

**Tribhuvan University**

**Problem of Individual Adjustment and Negative Knowledge in Sinclair Lewis's**

***Arrowsmith***

**A Thesis Submitted to the Central Department of English  
in Partial Fulfillment of the Requirements for the Degree of  
Master of Arts in English**

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This thesis entitled "Problem of Individual Adjustment and Negative Knowledge in Sinclair Lewis's *Arrowsmith*" submitted to the Central Department of English, Tribhuvan University, by Mr. Deepak Aryal has been approved by the undersigned members of the Research Committee.

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### **Abstract**

This research maintains the fact that there is a difficulty for working class people to adjust with the capitalist way of life. As the protagonist, Martin Arroswmith, assimilates himself with the capitalistic system, his working class background cannot make him like a ruling person. And when he isolates himself from the capitalistic system he cannot become like a working class person because he has already left his background. Therefore, he suffering from double alienation. His mind is ideologically manipulated in such a way that he totally fails to see how he is exploited. He cannot see the politics behind the constructions of different ideals in the capitalistic system. Moreover, Martin Arroswmith is blind towards the exploitation of capitalism till Hunjiker offers him the rank of Director of McGurk institute. The moment he becomes conscious about the capitalistic ethos, he totally isolates himself from the society. Therefore, his assimilation as well as isolation from capitalism are of extreme points. And these extreme positions make him a failed individual to generate the negative dialectics.

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## I. GENERAL INTRODUCTION

### Harry Sinclair Lewis as a Writer

Harry Sinclair Lewis was born on February 7, 1885 as the third son of Dr. Edwin L. Lewis and Emma Kormott Lewis, in the small Minnesota town of Sauk Corder. His own father was a physician, led a strictly disciplined life and his mother died when he was only six. His upbringing into the nearby medical surrounding plays a vital role for the creation of the famous novel, *Arrowsmith*. He attended Yale University where he became an editor of the college literary magazine, but he felt little better in Yale than he did in Minnesota, where he couldn't become famous because of his unattractive skin disease. As he completed his college life, he became a reporter and freelance writer. Meanwhile, he got married with his first wife, Grace.

Lewis published his first novel, *Our Mr. Wren*, in 1914 and gave continuity to his literary career by publishing five more-novels in the next five years. But his literary career was shadowed as his novels couldn't attract critical or public attention at all. Despite the bitter result of the past, Lewis couldn't leave the task of creation. Fortunately, after the publication of *Main Street* in 1920, Lewis became able to secure his reputation.

*Main Street* is about the story of Carol Kennicott. After graduating from Blodgett college and working as a librarian, then she goes to Kennicott's home town Gopher Prairie and finding the town to be ugly and town people to be provincial and narrow-minded, determines to change them. She starts revolting against the social conventions but the middle-class American values, its complacency and cultural imbecility force her to readjust with the society. Through the general overlook of this novel, we can easily trace out the fact that Sinclair Lewis was highly influenced by

Women's Right Movement for vote. This may be a fact that he understood the demand of the contemporary American society and became renowned through this novel.

Sinclair Lewis became more famous through the publication of *Babbitt* in 1922. *Babbitt* is the story of George Babbitt, who is prosperous and self-satisfied house-agent in the mid-western town of Zenith, who comes to doubt in the conventions of middle class society but who is finally adjusted after a period of defiance and social banishment.

Lewis's third famous novel is *Arrowsmith*, published in 1925. For our convenience, we can divide the entire novel in six main settings: the University of Winnemac, where Arrowsmith is a medical student. Wheatsylvania, his wife's hometown, where he briefly practices country medicine; Nautilus, where the Zealous Aimus Pickerbaugh. The Rouncefield clinic in Chicago, where he is a part of a "group" medical practice: the McGurk institute in New York, where he joins his medical school men or Man Gottlieb and makes his first important scientific discovery: and St. Hubert, the fictional Caribbean island.

Two of his famous novels are *Elmer Gentry* (1927) and *Dodsworth* (1929). *Elmer Gantry* displays revivalist religion in the United States. The novel is about a man who devotes his life teaching people about religion but there is no character who can be free from evil. In *Dodsworth*, he describes the relations of a middle-aged American and his adventure in Europe.

Through the decade of 1920, Lewis became one of the best-known and most controversial American authors. In 1930s he became the first American ever to win the Noble Prize for literature. But the sorrowful fact is that Sinclair Lewis didn't achieve much creative success after winning the Noble Prize, until his death in 1951.

However, his successful decade of 1920s is also the successful decade of American literature.

### **The Story in Short**

The novel basically begins informing that Martin Arrowsmith is reading "Gray Anatomy" in Elk Mills. He is under the guidance of Doc Vikerson. Doc Vikerson is himself a minor doctor and with his affinity, Martin Arrowsmith develops a desire to be a healer. The Doc advised Martin to go to a college before admitting to medical school. Since Martin had already lost his parents, he had to obey what Doc Viekrson would have told him about.

Martin Arrowsmith took admission in the University of Winnemac of Mohalis. He took a decision that he would do specialization in bacteriologist under the guidance of Max Gottlieb. Max Gottlieb was a professor of bacteriology in the medical school. He was from Germany and was in the USA in exile. He often said that knowledge is worthless unless it is proven by the rows of figures. Since Clif Clawson was from village, Martin most liked him as a classmate and later he became Martin's roommate, too. Clif had been elected class leader for a year because of that he got greetings. An their friend, Duer, had informed about a concert in a town and they went there. There Martin met Madeline Fox, who was taking a graduation in English. Martin in no time, falls in love with her. But he does not want to propose her rather desire to have all he can grasp from her.

As Max Gottlieb sends Martin Arrowsmith to Zenith, Martin comes to ask direction with a nurse, since the place is new to him. A sort of affinity develops between them. Martin comes to know that she is Leora. Gradually, Martin comes to know all about Leora's background. Martin falls in love with the two girls at the same time. In order to decide whom to choose as a life-partner, he plans to meet them



together. Martin finds childness in Mandeline and he takes Leora as a matured mistress of a real world. Ultimately, he chooses Leora.

Dad Silva, the dean of the medical faculty, instructed Martin for the salesmanship. Since Leora is summoned to her home. Martin becomes alone and he longs her a lot in her absence. Clif and Martin go to Zenith but Leora informs that she will not be there. Martin indulges himself into drinking. Martin goes to Tozer's house (Leora's parents) and informs that he is there to get married Leora. That very afternoon, he gets married her. Martin tells Tozer that he is working hard and he wants to live together with Leora. Finally, Martin becomes sure that he will be with Leora Mr. Tozer will send seventy dollar a month until she should be prepared for office work.

Although Max Gottlieb is an authentic scientist, Dad Silva quarrels with him so that Max Gottlieb has to ask a job in other place. Dawson Hunziker informs through phone that they will accept him. It is at this time that Gottlieb succeeds in his framework after twenty-years of research. Furthermore he gets the card of Dr. Dewitt, director of the McGurk institute of biology, of New York.

Martin and Leora are on the way to Tozers. To Tozers, Martin informs that his plan is to open his own office. Martin rents rooms in wife's shack. For the first time in his life, it is something of his own. Dean Silva warns him that a country doctor should be almost everyone – physician, dentist, lawyer and so on.

Smallpox was spread in the area Dr. Pickerson requires an assistant. In the invitation of Pickerbaugh, Martin and Leora leave for Nautilus. Martin leaves Leora for sometimes in order to meet Pickerbaugh, the Director of the Department of Public Health. He gives lectures about the good health to the public. Martin and Leora are invited for the dinner. Martin was attracted toward Orchid, daughter of Pickerbaugh.

Pickerbaugh insists on simple ways prevention from diseases by taking fresh air, water etc. Martin comes to know that Pickerbaugh is leading a paradoxical life. As he addresses in a church, he speaks of the value of health is making life more joyful" (but when he addresses a business luncheon, he changes it to "The value in good round dollars and cents of having workmen who are healthy and sober, and therefore, able to work faster at the same wages. As Martin enriched the reputation of the institute, Pickerbaugh says that he will offer some more responsibilities to Martin. But the protest against him develops simultaneously with the growth of his fame. One woman dies after the treatment and the accusation goes to Martin. People believe that he has betrayed Pickerbaugh because he seduces Orchid. Martin's salary gets reduced. Martin and Leora, then, rise up to Chicago. But they cannot get settlement there. Therefore, Martin and Leora go to New York finally. Max Gottlieb is working in McGurk institute of New York.

As Martin Arrowsmith begins his medical career in New York, he has totally isolated himself from the world. As Martin becomes attentive in his invention, he sometimes gets alienation since he does not know the business ideology of the institute. As West Indies is suffering from plague, Martin is sent there. At St. Swithin while experimenting he gets attracted towards Joyce Lanyon, widow of Roger Lanyon of New York. By hook and by crook, Martin becomes able to treat plague stricken people in the island. But Martin is threatened by the death of Leora at other height of his success. At last he gets married Joyce.

