

TRIBHUVAN UNIVERSITY

Alienation of Joseph in Bellow's *Dangling Man*: A Marxist Reading

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Letter of Approval

This thesis titled "Alienation of Joseph in Bellow's *Dangling Man*: A Marxist Reading," submitted to the Central Department of English, Tribhuvan University by Dipendra Jung K.C., has been approved by the undersigned members of the research committee.

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Abstract

The alienated labor brings pain and sufferings in the life of human beings. It establishes alien and hostile relations between workers and their own product, activity, species-beings, self and non-producers. And people become isolated, fragmented, mystified, poor, physically exhausted, and mentally debased. Saul Bellow's *Dangling Man* textualizes the alienation of human beings through his protagonist Joseph. He represents the whole society since his existence is possible only in social interactions. Besides, Bellow presents his protagonist's individual protest against the established capitalistic social and moral values. Through it he shows a need of the revolution against capitalism to emancipate human beings from alienated labor.

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Chapter One

Introduction

This study is a discussion on Saul Bellow's *Dangling Man*. The alienation of the protagonist will be the central focus of the study. Bellow portrays his protagonist Joseph as an alienated man who stands against the capitalistic social, moral and institutional values. His alienation is generated out of capitalists' imposition on him to work within confinement and poverty, and his obligation to sell his self-potentiality for capitalists' mode of production. But the alienation itself ultimately leads him to question and struggle against the capitalistic values. Introducing Joseph as an alienated man, Bellow's *Dangling Man* textualizes his alienation as revolutionary spirit to dissolve the capitalistic mode of production. The forthcoming chapters will attempt to justify this issue of alienation in capitalistic system.

Saul Bellow, a renowned novelist of the postwar period in America, was born on June 10, 1915, in Montreal, shortly after his parents had emigrated from St. Petersburg, Russia. The family moved to the slums of Chicago, Illinois, the city where he was raised and received his schooling. His father worked there as an onion importer. There Bellow lived a physically and intellectually vigorous youth despite financial difficulties at home and the death of his mother when he was fifteen. He attended the University of Chicago but transferred to Northeastern from which he graduated in 1937 with a degree in anthropology and sociology. Later that same year, he abandoned his graduate studies, married Anita Croshkin, and decided to become a writer. Supporting himself by occasional teaching and odd jobs, Bellow started his literary career as a writer.

Bellow taught at Pestalozzi-Froebel Teacher's college, Chicago, from 1938 to 1942, and worked then for the editorial department of the Encyclopedia Britannica from 1943 to 1944. After the outbreak of World War II, he was first rejected by the Army because of a hernia, in 1944-45 Bellow served in the US Merchant Marine. After the war, Bellow returned a series of teaching at New York University, Princeton University, Bard College, and the University of Minnesota.

While serving with the Merchant Marine, Bellow wrote his first novel *Dangling Man* (1944) a novel presented as a rambling series of journal entries which depicted incoherent environment and the intellectual, spiritual vacillations of a young man waiting to be drafted. It was followed by *The Victim* (1947), Bellow's second novel, which is similar to *Dangling Man* in atmosphere and tone but dissimilar in form. Kirby Allbee, a bigot, accuses Asa Leventhal of ruining his life and asserts that Leventhal is, thereby, indebted to him. Although the tone of the novel is somber, Leventhal refuses to deny his responsibility for his fellow man. The complex relationship that develops between Jew and anti-semite bothered some commentators because the two characters seem psychologically similar. But most reviewers recognized Bellow's potential, and he was awarded his first Guggenheim Fellowship in 1948.

The Adventures of Augie March was the novel that thrust Bellow before the American public. In this novel, Bellow let himself loose and abandoned some of the formal restrictions he had followed in his earlier works. The protagonist of this novel is unlike Bellow's previous characters. Augie March is an intellectual Huck Finn who holds back the oppression of the modern world by refusing to embrace it. This energetic, comic novel describes a world in which surfaces are worth beholding. Through its protagonist, the novel argues that human have an intuitive awareness of

eternal virtues such as truth, beauty, and love. Although Augie's ability to accept the world is inevitably tempered by experience, the novel won Bellow his first National Book Award and his second Guggenheim Fellowship in the basis of its qualified exuberance.

