capitalist ideology; it is the prominent theme of the novel. Upper class people and patriarchal society of this novel interpellant the working class people in the name of love, culture and traditions. Most of the male characters of this novel are represented as parochial capitalist. The female character's wants, desire necessities, will emotions and feelings are undershadowed by capitalist ideology, capitalist hegemony. Almost all the characters belong to the suppressed group who cannot dare to raise their words for their own rights. They are compelled to follow the directions remaining in the trap of capitalistic ideology. Premchand tries his best to show the evils of capitalism and the rights of the workers.

Besides, he also attempts to the capitalist ideology by giving voice to the working class people and shows the actual plight of working class people.

At last, through the minute study of the primary text, Althusser and Gramsci's notion of Neo-Marxism the researcher has come to the conclusion that Premchand's *Nirmala* depicts the prevalent domination of capitalism over working class. *Nirmala* resembles the hegemony of capitalism.

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