Martin gets a child from Joyce. Seeing the genius of Martin, Hunziker offers him a rank of Director in McGurk institute. Joyce insists that Martin must accept this even for the sake of his child. But Martin refuses and determines to work with Terry

Wickett, totally isolating from the sewages of commercialism of medical institute.

The novel ends as Terry Wickett and Martin Arrowsmith are in a Chomsky boat.

**Problem of Individual Adjustment and Negative Knowledge in Sinclair Lewis's *Arrowsmith***

In Sinclair Lewis's *Arrowsmith*, Martin Arrowsmith as a protagonist, cannot adjust, rather becomes more alienated in the commercialism of medical industry. However, the theme of adjustment is not new to this novel alone; his famous novels *Main Street* (1920) and *Babbitt* (1922) also deal with the similar theme. Unlike *Main Street* and *Babbitt*, the gap between individual and society becomes broader in the novel, *Arrowsmith*. Wherever Martin is employed, he feels alienated and cannot adjust with the status quo of the existing society. Before the last section of the novel, Martin tries to assimilate with the existing capitalistic ethos, so he cannot develop the negative dialectics. In order to unfold negative dialectics, he has to go beyond the realm of medical surrounding, which does not happen essentially. At the end of the novel, Martin totally forsakes the commercialism of medical institute and tries to stand himself as a true scientist though he is sure that he will not be rich and famous out of it.

Several critics believe that Sinclair Lewis often creates "type" rather than "Individuals." Martin Arrowsmith can be recognized with the working class types since he has to make a medical career out of limited fund; he faces the question of independence as he is ready to get married Leora, he cannot propose Madeline since he has nothing enough to support her and lastly he faces the problems of daily needs wherever he has been.

As he is working as a director in the Public Health Department, the administration reduces his salary as a punishment of his incapacities. Moreover, as

he joins McGurk institute in New York, he has expected that they will provide him enough money but they give him so little that he can hardly manage his living. And frequently they force him to publish his invention and have money out of it. In brief, we can say that the novelist has been able to expose what sort of problems a true scientist has to undergo in the commercial surrounding of the USA.

Sinclair Lewis was a novelist blessed with what C. Wright Mills called The sociological imagination, the capacity to see and be interested in the overriding dramatic quality of the interplay of man and society, of biography and history, of self and the world. Lewis presents the individual imbedded in a matrix of neighbourhood, city and class which constitutes the basis of the sociological imagination. In this way, without question, Sinclair Lewis's imaginative frame of reference was sociological. David Riesman had alone sociological imagination in *The Lonely Crowd* and other works. Rieman theorized about the responses open to the individual and concluded they are only three:

1. Adjustment
2. Anomie
3. Autonomy

Adjustment means conformity to the universal as of the culture and on acceptable of the narrow range of choice left to the individuals. Anomie is an individual, and the other hand, is virtually synonymous with maladjustment. A characteristics of the anomic is that he is never able to conform or feel comfortable in the rules assigned to him by society since he rejects its traditional norms and values. The third possibility is autonomy. The autonomous person may or may not conform. He makes choices; he lives up to the culture's norms when it is advantageous for him, to do so, and he transcends them when there are reasons to do so.

Martin Arrowsmith within these frameworks, cannot confine only in a single type rather he seems to be the amalgam of both the first and the last. In the earlier phase, he tries to assimilate with the status of the capitalistic system but at last as he gets disillusioned, he totally gives up the medical industry.

Martin Arrowsmith can be recognized as an extreme type of hero since he attempts to adjust with the capitalistic system, he cannot think beyond the surrounding. And as he totally isolates himself from the medical commercialism, he no longer thinks about the social norms and values. In order to develop negative knowledge, one should participate or should not participate in the existing social norms and values. He should participate in the society as he must have knowledge about the rules and regulations of that society but he must isolate himself from the existing contradictions of the society. as he isolates here from those contradictions, he gets chance to criticize the status quo of the society. It may further pave the way for a change in the society. Martin Arrowsmith's assimilation and isolation are both extreme points, his action cannot fetch any sort of change in the society.

Unlike the classical version of Marxism, here the gap between working class and ruling law further widens as Martin Arrowsmith refuses to take the position of Director in MuGurk institute. Martin is sure that he will not be rich as he isolates himself from the capitalistic system because he does not want to be the victim of the exploitation of the institute. From the beginning to the end of the novel, Martin Arrowsmith does not get victory over alienation. Therefore, the utopia of classless society challenged in the novel.

The chapter two and three further describe these issues in detail.

## Review of Literature

Since the publication of *Arrowsmith* in 1925, the novel has generated several types of criticisms. Many critics have seen Sinclair Lewis as a sociological writer illustrating the fact that he gives an exact and mimetic transcription of American life. As D.J. Dooley comments: "He has been seen by many critics as primarily as the anatomist of society' anthropologist, a collector of specimen . . ." (xi). He further joined with the contemporary notion of freedom of the 1920s, which allowed people 'to ignore family responsibilities, to go whatever fancy or alcoholic which took him and to praise or blame . . ." (xv). But Frederic Schman says: "Lewis's greatest talent was his dead on ability, to mimic the speech patterns of the time, so reading his works today can be like watching graining films of a 1960s comedian doing an Ed Sullivan impression" (3).

With taking Wilson's notes, David Holloway comments:

The reading of class and social representation that emerge contextualize a lengthily chapter devoted to Lewis in which Wilson discusses the writer's engagement with Fabian socialist thought and demonstrate how an understanding of his writing [. . .] an appreciation of the commercial and publicit, worked. (429-30)

Here Holloway stresses on the journalistic approach of the novelist. He broadly exposes the social disintegration in the naked form with the tone of humour, where people laugh at their own faults.

John Mulgan would like to link Sinclair Lewis's importance to the Europeans as he say in *The Concise Oxford Dictionary of English literature*:

Lewis is probably the best-known American novelist to readers outside America. He satiringes American middle west life, and a great number

of Europeans see American through his eyes. His social and political convictions have strengthened considerably in his later work. (302)

Since Sinclair Lewis depicts the social system of America, his works help more to understand the entire social structure of America itself. When Lewis was writing his works, there were other writers such as Virginia Woolf, James Joyce, T.S. Eliot and others who were writing focusing only an individual's psychology. His works show a path to social critics to see social aspects obviously.

There are many critics who have seen *Arrowsmith* as a depiction of the novelist's own life-span. Robert J. Griff links that of Arrowsmith's life with the novelist's upbringing into the medical surrounding. He says: "Arrowsmith is structurally uncomplicated fictional biography. it is realistic in its avoidance of fantasy and supernatural intervention . . ." (111). Lewis shows his own way of upbringing and his passion for the medical career through this novel. James M. Hutchinson further adds:

Just as Arrowsmith turns his back on marriage in favour of his work. So to did Lewis of the time shift his responsibilities to Grace [ . . .]. Just as Arrowsmith cannot decide whether he should use his talents to heal the rich or to devote him left pure research [ . . .] so did Lewis more between slicts magazine functions and serious novels. (4)

Martin Arrowsmith turns his back to Leora in the process of making his medical career. He devotes fully to the laboratory leaving his all needs and relation to the society. Similarly, Lewis himself had to do a great struggle in life since his earlier five novels couldn't fetch any success to him. Only after the publication of *Mainstreet* in 1920, he became able to retain his fame.

Although interpreting Arrowsmith as the novelists biography is plausible and interesting, there are some other critics, who basically stress on the novel's subject matter. As Robert Mors Lorette says: "Never before in fiction has the psychology of the scientist, the passion for research, been rendered with such penetration and justice" (34). This novel essentially expose that how much a true scientist has to undergo various psychological complexities when he is attentive in his research.

As there are many characters in the novel, it will be great injustice to see it through the eyes of Martin Arrowsmith alone. Undoubtedly, Leora has a vital role to make Martin a bacteriologist and Mrs. Gottlieb's honesty to his duty further helps to take inspiration for the betterment of his medical career. As Carl Van Doren says, "Arrowsmith is more than a simple hero of science. He is very much of an individual divided in will, specific in emotions, generous, charming and irritating" (88). Since Arrowsmith is not a machine, he feels and reacts. He suffers various psychological complexities as the commercialism hinders in his research.

There are some critics who are Arrowsmith as a successful hero. They claim that despite some confusions, Arrowsmith gets success over his obstacles because he has been able to control his sentiment and he challenges to social sewage. Regarding its superiority to *Main Street* and *Babbitt* E.M. Forster comments: "Martin Arrowsmith succeeds where *Carol* and *Babbitt* failed because he is built strongly and prepared to sacrifice a home [. . .] can register their doubts and difficulties" (98). Lewis indeed planned to write a "heroic" novel after *Main Street* and *Babbitt*. The critics believe that he has been able to expose that heroic quality through this novel.