Seize the day recounts one climatic day in the life of Tommy Wilhelm, a man who has failed in his attempts to accommodate himself to American society and desperately tries to disguise his deep need for authority and truth. This tightly plotted narrative takes Wilhelm through a painful rejection by his father and a betrayal by the phony psychologist counselor Dr. Tamkin to a cathartic final scene in which Wilhelm is finally able to experience his deep anguish and his sense of human sympathy at the funeral of a stranger.

Bellow won a Ford Foundation Grant in 1958. Then he published *Henderson the Rain King* (1959) which established Bellow's reputation as a life affirming author. It is often cited as the work that marks the beginning of Bellow's maturity as a novelist. This book creates a violent protagonist who travels to Africa to escape from his pervasive anxiety over death. There he confronts the horror of the naturalistic world symbolized in the brutal; white heat of the barren landscapes and with the guidance of the ironic king Dahfu, learns to accept his existence and to stop his typically American struggle to become something different.

After winning the Friends of Literature Fiction Award in 1962, Bellow published *Herzog* (1964) with the assumption that his intellectual dramatization of an eccentric consciousness moving toward recovery, might sell a few thousand copies. Instead *Herzog* was named a literary Guild selection and became successful to be enlisted on the best sellers list for six months. With it Bellow also won his second National Book Award. *Herzog* centers on a middle aged Jewish intellectual, Moses E.

Herzog, Whose life had come to a standstill. He is on the brink of suicide, but he finally finds that he has much reason to be content with his life. In recognition of *Herzog*, Bellow received the Formentor Award, and the James L. Dow Award.

Following the success of *Herzog*, Bellow experimented with drama and journalism. Bellow's three one act plays, *A Wen*, *Orange Souffle*, and *Out from Under*, were performed unsuccessfully in Europe and the united states with the title *Under the Weather* in 1966. Bellow turned to journalism in 1967. In the following year he was presented with the Jewish Heritage Award by the B'nai B'rith, and the Croix de Chevalier des Arts et Letters from France. With *Moseby's Memoirs* and *Other stories*, Bellow brought together several of his early uncollected stories before the public.

In *Mr. Sammler's Planet* (1970), Bellow's seventy-two-year-old protagonist named Arthur Sammler, a polish Jew and Survivor of the Holocaust, views with his only intact eye the world of black pickpockets, student revolutionaries and the ill-mannered younger generation. This novel, rightly regarded as Bellow's least affirmative novel, won the author an unprecedented third National Book Award.

In 1975. Bellow published *Humboldt's Gift* which won the Pulitzer Prize for Literature. Its publication immediately preceded Bellow's Nobel Prize in 1976, but critics have not generally considered it his best work. This book was narrated in the first person. Like many of his works, *Humboldt's Gift* concentrates on memories. In this case they are the recollections of Charles Citrine, the protagonist of the book, a historian and playwright who reminisces about a deceased poet named Von Humboldt Fleisher. Humboldt, a talent wasted, represents for him all that is important in culture. He leaves Citrine with an ironic pair of gifts that help him combat the brutality and confusion of the world. Citrine continues the series of Bellow's losers, from *Herzog* to

Sammler, but like his other novels, it is not gloomy, and finds comic side even in its protagonist's tragedy.

Bellow visited Israel in 1975 and recorded his impression in his first substantial non-fiction book, *To Jerusalem and Back* (1976). Bellow's application of his art to the social problems of his time is evident in this book of journalistic account. In this book, he combines humor anecdotes with political analysis.

Bellow's *The Dean's December* (1982) takes place in Chicago. In it Bellow uses Albert Corde, the protagonist of the novel, who is a character with some of the qualities of both Herzog and Sammler. It presents Corde's journey to Bucharest to be with his dying mother-in-law to compare the similar inhumanity of capitalist and communist societies. The isolation and inactivity Corde endures in Bucharest provide him with the necessary distance from which to view the social chaos of Chicago and the lack of engagement in his own academic life.

Bellow published also short stories and plays and translated from Yiddish into English works of his fellow Nobel Prize Winner I.B Singer. His *Him with His Foot in His Mouth and Other Stories* (1984), a collection five lengthy stories, disappointed some critics who saw it as an indication of Bellow's weariness. But his *More Die of Heartbreak* (1987) reassured readers that Bellow could still produce fresh and challenging fiction. The novel explores the human desire for connection through an ironically meditative and philosophical prose. In this case, the relatively simple story of world famous botanist Benn Grader's disastrous marriage to the beautiful but avaricious Matilda Layamon is narrated, interpreted and embellished upon by Kenneth Trachtenberg, Crader's nephew.