Although some critics say that his novels deals with the concept of humanism, Sinclair Lewis himself said in his Noble Prize Address (1930), "Now of course humanism means so many things that it means nothing" (913). He further puts the



notion that a creative writer has no time to define humanism as such. Since a writer is always a humanist as he writes about human attributes, therefore, there is no sense of talking about the humanity.

Although different critics have observed the novel differently, this research mainly focuses on the problem of adjustment of the protagonist with the existing social norms and values. At the same time, it will observe the hero's inability to develop the negative knowledge throughout the novel. And chapter three will basically observe it in detail.

## II. THEORETICAL BACKGROUND: MARXISM

### An Introduction of Marxism and Its Development

Marxism as a theoretical discourse is very complex. Not only do the established scholars define Marxism differently but also there is hardly a homogeneity among the Marxists themselves. Marxism as other literary theories gets challenges outside its sector and more importantly from within. The credit of developing Marxism as the name suggests itself goes to Karl Marx. However, the concept of class had been practiced by the ancient philosophers as Plato, Aristotle, as well as by late Romans and early, modern writers. Marx reverses the Hegelian notion of 'world spirit' as a controlling force of history and postulates the notion that economic forces control the entire framework of any society. Marx takes it as a base and defines laws literature education system etc only as superstructures because they are highly controlled by the economic forces.

As Jostein Gaarder writes: "[. . .] The way a 'society thinks, what kind of political institutions there are, which laws it has and, not least, what there is of religion, morals, art, philosophy, and science, Marx called society's superstructure" (393).

Marx defines various kinds of equipment, tools and machinery as well as the raw materials as the society's 'means of production'. He describes the fact that the people who get ownership over those means of productions create 'production relations' in a society.

Marx is kept known for his theories of socialism best expressed in *The Communist Manifesto* (1848), which was collaborately written with Frederick Engels. Marx's *Das Kapital* was published in 1867. In his own lifetime, he was not well known, nor were his ideas widely debated. As Vladimir Lenin (1870-1924) became a

disciple of Marx and got victory of Russian Revolution of 1917, he established Marx to the forefront of world thought.

Marx's primary notion is that social being determines consciousness.

Consciousness itself cannot have independent existence in the absence of economic base. In *German ideology*, he says, "Life is not determined by consciousness, but consciousness by life" (625). The economic condition of people determines how they develop language, law, politics, morality, religion and even art, too. Marx further says:

Men are the producers of their conceptions idea etc – real, active men as they are conditioned by development of their productive forces and of the intercourse to these, up to the furthest forms. Consciousness can never be anything else than consciousness existence, and the existence of men is their actual life process. (625)

Like Hegel's dialectics, Karl Marx's dialectical materialism is not static since it conveys that the relation of base and superstructure changes in course of time. The more capitalism tries to go ahead, the more it loses rational control over itself. In order to develop more, capitalism enlarges its exploitation over the working class, which brings alienation and reification in them. Undoubtedly, the commonality of the problem of working class unite them to struggle against the capitalistic system. In capitalistic system, the working class people's condition is like this as Marx describes in *The Communist Manifesto*: "Not only are they the slaves of the bourgeoisie class and the bourgeoisie static, they are daily and hourly enslaved by the machines, by the over looker and above all by the individual bourgeoisie manufacturer himself" (26).

This capitalist exploitation certainly deepens the ditch of 'have' and 'have not' into a very remarkable way. In such condition, although capitalist system has armies,

administration, clergymen and landlord, they cannot stop the class struggle. As Marx and utters further: "But every class struggle is a political struggle" (27). The working class people of this moment think that the avoidance of capitalistic system is inevitable. However, the concept of class struggle of Marx is quite radical as he stresses:

The proletarians can not become masters of the productive forces of society, except by abolishing their own previous mode of appropriation they have nothing of their own to secure and to fortify; their missions to destroy all previous securities for and insurance of individual property. (28)

In such class struggle, Marx seems overconfident that working class often gets triumph over the capitalistic system. Ultimately, since there is not private property there will not be class struggle. This class less society is always the problemless society.

As George Lukacs read several books of Marx and Engles, he came to get impression from the economic and political principal of Marxism. He read Marx's *Das Kapital* and *The Communist Manifesto* with youthful enthusiasm. Throughout his career he addressed the problem of the relations of form to content, art to politics. Although the work of art should reflect the reality, the reflection is not a mere photographic. As Hazard Adams quotes here:

The goal for all great art is to provide a picture of reality in which the contradiction between appearance and reality, the particular and the general, the immediate and the conceptual etc, is so resolved that the two converge into a spontaneous integrity in the direct impression of the work of art and provide a sense of an inseparable integrity. (902)

Since art is not a machine, artistic representation is not photographic et al. While writing an artist is a sensitive creature, he feels and reacts.

As David Forgac's essay *Marxist literary Theory*" conveys that the reality of the objective world comes through the creative process. He says, "[. . .] to be reflected in reflected literature, reality has to pass through the relative, form giving work of the writer. [. . .] literary work reflects the form of the real world" (Forgacs 171).

All artistic creations are inseparable from the socio-historical events. Therefore, art is a special form of reflecting reality which is the sum total of socio-historical phenomenon. Furthermore, Lukacs believes that even the form of art is determined from the socio-historical situation.

Georg Lukács likes the works of Balzac, Dickens, and Tolstoy because he believes that their works of art reflect the objective reality of the contemporary time. These writers widely expose the economic crisis, exploitation and gender violence through their works.

On the other hand, Lukacs does not like the works of modern writers such as Kafka, Joyce, Beckett, Faulkner etc. since they only focus on the individual psyche. Lukács expresses that these writers show their principal characters in such a way that they cannot have any relation with this external world. Lukacs advised them to learn a lesson of Aristotelian dictum which says, "Man is a political animal." He further adds, "Man, for these writers, is by nature solitary, a social, unable to enter into relationship with other human beings" (293). Lukács says that such characterization of human beings by modernist writers is highly anti-realist. These writers ignore the ground reality of the contemporary time and confine themselves only in the subjective expression.

Lukács shows the hero of modernists writers as:

First, the hero is strictly confined within the limits of his own experience. Secondly, the hero himself is without personal history. He is 'thrown-into the –world: meaninglessly, unfathomably. He does not develop through contact with the world; he neither forms nor is formed by it. [. . .] the examining subject, is in motion: the examined reality is static. (293)

Luckács's does not like a historical notion of modernist perspectives. Man is a social creature, therefore, what he does and thinks is always related with the social norms and values.

Frankfurt school of Marxist thinkers was officially titled the institute for social research and was established at the University of Frankfurt in 1923. With the rise of Nazism, the institute fled Germany for the US in 1933 and eventually reestablished itself in Frankfurt in the 1950s. Its members included Max Horkheimer, T.W. Adorno, Marcuse, Habermas, etc.

Regarding its significance, Walter Cohen writes:

Beginning in the 1930s, the Frankfurt school takes a very different path, modifying the original theory of reification in at least two ways, that fundamentally undermine its revolutionary implications. Firstly [they] reject the belief that working class will overcome reification. Second, they trace back the process of rationalization that shapes various contemporary societies to the ancient origins and very nature of reason. (323)

They insisted that the society is more complex than the orthodox Marxists considered it to be so that it cannot be fathomed by analysis based on political economy. The capitalistic circulation of mass media, advertisement etc. have badly

contaminated their minds, therefore, they hardly develop the working class consciousness. Relating this notion, they hardly believe the ground breaking revolution against capitalist system.

The first director of Frankfurt school was Carl Grunberg (1923-9), who is considered by many to be one of the founders of the Austin-Marxist, tradition. Grunberg brought many of the scholars to the institute. Although his assistants were deeply committed by to political involvement the institute remained officially independent of party affiliations and was a center for scholars of many political persuasions. the method of research is 'eminently inductive. As David Held writes:

The categories of materialism, Grunberg maintained, do not grasp universal, unchanging truths; they reflect and describe a dynamic and developing society the future of which is not guaranteed. Social life, he believed, could be understood by uncovering the lawn operative in a given economy. Marxism could only develop as a theory of production – as a theory of the changing form of economic life. (31)

Under the leadership of Grunberg, its members maintained the dynamicity and historical situatedness of truth. In order to know how truth is changing we can know this through the changing forms of economic life.