Bellow's next novel *The Actual* (1997) tells a story of whimsy and trickery involving Sigismund Adletsky, a billionaire philanthropist, and Harry Trellman, an importer of damaged antiquities from China. The novel sets up Bellow's characteristics model of a father son bond. Like many of Bellow's central characters, Siggy is sharp, canny, accustomed to power, and unfamiliar with compassion.

Bellow's 13th novel *Ravelstein* (2000) proved again his ability to arouse controversy by drawing a portrait of the Ravelstein, a university professor and a closet homosexual who ultimately dies of AIDS-related illness. The character of Ravelstein was based on Allan Bloom, Bellow's colleague at the University of Chicago. Bellow had left Chicago in 1993 and settled in Boston where he had begun teaching at Boston University. In 1994 he became seriously sick after eating a toxic fish on a Caribbean vacation. Bellow had three sons from his first four marriages. He married Janis Freedman in 1989 and had one daughter, Naomi, born in 1999. Bellow died on April 5, 2005, at his home in Brookline, Mass.

In this way, the variety and power of Bellow's novels are unquestioned. He rejects the orthodoxy of modernism by his humanistic concern for character and his clear sighted analysis of contemporary society. Despite being such a prolific writer and written so many novels, Bellow's *Dangling Man* is different from other works in terms of its style, characters, theme, form, and meaning. In this novel, Bellow presents his protagonist Joseph's alienation as a revolutionary spirit which ultimately helps him battle against the capitalistic values. Joseph believes that the capitalistic values, which generated his alienation, can be dissolved only by his revolution against alienation itself.

Divided into four chapters, the first chapter is a general introduction to the area of this study and the whole direction this study is going to take. In order to

provide the cause of alienation, which is responsible for producing Joseph's alienation, the second chapter will outline, in brief, the Marxist perspective of alienation from past to present. This study is based on the assumption that Joseph's alienation is the result of capitalist's domination, which obliged him to battle against the same capitalistic values. In the third chapter, the close reading of the text will attempt to reveal the alienation of Joseph. This chapter will explicate Joseph's alienation, which is the result of capitalist's mode of production, as a revolutionary spirit to dissolve the capitalistic values. The final chapter will present and illustrate the findings of this research in brief.

The significance of this study is that it will enable the readers to comprehend and appreciate the incredible achievement Bellow made in *Dangling Man*. By touching an issue that has always been valued by mankind, this study also intends readers to understand alienation from Marxist perspective. While many scholars have examined the different aspects of the novel but this aspect of the novel is also equally important too. So, it is significant to explore this side of the novel to fully recognize Bellow's importance in establishing a universal issue of alienation in *Dangling Man*.

Chapter Two

2.1 A Brief Introduction of Alienation

Alienation is a popular term to analyze the contemporary life. But the idea of alienation remains an ambiguous concept with elusive meaning. Normally it refers to a feeling of separateness, of being alone and apart from others. It has however many variants and definitions in contemporary time. The most common and popular variants and definition are as the following:

Powerlessness

The feeling that one's destiny is not in one's control but that is determined by external agents like fate, luck, institutional arrangement, etc.

Meaninglessness

It refers to lack of comprehensibility in any domain of action or lack of consistent meaning in any action like world affairs interpersonal relations etc. Likewise he/she generalizes sense of purposelessness in life. One finds no reasonable purpose in life.

Normlessness

It refers the lack of shared social values and norms to follow by the members of society so that people can maintain their behaviors and characters. Society lacks common commitment. It results widespread deviance, distrust, and unrestrained individual competition in the society.

Cultural Estrangement

It is the sense of removal from established values in society. It is expressed for example, in intellectual or student rebellions against conventional institutions.

Social Isolation

It is a sense of loneliness or exclusion in social relations. Such sense of social isolation may have in members of minority group in society.

Self-estrangement

It is the sense of an individual who feels out of touch with him self/herself.

The above modern variations and definitions powerlessness meaninglessness, normlessness, cultural estrangement social isolation and self-estrangement have been developed from the old roots. But recognition of the concept in western thought has been similarly elusive. Although entries on alienation didn't appear in major reference books of social sciences until 1935, the concept had existed implicitly or explicitly in different classical works.