In 1930, Max Horkheimer was installed as the institute's director. Within a short period time he had a major impact on the type of work executed by the institute's members. Moreover, he enabled to gather a diverse group with an extra ordinary array of talents. As David Held writes:

The composition of the institute under Horkheimer corroborates Benjamins's assertion that "one cannot say that the group was founded ion a specific field. . .[Rather] . . . it was based on the idea that the

teaching about society can only be developed in the most tightly integrated connection of disciplines: above all, economics, psychology, history and philosophy. (32)

Modern society has been complicated since science, psychology economics etc. are emerging at the rapid speed. Both Horkheimer and Adorno were influenced by Freud, Nietzsche and doubtlessly Marx. As the changing scenario of the contemporary time was completely different, they thought that there was the necessity of re-specifying the old version of Marxism. He came to realization that it was time to redefine Marx's project. Ultimately, he stressed that there must be knowledge of interconnection of different aspects of life as to understand the social framework. As David Held writes: "No one method could, in his opinion produce definitive results about any given object of inquiry. To take one type of approach is always to risk a distorted perspective on reality" (33). Frankfurt school recognizes the fact that only the integrative and inductive method is a vital tool to analyse the social output of the community.

However, Marxism is not the same as it was taken in the time of Marx and Engels. Various Marxist thinkers have paved the way for the further development of Marxism. In our most recent time, Terry Eagleton and Frederic Jameson have contributed remarkably for the development of Marxism.

Terry Eagleton sees Marxist criticism as he says in his *Marxism and Literary Criticism*: "The originality of Marxist criticism [. . .] lies not in its historical approach to literature, but in its revolutionary understanding of history itself" (3). Here, he does mean that Marxist criticism does not treat history only as a 'means' rather it deals with it as a 'determining force.' Like Althusser and Pierre Macherey, Eagleton does not like to understand ideology simply as 'a false consciousness' as Marx and Engels did.



Marx and Engels put the notion that ideology is nothing more than the surface description of the superstructure. It is false consciousness since it hinders to penetrate the truth in the society. But for Eagleton, ideology contains gaps and silence and we can see the exploitation throughout the society. As he says, ideologies denote the ideas, values and feelings by which men can experience their societies of various times. He defines ideology as:

Ideology is not in the first place a set of doctrines, it signifies the way men live out their roles in class-society, the values, ideas and images which tie them to their social functions and so prevent them from a true knowledge of society as a whole. (15)

Terry Eagle maintains the fact that ideology cannot be the passive reflection of social reality rather it can transcend the status quo even going beyond the reality.

Frederic Jameson in his *The Political Unconscious*, says that the repository of the repression of history by ideology, can be brought to awareness through appropriately historicized and politicized readings that are aware of both current and previous historical ideologies. Not only does it help to know about the past but also it can convey essentially about our own way of living. Jameson insists that we can not grasp a new text as a thing-in-itself rather we understand it through existing ways of interpretations. Therefore, nothing can be absolutely free from the existing ideologies. As he says in *The Political Unconscious*.

The political Unconsciousness accordingly turns on the dynamics of the act of interpretation and presupposes, as its organizational fiction, that we never really confront a text immediately, in all its freshness as a 'thing-in-itself'. Rather, texts came before us as always-already-read;

we apprehend them through sentimented layers of previous interpretations. . . . (9)

Here, Jameson implicitly focuses on the fact that a text can never be free from the existing norms and values of the society. But we can see further limitations of such constructed rules if we are aware of our readings. Even literary text cannot be free from ideological dimensions as Jameson comments here:

[. . .] ideology is not something which informs or inverts symbolic production; rather the aesthetic act is itself ideological, and the production of aesthetic or narrative form is to be seen as an ideological act in its own right, with the function of inventing imaginary or formal "solutions" to unresolvable social contradictions. (52)

Frederic Jameson's basic notion indicates that ideology can unfold the unsolved social paradoxes of the particular time. In this way, Marxism as a literary theory has been redefined as the world is being complicated day by day.

Since this research is based on Adorno's perspective of individual adjustment and negative knowledge, we will see his notions more in details.

Adorno is one of significant members of Frankfurt school. In order to grasp the distinctive characteristics of Adorno's thought, it is necessary to understand a number of the determining influences on his thinking.

Among them are three crucial sources of ideas: first his acceptance of aspects of Marx's critique of Hegel's notion of history, second, his concern with Benjamin's criticism and the impossibility of universal history and Nietzsche's views on the absence of ultimate foundation in epistemology, the falsity of identity thinking and the importance of method and style.

Unlike Hegel, Adorno postulated the notion that what we call 'reason' is not its own master. Reason depends on the socio-economic condition of the contemporary time. As David Held emphasizes:

Cognition is to be understood in light of development in actual social processes, on by 'describing in advance the cognitive achievement in accordance with a logical or scientific model to which, in truth, productive knowledge in no way corresponds. However, Adorno, Hegel failed to pursue the logic of this mind of perspective. For he 'hypostatized the mind.' (203)

Adorno maintains that since the world is so complex that reality can not be grasped from a single standpoint, which notion unlike Hegel's view on "world spirit." Moreover, Adorno rejects the dialectical process of 'world spirit' as postulated by Hegel because as David Held puts: "the poles within which the cognition process works do not admit of a simple harmonious resolution. The capacity of dialects to transcend opposition is limited" (204). The modern society creates whatever the forms of consciousness are intertwined inextricably. So, the difference between thesis and antithesis is not so obvious. He further adds: "The power of reflection is inadequate to grasp the totality of the reality. Hegel's notion of universal history, of grasping the whole of social development eternalizes history in categories of the present" (204). Hegelian interpretation of historical process is objective because he failed to catch the object's point of view. Reality for him is only what one thinks it to be in a particular moment of time.

Like Benjamin, Adorno believes that every idea has an image of the world and expresses unintentional truth, i.e. subjectively unintended truth-about the aspect of world literature. Since there is unequal power distribution in the making up history,

this cannot allow us to make up the universal history as such. Unlike Walter Benjamin's views on the mechanical reproductions of art, Adorno is quite pessimistic arguing that all mechanical reproductions are guided and controlled by capitalist ethos.

Nietzsche's influence on Adorno keeps its own significance for the development of his philosophical perspectives. Adorno shares Nietzsche's rejection of idealism, his views of the self sufficiency of mind and equally adopts Nietzschean idea of "Reality is process." For Nietzsche, to comprehend aspects of the continually changing world requires a method adequate to the structure. As David Held puts, "There is no foundation for the cognitive process independent of history." Like Nietzsche, Adorno believes that no critical stance is an ultimate criteria for interpretation.

However, Adorno, criticizes Nietzsche for some of the points. Nietzsche does not talk much about social and economic power in his entire philosophy. As David Held puts, 'He absolutized the 'will to power' without detailed consideration of power' (210). Adorno's main concern here is that how the circulation of power can enslave the majority of people as social structure does not allow working class people to exercise their own "will to power."

In order to understand Adorno nicely, one should know how he does differ from Lukac's version of Marxism. Lukac's says that art should reflect dialectical totality whereas Adorno says that art should detach itself from the social behaviours. The more it detaches itself from the social functions, the paradoxical remark is that the more it becomes social or political. Art, as it is away from reality, can see various contradiction of the status quo. As Adorno puts in the essay. Reconciliation under Duress:

The contradiction between the object reconciled in the subject, i.e. spontaneously absorbed into the subject, and the actual unreconciled object in the outside world, confer on the work of art a vantage point from which it can criticize actuality. Art is the negative knowledge of the actual world. (261)

Adorno often puts the notion that reality is not absolute since it has to be changed as socio-economic condition itself is not static.

Unlike Lukacs, Adorno does not criticize the works of modernists like Kafka, Beckett, Joyce and others. The basic charge Lukacs put against them was that they focused more on form and showed only loneliness. But Adorno says here that the loneliness is the product of the complexity of the modern barren world. Adorno writes "[. . .] loneliness is a social product, and it transcends itself as soon as it reflects on itself as such" (267). As Adorno puts his notion in favour of modernist form he argues, "Art and reality can only coverage if art crystallizes out its own formal laws not by passively accepting objects as they come. In art knowledge is aesthetically meditated through and through" (61). Unlike Lukacs, Adorno is in favour of "form" of literary genre because through the use of form modern writers have been able to distort the reality. By doing so, Adorno argues that these writers have understood the world in the true sense.

### **Negative Dialectics: Non-identity Thinking**

Even though Adorno seems less and less optimistic regarding the role of negative dialectics for emancipation, it can have a vital role for freedom. Quoting Adorno, David Held writes,

is a critique of the fact that critique itself contrary to its tendency, must remain within the medium of the concept . . . it lies in the definition of

negative dialectics that it will not come to rest in itself as if it were tool. This is its form of hope. (213)

In negative dialectics, Adorno gives equal space to both subject and object. To understand something, we must examine the conditions under which it exists and becomes. But we understand the objects only with the help of knowledge, which is embedded with the tradition. David Held writes, 'Negative dialectics depends on the internally related employment of the categories of concept and object, appearance and essence, particular and universal, and part of whole' (217). Adorno basic notion is that a critic should participate and not participate in the social system; by participating by not participating in the object he knows the further potentiality of the object. Moreover, by participation in the social functions, he can see various paradoxes in the society. Therefore, negative dialectics is the knowledge of subject and object as David Held quotes: "Negative dialectics points to unfulfilled potentialities for emancipation" (221). To see contradiction, it is necessary for any critics. It does paradoxingly two functions, it locates itself in the historical situation and simultaneously. 'It does hope to break out of the context from within' (222). Since it does not totally locate with the subject or object, it does belong to the both. But none of them can call it their own, therefore, it is non-identity thinking.