The first expression of alienation can be found in western thought in the Old Testament in the concept of idolatry. It doesn't mean that man worship many gods instead of only One. Idolatry is always the worship of something into which man has put his own creative power and to which he now submits, instead of experiencing himself/herself in creative act. He/she has become estranged from his own life forces: Erich Fromm the American psychoanalyst supports it in his work *Marx's Concept of Man*. He writes:

. . . the essence of what the prophets call "idolatry is not that the idols are the work of man's own hands - they are things, and man bows down and worship, things; worships that which he has created himself. In doing so, he transforms himself into a thing. He transfers to the things of his creation the attributes of his own life, instead of

experiencing himself as the creating person; he is in touch with himself only by the worship of the idol. (44)

Thus, when a person cannot experience himself in his labour, he becomes weak since what he believed more is the power of an idol which is his own creation after all.

Fromm writes, "The more man transfers his own power to the idols, the poorer he himself becomes . . ." (45). As the result he becomes alien to his own creation.

Idols can be every man-made object. They can be a god like figure, the state, the temple, person's a possessions, art, language ideas etc. For example, language is one of the most precious human achievements but it cannot express our feeling. But one has to surrender to it in expressing oneself. The same holds true for all other achievement of human beings. Likewise, the idea of alienation can be found in the work of Plotinus, the neo-platonic philosopher and in the theology of Saint Augustine and Martin Luther. They believed that it is expressed in the struggle to dissociate or alienate-oneself from one's own imperfection by identifying with transcendental perfect Being.

Georg Wilhelm Friedrich Hegel, the German philosopher coined the concept of alienation. For him, alienation was an ontological fact. It was rooted in nature of man's existence in the world. There was an inherent dissociation between man as subject and man as object. Man as a creative subject seeks to be and to realize himself, and man as object is influenced and manipulated by others. In *The Philosophy of History*, he wrote that "what mind really strives for is realization of its notion; but in doing so it hides that goal form its own vision and is proved and well satisfied in this alienation from its own essence" (47). Therefore Hegel's concept of alienation is based on distinction between existence and essence. Man existence is alienated from his/her essence. To put it differently, man isn't that what he potentially

is. Man can realize his/her essence while retuning towards, the God, God within himself. But man is now satisfied with the object outside. Thus, for Hegel dissociation of man as subject and object or his/her existence and essence is on alienation.

This view of Hegel is rooted in German idealism and metaphysical perspective became the basis for a radical critique of society and its institutions. Some philosophers of the time influenced and received Hegel's ideas and gave them a socialistic interpretation. Among them the German philosophers Ludwig Feuerbach and Karl Marx, in particular, transformed the concept of alienation into a secular and materialistic idea. Now, the alienation was not abstract idea and metaphysical perspective. It was a product of specific forms of social organizations.

For Ludwig Feuerbach, the source of alienation lay in the institution of religion. The myths of divine power were merely ways in which man projected his own humanity outside himself, locating his own capacities and sensibilities elsewhere.

It was Marx who then completed the secularization process. He even corrected Feuerbach who believed that the source of alienation lay in religious essence. Marx criticized it in his book *Thesis on Feuerbach*. He writes that, "Feuerbach resolves the religious essence into human essence. But the human essence is no abstraction inherent in each single individual. In its reality it is the ensemble of the social relation (122).

Thus for Marx, man's essence came out of social relationship. It was not abstraction as Hegel and Feuerbach believed. Man's essence lie in social relations, so alienation was the result of certain of social relations in which man could not realize his own human essence in his labour. He claimed that it was man's nature to realize in the creative work. But especially under capitalism man couldn't realize himself/herself

in the work, since the work for man was compelled rather than spontaneous and creative. "And had little control over the work process. In this capitalist mode of relations, the product of labor was expropriated by capitalists; it went against the worker, and the worker became himself/herself commodity in the labour market. So, the man didn't realize his/her essence. It is alienation of man.

This Marxist concept of alienation is continuous in the thought of most of the contemporary Marxist critics. Among them Georg Lukacs, the Hungarian critic is well known for reinvigorating and applying the idea to contemporary institutions. He sees division of humanity in the bourgeois society.