### **Individual and Adjustment**

Here, Adorno intends to show that how individual's features cannot find any space in the immense structure of society as he seeks an adjustment in his community.

Adorno argues in the *Star Down to Earth*:

The classical liberal ideas of unlimited individual, activity, freedom and ruggedness are incompatible with the present developmental phase in which the individual is more and required to obey strict

organizational demand made by society. The same person can hardly be expected to be thoroughly adjusted and strongly individualistic at the same time. (105)

The modern complexities of the world do not allow individuals to exercise freely their own rationality or reason as Enlightenment movement had offered. If one wants to get adjustment, he has to sacrifice his personality as Adorno further says: "[individual] namely the capacity of sacrificily oneself as it were, for the safe of maintained of oneself. Adjustment calls for individuality" (106).

The more an individual seeks his personality in the modern world, the more he has to struggle for the adjustment. Therefore, giving up personality is an easy access for the adjustment. Moreover, a society has created several codes to confine the individuals. As Adorno adds: "[. . .] should not brood but should seize, their opportunity when it is time to act, that they should be 'pleasant' to others, avoid quarreling and be sensible" (107). The capitalistic society does assume that if there appears any difficulties in the society, the blame goes to the individuals ; one cannot raise question against the social norms and values. Adorno further comments:

[. . .] individuality itself is regarded as a kind of luckily which some people sometimes can afford and which has to be exalted as "a cultural good", but which should never seriously interfere with the smooth running of the social machinery. (111)

In the entire social functioning of capitalistic system, an individual is nobody than a commodity, which can be used whatever the affordable group would like to do. The classical notion of projection of revolution is hardly possible now since integration of working class people is rarely possible in this capitalistic system. One who seeks integration is often lost in the status quo and those who resist the status quo

are outcast from the social affairs. So, the question of individual freedom has not farewelled from the modern world.

### **Alienation and Utopia**

Alienation is an individual's psychological state where one does not see his relation with the grand structure of the capitalistic system. The Columbia Dictionary of Modern Literary and cultural criticism defines alienation as: "The recognition of the self as a distinct and separate entity within a larger and frequently antagonistic society in the basis of alienation" (7). For Hegel, alienation is "discordant relation" between the individual's actual condition and his/her essential nature. But Hegel puts the notion that individual can overcome alienation in the process of dialectical rationality. Reason can unite him into the majority.

Karl Marx takes alienation as a "psychic distance." Marx takes alienation as the worker's literal and psychic distance from the product of his labour which leads ultimately to the destruction of human beings and their familial bonds through the power of capitalism. For Marx, too, the working class people can get victory over the capitalistic system as they takeover the government of the state. As there is not private property, there is no alienation.

But for Adorno, the immense circulation of capitalistic mass media has contaminated the working class people's mind in such a way that they hardly develop any sort of unity against the capitalistic system. They demand the things what the fake advertisements perpetually teach them to do. Adorno's view on alienation is quite pessimistic as he rarely sees the victory over it.

Since from the beginning of Western, metaphysics, the concept of utopia subsequently comes down to us in the variety of forms. Aristotle maintains that the world is in constant movement of change leading itself to "perfection." Hegel also



believes in the Absolute spirits, where reason gets the completion. Similarly, Karl Marx puts his utopian concept in the proletarian ruling system. Since there are not classes, there will not be class struggle. Systematically, the word was created by Thomas More as part of the title of his book i.e. *On the Best Government and on the Island Utopia*. As a Dictionary of Philosophy says, "More takes utopia as:" a society with ideal political structures and on ideal way of life" (441). Utopia generally denotes such an ideal perfect state where almost everything is there.

However, Adorno seems not so optimistic regarding the triumphant of the proletarian. In the business scenario of late capitalism, the class conflict does not get a major issue as David Held writes: "Social relations become less comprehensible: Conflict centers increasingly on marginal issues which do not test the foundation of society" (71). Regarding the utopian concept, Krishan Kumar writes:

The introduction of science and technology into Utopia also brought into it the idea of progress. There could be no resting point for scientific and technical development, and so utopia too can not achieve any final state of rest. (31)

As science solves one problem, there rises up another new problem. Since problems increase perpetually; science can never enjoy the world of perfection. Krishan Kumar quotes Adorno further: "There is no happiness which does not promise to fulfill a socially constituted desire, but there is also none which promise something qualitatively different in this fulfillment" (286). This does mean that what an individual takes as a free thing cannot be free from the ideological construction of the society. An individual can never build his own way of free ideal world in this capitalist systems since he has not an escapement from it.

### III. TEXTUAL ANALYSIS

The novel begins with a description of wilderness exposing the entire familial background of Martin Arrowsmith since his great-grandmother. The ragged girl of fourteen is Martin's mother, whose father was suffering from fever due to the dirty brots. There is a hope that her uncle would come and take them in. But great-grandmother disagreed to the girl saying: "Nobody ain't going to take us in" (586). Although this section is a general description of a long historical episode of Arrowsmith's family, it can essentially tell us about their class and the way of living. It looks as if they were untouched by the modern civilization but at least there is a hope of future as Martin Arrowsmith's great-grandmother says: "We're going on just long we can [. . .] They's a whole lot of new things I aim to be seeing" (586). Since the society was not so much complex as it is now, even the poverty stricken people could hope a betterment of their life.

As Martin is, firstly, introduced in the novel, he is mechanically reading 'Gray's Anatomy' as this descriptive shown: "Cross-lagged in the examining chair in Doc Vickerson office, a boy was reading "Gray Anatomy" (586). This is enough to indicate that even from his childhood, Martin Arrowsmith is treated as a machine. Then the description further conveys about Martin Arrowsmith's father, Martin was the son of J.J. Arrowsmith, who conducted the New York clothing Bazaar. By sheer bran and obstinacy he had of fourteen, become the unofficial, also decided unpaid, assistant to he Doc" (586). The phrase "decidedly unpaid" itself convey a sort of exploitation to the working class. His position is not of official. But his sense of developing independence had annoyed his teachers. Indeed, they wanted to exploit him further but the emerging strength of Arrowsmith could fade their plan.

As Martin Arrowsmith daily deals with the medical surrounding, he is controlled by a desire to become a Great Healer. But simultaneously he is inspired by the son of Episcopalian minister, who used to have smoking without being sick. But the significant thing is that these two influences are quite contradictory. Capitalistic society can never be free from such paradoxical affairs. Martin Arrowsmith is frequently advised to work mechanically and earn five thousand dollars in a year as Doc Vikerson advises here:

Reading Old Gray? That's right. Physician's library just three books: Gray's Anatomy and Bible and Shakespeare study. You may become great doctor. Locate in Zenith and make five thousand dollars year-much as United States Senator set a high goal. Don't let things slide. Get training [. . .] make five thousand dollars year.

The frequent repetition of five thousand dollars is quite significant in this paragraph since each individual is measured in money in capitalistic system. How much money one does have is more important than how he earns money. The three books which are put paradoxically include Gray's Anatomy, Bible and Shakespeare, which denote in capitalistic society whether it is religion or science is just a thing to sell or buy. Here the existence of anything is only possible if the society can commercialize it. Furthermore, the profession of doctor has been idealized comparing it with the senator. It leaves other aspects of their differences rather it seeks a similarity only at the ground of money market.

Martin Arrowsmith took admission in the University of Winnemac at Mohalis just following the advice of Doc Vikerson. The description of the University itself carries the ethos of capitalism as the following information exposes: ". . . it hires hundreds of young Doctors of Philosophy to give rapid instruction in Sankrit,

navigation, accountancy [. . .] Its president is the best money raiser and the best after dinner speaker in the United States" (591).

All these aspects basically focus on the fact that the capitalism has been able to penetrate every aspect of society. From home to college, Martin Arrowsmith sees the ethos of capitalism. Harry Sinclair Lewis often creates types rather than individuals in his novels. Martin Arrowsmith himself is a working class type who has to make his career in medical science with the found left by his parents. His relation to his parents is only the link through money. His parents were already dead and Doc Vikerson was also dead and buried and forgotten. The escapement of familial environment is one of the aspects of capitalism. Martin Arrowsmith has money and a given purpose for his future career. Therefore, it is sure that he will be what the society would like to make him, not what he himself would like to be. From the beginning of his career development, he is trapped in a capitalistic institution from which he hardly gets an escapement.

Max Gottlieb, the professor of bacteriology in the medical school was very faithful in his given duty. He was a Jew, born and educated in Germany. He secretly drinks real champagne every evening at dinner in order to avoid the tiredness of his regular medical experiment. The affinity with Max Gottlieb arises an inspiration and Martin to be machinery in his study if he really wants to be a bacteriologist. Here, Martin Arrowsmith is entirely unable to observe that how much his teacher has been exploited from the existing system of capitalism.

In the beginning days of medical school, Martin Arrowsmith felt superior to his friends because he was more picturesque than other students and furthermore medical students could know secrets of different people. But all his superior feelings wither as he becomes nervous thinking of operation, wrong incision and so on. This

alone is enough to show that even Martin Arrowsmith is exploited by the capitalistic psyche. He cannot see furthermore what life's potentiality is there besides the medical profession. The following statements further show alienation effect in Martin Arrowsmith as Martin found himself viewing:

"Bibly", their cadaver on undersigned blotchy old man with a horrible little red beard on his petrified, velly face – as a machine, fascinating, complex, beautiful, but a machine. It damaged his already people belief in man's divinity and immortality. (596)

Martin Arrowsmith frequently isolated himself from the entire protection of the ruling class and he no longer sees his connection with the medical career. He traces out himself as machine since he sees contradiction what the officials say and do.

In the concert, Martin Arrowsmith began to have attraction with Madeline Fox. Madeline was a beautiful high-colored girl whom Martin had recognized in college. As he gets alienation in medical courses, he plans to phone Madeline.

Falling in love with Madeline is certainly a way of surpassing the advice given by his superiors. But it is essential for him to heal his alienation and reification. Instead of developing medical ethics, they talk about the commercialism of medical trade as Martin tells Madeline :

Well-these darn studies, they aren't to get knowledge that'll enable them to cash in. They, don't talk about saving lives but 'losing cases'- losing dollar. They wouldn't even mind losing, cases if it was a sensational operation child advertise im ! They make me sick ! (604)

Martin Arrowsmith needs Madeline naturally in order to retain the emotional protection. Capitalistic society does not advocate the notion of passion, and feelings.

But they come naturally to the working class even if they do not desire to have them. The inherent contradiction of the capitalistic society itself gives inspiration to Martin to surpass the constructed boundaries of the existing system. The more he sees capitalistic disjunction, the more he wants Madeline as the following statement exposes: "Martin adored her. He hated Brumfit for the privilege of disappearing with her into the closet – like kitchen of the flat. She was person who understood him ! [ . . . ] she was something he must have" (617).

Indeed, working class people do not get immediately what they want to have, so is the case with Martin Arrowsmith as he couldn't think of proposing for marriage. He wanted like most poor young men in such a case he wanted all he could get (618).

Martin's developing sexuality urges him to grasp anything from Madeline as he can but he does not think of his marriage since he has not established himself as a professional. Moreover, he long more to her since he wants to by relief from the reification of the medical career. However, he becomes serious as he has remembered his future career. "If I cannot do that and do some scientific work to, I'm no good – course while I'm with Gottlieb, I want to take advantage of it, but afterward-on Madeline !" (621). Since Martin Arrowsmith has a plan to be a bacterologist, he has to labour hard otherwise his future will be in the dark path. Here Martin seems that he does not see any good future of him outside the medical profession. For that he has to obey the advices of his teacher, Gottlieb.

As Martin is sent to Zenith, he comes to know Leora. Gradually, he falls in love with her. Martin's love-making itself looks that he is going against the medical ethics. The more they force him to be attentive, the more he naturally becomes inattentive toward his study. Being engaged with two girls, Martin has to make a good decision about whom to choose for his life partner. He makes a comparative study

between Leora and Madeline, "He was that it was she, with her pretense, who was the child, and the fearless Leora which was mature, mistress of a real world" (630).

Since working class people have to be serious towards their daily needs, they cannot ever be romantic. After all they have to live in the world of reality. Martin thinks that since Madeline is just like a child, he cannot cope with her in the world of reality. On the contrary, Leora looks like a mistress of the real world. Here, it seems that Martin truly understands himself as a working man of real world and he recently chooses Leora Toger for his future. Here beauty alone cannot be a label for his choices. Roscoe Geake, who was a peddler addressed and advised them saying:

Knowledge is the greatest thing in the medical world but it's no good whatever unless you can sell it, and to do this you must first impress your personality who have the dollars. Whether a patient is a new, or an old friend, you must always use salesmanship to him. Explain to him also to his stricken and anxious family, the hard work and thought you are giving to his case and so make him feel that the good you have done him, or intend to do him, is even greater than the fee you plan to charge. (647)

In capitalistic system, nothing obtains value unless it is sold in money. The medical people must have the skill of salesmanship in order to get success in the medical profession. The mere knowledge about the medical science cannot make the medical career fruitful. However, the most significant aspect of the citation is that such the peddler why gets this chance to advice the medical students because in the capitalistic world, how much money one has is more important than how he earns that money. Through this instance, readers are sure that the medical college itself longs to produce further peddlers so that they can be rich.

For the examination preparation, Martin has to focus more on his study. It says, "he must have slept less than four horn hours of night" (649). The more he tries to be careful in his study, the more he longs for Leora. He frequently passes the imposed boundaries of capitalism being obsessed for Leora. He further says, 'If Leora was there, we'd go to a show tonight.'" Martin Arrowsmith certainly could not be a machine for the preparation of his examination.

As Martin cannot control himself. He rushes to Leora's house. As Leora's father known about Martin and Leora's engagement, he says: "Someday ! Then what's the use of talking about being engaged till you can support a wife" (666)? Here, Martin Arrowsmith informs that he has no enough money to support Leora but he is optimistic that some day he will be able to support his family.

Martin Arrowsmith becomes doctor in the Zenith General Hospital. Martin enjoys his power for the first time in his life as it express,

Policemen saluted him, prostitutes bowed to him without mockery, saloon keepers called out, "Even in', Doc", and hold-up men stood back in doorways to let pass Martin had power, the first obvious power in his life. And he was led into incessant adventure. (672)

Here, Martin Arrowsmith seems in a higher position than the other working class people. They respect him outside the hospital. He is invited for many times for dinners. Here occurs a contradiction as it exposes, "He drank Trinidad rum with a congressman who advocated prohibition" (672). In capitalistic system, rules makers presuppose that they are always above the rules. Only the down trodden people have to obey them since they do not have the power of money to raise voice against such contradictions.



As Martin Arrowsmith is quite honest and labourious in his experiment. The existing medical administration would like to use his genius for their commercialism.

The dean of the faculty, Dean Silva, advises Leora, saying:

'No, no !' Mrs. Arrowsmith this lad Martin is a passionate fellow, not a drudge. He must be passionate on behalf of mankind. He's chosen the highest calling in the world, but he's a fechl's experimental devil. You must keep him at it, my dear, and not let the world lose the benefit of his passion. (673)

Dean Silva idealizes the profession of bacteriology so that they can take advantage of Martin's regular medicine practice. Dean Silva sees the genius of Martin Arrowsmith that he can do something extraordinary for the benefit of the entire humanity. The business policy of the medical institute looks as if Martin Arrowsmith were a regular machine even by detaching him from the sensuality of his wife. Capitalistic society can create such utopian conceptions if it sees benefit from them.

Max Gottlieb, who was Professor of bacteriology in Martin's college is one of the significant characters of the novel. He was German and Jew by birth, and he was in exile, but pure and genius in his duty. He doubts of the most of all human superiority to animals. Once in his alienated mood, he said to Martin, "Should the world pay me for doing what I want and what they do not want?" Here, he essentially questions on the commercialism of medical industry. His main focus is on humanity, not in money making as it says: "He was of the great benefactors of humanity" (676). However, he is doubtful on the fact that he is saving human lives for the betterment of entire humanity which one day may cause the overcrowded population in the world and it may endanger to the entire humanity.

As Max Gottlieb protest against the commercialism of the University, he is thrown out from his profession. They charge him saying, "You are too busy to consider anything but selling honorary degrees to millionaires for gymnasiums" (679). The University council called him and charges him in these accusations are: disloyalty to his dean, his president, his regents and to the state of Winamac, atheists, and persistent failure to collaborate with his colleges. Being in foreign land, he couldn't protest against them.

Dawson T. Hunziheer calls him to works in his company from Pittsburgh. As Max Gottlieb meets Hunziker, Hunziker says:

Well – we shall be glad to offer you five thousand dollars a year, for a starter, and we shan't worry about the half-time arrangement [. . .] we like to make money, if we can go it honestly, but our chief purpose is to serve mankind. (684)

Since Hunziker knows how and why Max Gottlieb was kicked away from his previous profession, he wants to employ Gottlieb in order to enrich his company. The utopian concept of science as a service to humanity is constructed here to exploit Max Gottlieb so that whatever he thinks that whatever he is doing is for humanity, not for the commercialism of the company. With the five thousand dollars a year for the expense of Max Gottlieb's salary the company would like to earn a great amount of money.