The Marxian tradition however represents only one stream of thought concerning alienation. The second stream developed observing the dislocation brought about by industrialization in the nineteenth and early twentieth centuries. The socialists, Emile Durkheim, Ferdinand Tonnies, Max Weber and George Simmel were in this school. They were collectively known under 'mass society'. Those socialists lamented the passing of traditional society and the consequent loss of the sense of community. Modern man was isolated as he had never been before. He/she was anonymous and impersonal in an urbanizing mass. He was uprooted from old values, yet without faith in new rational and bureaucratic order. So the modern man is alienated whereas both Marx and Mass society theorists secularized alienation by focusing on the mundane world of work and social organizations.

The third stream was influenced from existential emphasis of Hegel. Thus, Soren Kierkegaard stressed the importance of subjective knowledge over objective knowledge, since it was difficult to attain an adequate sense of self in a world dominated by purposelessness and despair. This difficulty to attain the sense of self

became the central problem of alienation. Martin Heidegger, Jean-Paul Sartre and other existentialist, gave continuity to the same theme.

The given definitions and variants in the beginning of this work are drawn from the above history. Those definitions and variants only provide a rough guideline because the contemporary writers often develop radically different conceptions within any one of the categories. But this study is based on Marxist concept of alienation. So this study discusses and focuses on Marxist's concept of alienation rather than other categories.

2.2 Marx and Alienation

Towards the middle of nineteenth century Karl Marx (1818-1883) in association with Frederic Engels (1820-1895) invented the radical humanistic social, economical and political theories, which spread rapidly throughout the world heralding the dawn of new era.

The same theories which are known as Marxism today have been capable of influencing the whole world by furnishing strong ideological basis for political movement as well as for analyzing the contemporary society. Marx was the most advanced economist, sociologist and supreme ideologist who formulated the most practical, revolutionary and scientific theories in the time of tremendous socio-economic changes and domination of ideal philosophy of Hegel. Those socio-economic changes were resulted from the new scientific discoveries, triumph of the industrial revolution establishment of large-scale production industries, and capitalistic method of production brought many kinds of experiences in the people. The people experienced fragmentation of man through the division of labour, mechanization, exploitation, miseries etc. The longing for unity with one's self, with

one's kind, with nature from which man had become alienated, was common to all those who entertained humanist feelings and ideas.

Among those humanists, Karl Marx was an extraordinary and influential in the whole history. Marxist theory of alienation had lasting effect in this field. It was the fact that Marxist thought underwent many variations but what it had served, as his starting point remained intact: the possibility of the total man. Marxist philosophy begins with man and ended in the emancipation of man from alienation. Marx wrote in the *Critique of Hegel's State Law*:

Hegel proceeds from the state and makes man the state subjected; democracy proceeds from man and makes the state objectified. Man doesn't exist for law's sake, law exists for man's sake; it is human existence, whereas (for) the others. Man is legal existence. That is fundamental difference of democracy. (qtd.in Ernst 17)

Here, Marx puts the man prior to the state, law and so on whereas in Hegel's philosophical thought state is prior to man. Marx believes that every social product are for man not vise versa.

Similarly, Marx's concept of socialism is a condition in which man can develop his freedom and inherent potentialities. Socialism is the condition which permits the actualization of man's essence by overcoming his/her alienation. Marx describes socialism in his important work in the third volume of *Capital*:

. . . with his development this realm of physical necessity expands as a result of his wants; but at the same time, the forces of production which satisfy these wants also increase. Freedom in this field can only consist in socialized man, the associated producers, rationally

regularity their interchange with nature, bringing it under their common control, instead of being ruled by it as the blind forces of Nature; and achieving this with the least expenditure of energy and under most favourable to, and worthy of, their human nature, But it nonetheless remains a realm of necessity. Beyond it begins that development of human energy which is an end in itself, the true realm of freedom (799-800)

Socialism, the realm of freedom beyond narrow sphere of material production as the true realm of man in which man can flourish his inherent potentialities.

Besides that Marx fully believed in human capacities potentialities and activities through which he can liberate himself from degradation. So he realizes human capacities to put a man superior to other beings.