Despite the hard labour of Max Gottlieb, he cannot save money out of his work. HE has to cut off his expense in order to save some of his income. Dawson Hunziker is forcing him to complete his experiment soon for the marketing. However, he requests Hunziker to wait for a year. meanwhile Max Gottlieb got a card from Dr. A. Dawitt Tubbs, Director of the McGurk institue of Biology, New York.

One of the weaknesses of Max Gottlieb is that he cannot develop the negative dialectics. He confines himself up to the laboratory being blind to the outside reality. Being purely scientist, he cannot be able to adjust with the commercialism of the University and the company. As it say, "He was unconscious of everything outside of his laboratory and a few theatren and concert halls" (685). The more he centers on medical science only, the more he become what they like him to be and it gives them more chance to exploit him. Being against the commercialism of medical world, he often faces the problem of adjustment. The novel ends informing about him. "That evening Max Gottlieb sat unmoving and alone, in a dark small room above the hanging city street" (914). Being immense faithful to the laboratory, he weeaheen himself and most to powerfully the same plight passes on to his student, Martin Arrowsmith.

As Martin Arrowsmith is in Mr. Novalis house for the treatment of his daughter, his attempts sink into the shadow as the child dies. And its accusation goes to Martin as Mrs. Novelis, "You killed her, with that needle thing ! And not even tell us, so well could call the priest" (703). Furthermore, Martin accuses for himself adding: "I shall never practice medicine again (703). Since Martin is not the master of death, he cannot grasp life from it but the villagers treat him badly. Martin develops a sort of inferiority complex within himself regarding his medical career and he declares: "I'm going to forget medicine and everything else, "He vowed. "I'll go up and talk to somebody in the smoker and tell him I'm a shoe-salesman" (717). Martin does not see himself superior and more satisfied to a shoe maker. He thinks that even a simple business career is more joyful than his medical profession. Martin does not clarify essentially about the death. Rather Leora frequently calms down his alienation.

As Martin Arrowsmith gets invitation from Dr. Pickerbaugh, he decides to go Nautilus. As Mrs. Pickerbaugh unfolds about their fake sophistication, she utters:

I suppose it would be dreadfully conventional to call them my Jewels – I do hate these conventional phrases [. . .] I have sometimes wished [. . .] giving them floral names we had to keep it up, but if we'd started with Jewels just of all the darling names we might have used [. . .] well many people have congratulated us on their names as it is (732).

In the capitalistic standard of living, people are quite conscious of their namings. Since they have to show more than reality, their identities depend on how far they can befool others. They hate traditional ways of living since it does not give them a sort of newness of superiority to others.

Martin Arrowsmith looks here as if he forget himself and develops a sort of assimilation with the capitalistic ethos as he regrets:

I've never been so drunks in my life. I wish I could get a drinks and soker up. [. . .] He made historical and completely impractical plans or escape. Then Mrs. Pickerbaugh, returning from the still audible twins, sat down at the help. (734)

Martin's inability to escape form the capitalistic way of living plays a vital role of his weakness to develop the negative knowledge of the system. Here, he does not try to understand how it has been possible for them to live this sort of life. His affinity with Orchid further proves this fact. Leora once tries to remind Martin about his background saying: "And for Dr Pickerbaugh they're all right, but not for you, you belong in a laboratory, finding out things, not advertising them. [. . .] will you never learn you're a barbarism?" (745). In the luxurious capitalistic surrounding, working people hardly know who they are as they cannot penetrate the capitalistic

surrounding. Neither can they recognize themselves with the capitalistic system nor with the working class people. hence, they are double – alienated as Martin Arrowsmith.

As many capitalistic masters, Pickerbaugh to leading a very paradoxical life as the following citation unfold:

When Pickerbaugh addressed a church or the home circle he spoke of business luncheon he changed it to "the value in good round dollars and cents of having workman who are healthy and sober and therefore able to work faster at the same wages. (752)

Here Pickerbaugh obviously exposes the dual personalities, he speaks about the betterment of life as he addresses a home circle or Church but he takes favour of businessmen as he addresses in a business luncheon.

Like a tactful opportunist, Pickerbaugh takes advantage from both the groups. Martin Arrowsmith is quite careless about his experiment as he indulges with Orchid, "He kissed her again. She yielded and for a moment there was nothing in the universe, neither he nor she, neither laboratory nor fathers nor wives nor traditions, but only the intensity of their being together" (756). Negative dialectics demands to an individual to be reported from the actual status-quo of the society. But here Martin Arrowsmith abandon everything for Orchid so that he is a victim of the reflection of the capitalist society because he does not essentially see the contradictions of the system.

As Martin encounters clay Fredgold, the president of the steel windmill company, he urges, Martin "Sit down, Doctor; have a cigar tell me about sanitation" (761). In the structure of ruling class people, they can break any laws because they can do this with the power of money. Martin Arrowsmith as a working class man has

to raise voice against such contradictions but he does not show any kind of essential protest against them. Rather it seems that somewhere he is seeking assimilation with the system. However, he is from a working class, he frequently fails to find an adjustment with the ruling capitalistic system.

Pickerbaugh became a candidate raising up the issues of public health. Since in capitalistic system publicity or advertisements are constructed by the power of money, they hid all the drawbacks of Pickerbaugh. As Nautilus papers wrote "Not merely had Pickerbaugh organized the greatest lesson in health ever seen, but he had also, by his courage and his power to command, saved hundred of people from being crushed" (770). With the power of money, Pickerbaugh being. With the power of money, Pickerbaugh gets victory in the election.

As Pickerbaugh has to go in congress, Martin is given the responsibility of director in the Department of Public Health. Under the leadership of Martin, the Department of Public Health gets changed completely. However, Martin lacks the skills of publication of his inventions, he does not attain great popularity in comparison to Pickerbaugh. Here, Martin seems not knowing the idea of adjustment in the capitalist system. Here, the more one befool public through papers, the more he gets popularity. The more they force him to be apolitical the more he should be political as the negative dialects demands. But Martin does not show any flexibility.

Finding some of the feebles of Martin Arrwosmith, they expose their criticisms against him. As it says further:

Various physicians were against him, not only because of the enlarged clinics, but because he rarely asked their help and never their advice. Mayer Push considered him tactless. [. . .] The reporters dialectic him for his rarely and occasional brusqueness. [Those] who had always

hated Pickerbaugh but feared to attack him because of his popularity were gathering to destroy the entire Department of public Health . . . (778)

Since Martin Arrowsmith does not unfold what he is doing secretly for the betterment of the Department of Public Health, they get chance to attack him severely. Martin here accepts his own fault saying: "It's my own fault [. . .] And I won't tell them what a hell of an important thing my work is – that I'm one thing that saves, the whole lot of 'em from dying immediately" (779). His lack of understanding the commercialism of a public health shows his inability to adjust with the materialism of the medical world. Martin regrets with Leora: "I'm a failure again darling (779)., Then they go to Chicago for a year and ultimately to New York.

The surrounding of New York perplexed Martin for sometimes. He comes to know about McGurk Institute through its members. Martin expects the institute pay him 25 hundred dollars a year as a salary but he became hopeless as they give him the check of only five thousand for a year. All of them urges Martin to improve in his mathematics. It further brings inferiority to Martin since he does not have good math.

As Martin Arrowsmith focuses on his research, he forsakes almost everything as the follow citation exposes:

Then his research wiped out everything else, made him forget Gottlieb and Leora and all his briskness about studying, made him turn his war work over to others and confounded night and day in one insane flaming blur as he realized that he had something not unworthy of a Gottlieb, something at the mysterious source of life. (809)

As McGurk staffs take Martin as an ideal figure regarding his potentiality of new invention, Martin tries to prove it. But he does not know the politics behind such idealism. They really want to take advantage of his labour at the cheap expenses.

As Martin refuses to publish his results soon, Mc Gurk groans:

Non-sense ! That attitude is old-fashioned. This is no longer an age of parochialism but of competition, in art and science just as much as in commerce – co-operation with your own group, but with those outside it, competition to the death ! (822)

Capitalism counts anything only as a valuable object until it can be sold in money. With the publicity of Martin invention, the institute can obtain immediate profit. But Martin unwillingly comes to an agreement to publish his result. However, Martin has a fear that the institute wouldn't do justice for him as he says, "So I'm not going to be rich. Leora, poor kid she won't have new dresses and flat and everything" (826). Indeed, Martin has a dream that he will be economically better with the announcement of his invention but the frequent deception of medical institute still plots of doubt on his hope.

The Director of Mc Gurk institue, Dr. Tubbs resigns as soon as he gets an opportunity in his League of cultural Agencies to get twice the salary he has there. The Board elected Dr. Gottlieb as the New Director. Being a academic researcher, Dr. Gottlieb cannot adjust with the politics of the institute. As the following citation exposes, Max Gottlieb fails to recognize himself as a Director: "Once or twice he tried to sit and look impressive in the office of the Director, but he fled form the large clean vacuity . . ." (830). Max Gottlieb looks as if he were fearful from the route that he is given.



Martin Arrowmsith is sent to St. Hubert in order to cure the plague-stricken people. But Martin has no belief on his own invention. As Sandilus insists to give Martin's phase to everybody in St. Hubert to all people, Martin protested it. Moreover, Martin believes that whatever he has invented about the plague eradication, it is the mere product of chance. Martin tries to escape from the responsibility. Martin addresses in St. Hubert that he can save perhaps half of people in a given district if his invention functions but he would look to leave half of the people of the is land. As Ira Hinkley heard Martin's suspectability, he protests both Martin Arrowsmith and Gotthieb saying:

I was a class-mate of Arrowsmith in the states. [. . .] He was such a failure that he was suspected form medical school. A scientist ! And his boss, this follows Gottlieb, who was fired from the University of Winnemac for incompetence ! I know 'em ! Liarn and fools ! Scorners of righteousness ! Has anybody but Arrowmsith himself told you he's a qualified scientist ? (826)

Actually, the idea of treating people divided by is of Man Gottlieb. Since Ira wants to treat all people equally, Martin's plan rages him. But Martin's plan finds a ways he hears that Ira is dead four day later.

However as the pain of plague increases, people like a crippled Negro boy and a Hindu beggar protest against the unequal treatment. Martin, being himself from the working class background, cannot understand the pain of the down trodden people. Moreover, Martin enjoys power of ruling loss as Stokes is appointed Surgeon General and he make on illegal assignment of Martin to St. Swithin's Parish. Martin Arrowsmith seems to be seeking a sort of assimilation with the capitalist or ruling class system which brings further alienation to him.

Martin, leaving Leora in St. Hubert with maids and soldier for protection, goes to St. Swithin's Parish. Here, Martin meets Will Twyford, "that lean abrupt man, ruled every acre and interpreted every law" (866). Martin's affinity here too is with the ruling class. Martin comes to get recognition with Joyce Lanyon, who was a wife of a young man wealth and family. Martin becomes quite conscious of her presence. At the course of phase experimentation, Martin loses his wife, Leora. The death of Leora frustrates Martin so much that he declares he has no longer friendship with others. St. Hubert feels safe from plague even though the controlling device is uncertain, whether it is not willing or phase or others.

But the credit goes to Martin Arrowsmith. He is called "the saviour of all our lives." He is called the universal hero. But he loses the battle from within as he thinks:

The more they doubted his glory, the more he thought about unknown, tight-minded scientists in distant laboratories would say of a man who had his chance and cast it away. The more they called him the giver of life, the more he felt himself disgraced and a traitor. (876)

Since Martin Arrowsmith does not see himself as a saviour, the common people shout for his glory. This alone verify does verify that the publicity can play a vital role to befool to public. No wonder by glorifying Martin, the institute will get more popularity all over the country and fetch more benefit out of it.

Martin Arrowsmith assimilation with the capitalistic ethos became obvious as Rippleton Holabird says, "At last dear boy, you have come out of barbarism and become one of Us" (888). By being assimilated with the capitliastic system, he fails to isolate himself from the society and he become more blind towards the social contradiction as he was not before. So the contribution of Martin Arrowsmith to the

existing society cannot fetch any sort of changes, the exploitation will further sustain more obviously.

As Terry Wichett and Martin Arrowsmith refuse to publish their finding soon, Holbird, who is now the Director of Institute, threatens them saying: "All right, Holy. The blessed moment has arrived. I quit ! And I'm so gentlemanly what I do it without telling you what I think of you ! " Indeed, this statement can be taken as a great threat to the science people since they can not control over their own discoveries as Galileo or Albert Einstein's case. Terry Wickett is discharged from Mc Gurk as he vainly insists that he will not publish his findings. Martin Arrowsmith also tells Joyce that he would like to resign but as she informs that little baby is coming to them, he decided not to resign now. The more Martin Arrowsmith fails to develop negative knowledge in the capitalist society, the more he has to suffer. Once has own wife questions: "Are you such a weak, irresolute, little man that the only way you can keep concentrated is by running away? Are you afraid of a big men who can do big work, and still step and play?" (906). As Martin and Joyce are called in Hollbird's dinner, he offers Martni to be the Director of Mc Gurk. Despite the excessive pressure Joyce for the Directorship, Martin refuses the rank and determines to be with Wicrett. He resigns from the institute and decides to be away savagely from the silly business people. He dare not to fight against them rather he tries to be away cowardly from them. Running away from the capitalist surrounding, he becomes more a social, a political and the more he becomes the a political, the more capitalism strengthens itself as it has no force to fight against.

As Martin Arrowsmith has not a background of capitalism, he cannot not adjust with its surrounding. His entire honesty in bacteriology is just a commodity of the ruling system. Therefore they urge him publish his uncompleted findings but he

refuses it for several times. His companion, Terry Wichett, is kicked off from his profession as he refuses to publish his inventions. Martin Arrowsmith nowhere raises the voice against the status quo rather he tries to assimilate and as he fails here, he tries to be away from the entire capitalistic system. Nowhere he does develop the negative dialectics since he hopelessly tolerates the exploitation of the existing system.

#### IV. CONCLUSION

Since Martin Arrowsmith has to make his career with the limited fund left by his parents and for many times he faces the problem of money, he can be identified with the working class person. Even though he is faithful toward his given profession, he is accused of several pretensions and fake aspects of commercialism of the medical industry. When he is about to get married Leora, he is asked about his income but he has nothing to support her. Leora's father helps them by providing fund for sometimes. In Public Health, the administration reduces his salary due to the fact that he has no efficiency as the Director of the institute. All his ideals fade when he sees Max Gottlieb at the end of his life because he is sure that Martin Arrowsmith is nobody but a future Max Gottlieb. Seeing the disillusionment of capitalistic system, he refuses the rank of Director in Mc Gurk institute and decides to make experiment science along with Terry Wickett.

As Martin Arrowsmith is not from the capitalist background, he cannot cope with its systems, he is always unable to understand the politics of capitalism; he cannot adopt the paradoxical life of Aimus Pickerbaugh who acts as the demand of time. Moreover, as Martin Arrowsmith refuses to publish his findings, the entire capitalist system rises up against him because the commercialism progresses well through the fake publicity. His attempt to assimilate with the capitalistic environment is more humorous than practical since the adoption of the capitalistic way of life can not stand him as a boss. When he is the Director of Public Health, he does not care to the public demand, they get the chance to raise voice against him. He does not make different himself as a general worker and a director.

Martin Arrowsmith stands himself at the extreme points of both the assimilation and the isolation in the capitalistic system. As he is working in the

different medical institutes he does not protest essentially against the bad aspects of the capitalistic system. Here, his main concern is to have enough money and get a luxurious life. He does not see obviously the limitations of the working class in the capitalistic system. At the end of the novel, Martin Arrowsmith becomes a quite dynamic character as he gives up all his past concern to the commercialism of the existing system of medical sector. He chooses to co-operate with Terry Wickett and becomes a true to science. As negative dialectic demands, a social critic should take part in the social activities and should not take part in the social activities, he should take part to the extent that he must know the existing norms and values of the societies but he should not totally cope with them. He has to isolate himself from social norms and values to the extent that he can see the contradictions of the society. But in case of Martin Arrowsmith, he can not protest against such social values since he totally isolates himself from the social affairs. As Martin Arrowsmith's ultimate action cannot not fetch any sort of a change in society, he fails to see negative dialectics of the capitalist system. Hence he fails to develop negative knowledge.

This is not the weakness of Martin Arrowsmith alone rather capitalistic society is structured in such a way that an individual can hardly get victory over such social abuses since their mind is contaminated through fake publicity of capitalism which does not easily allow to see contradictions of the existing system. Here, man cannot think individually rather they are taken for granted what the commercial business ideology says is truth. It is on this ground that Martin Arrowsmith never gets victory over the alienation in the capitalistic system.

Unlike classical version of Marxism, the gap between the ruling class and working class people further widens as the novel ends. Martin Arrowsmith rejects the request of his wife to be the director of public health and forsakes all his concern to

the capitalistic institution. However, he is sure that his action cannot made him rich any more. Like a coward person, he escapes from the battle of class struggle and it further widens the gap between working class and ruling class. Therefore, classical utopian classless Marxist notion is totally neglected in his novel.

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