Thus, Marx was a great humanist who devoted all his writings and life for human beings. His object was a total man, In other words, he wanted emancipation of human beings from alienation. But, this very basic, Marxist humanistic concept has been overshadowed for many years. It has many reasons. Marx was engaged to analysis of economic terms; like surplus value, capital, profit etc. in his latter work. Besides, his work, *Economic and Philosophical Manuscripts* translated and published in English only in 1932 A.D., which mainly described many humanistic concepts like, alienation. However, this humanistic concept centers in every writings of Marx, this study is mainly based on his early writings; *Economical and Philosophical Manuscripts and German Ideology*.

For Marx, man is a communal being. Man needs the community in order to develop into a free individual. Individual who behaves as if s/he was independent is in

actual fact conditioned not only by the whole social development but also-by language, tradition, upbringing, etc., his or her personality is conditioned and determined by quite definite social relationship. As Marx claims:

It is not only the material of my activity - such as language itself which the thinker uses - which is given to me as a social product. My own existence is a social activity. For this reason, what I myself produce I produce of society, and with the consciousness of acting as a social being. (*Economic and Philosophical Manuscripts 130*)

Here, the point is the social nature of individual. His/her existence lies in the social interaction between individual and society. It determines the person's personality. And Marx further clarifies:

Though man is a unique individual and it is just his particularity which makes him an individual communal being he is equally the whole, the ideal whole, the subjective-existence of society as thought and experienced, he exist in reality as the representation and the real mind of social existence, and as the sum of human manifestations of life.
(*Manuscripts 130*)

Man is an individual and represents the society at the same time man is also the totality as proclaimed by Marx. It is humanity in man's nature. Therefore, the more a man is able to take possession of the outside world, through his/her sense, spirit, and intelligence, the greater is his/her chances of becoming a whole man.

Thus, there must be interaction between man and society for the real existence. Labour is a medium through which man interacts with the society. Therefore, the man is as the result of his own labour. It is an act of self-creation. Besides, man makes

his/her activity itself an object of his will and consciousness. He/she has a conscious life activity. This conscious life activity distinguishes man from animals. As Marx presents:

Of course, animals also produce (. . .) But they only produces what is strictly necessary for themselves or their young. They produce only in a single direction, while man produces universally. They produce only under the compulsion of direct physical need, while man produces in freedom from such need. Animals produce only themselves, while man produces the whole of nature. The products of animal production belong directly to their physical bodies, while man is free in face of his product. (*Manuscripts 102*)

Now it becomes clear that the essence of man is conscious and creative labour. Man proves himself as species being in his work. So man produces himself in the object which he has consciously, actively and creatively produced, i.e. "objectification of man's species-life" (*Manuscripts 102*).

In principle, labour is conceived as a whole, as man's species nature, the collective creative of mankind.

But when labour is destructive, not creative, undertaken under coercion, not as free play of force, not flowering man's physical and intellectual potential, when labour is divided, then labour is denial of its own principle; it becomes alienated labour, therefore lost the principle of man; man loses his/her unity. Furthermore, division of labour "not only destroyed unity: by introducing inequality among the various occupations it created and reinforced social inequality. Labour was not, and still is not

divided up into equal parts, but is divided for the profit of the stronger and the disadvantage of the weaker" writes Ernest Fischer. (*Marx in His Own Words* 37)

As the result, division of labour leads to the creation of private property. It splits society into haves and have not, property owners and propertyless worker bourgeoisies and proletariats and so on.

In short, Marx claims, "Private property is therefore the product, the necessary result of alienated labour" (*Manuscripts 105-106*). This alienated labour especially intensified in capitalism, has many effects, consequences and relations. This system of labour mainly displays the given relations:

Man's relation with the product of his/her labour

The object produced by labour becomes alien to his producer. It even stands opposed to him. It becomes more powerful than the worker. It exists independently outside the worker. So an objectification of labour into object is lost. Marx supports: ". . . the object produced by labour, its product, now stands opposed to it as an alien being, as a powerful independent of the producer" (*Manuscripts 95*).

The product of labour is the labour which has been embodied in an object and turned into a physical thing; this product is an objectification of labor. When objectification appears as loss of that object, the worker is deprived of the most essential things not only of life but also of work.

The more the worker works, the more powerful becomes the object which he creates. In opposition, the worker becomes poorer in his inner life and the less he belong to himself/herself because the worker puts his life in the object but object no longer belongs to himself and herself. Marx expresses this relation in this way:

Labour certainly produces marvels for the rich but produces privation for the workers. It produces palaces, but hovels for the worker. It produces beauty, but deformity for the worker. It replaces labour by machinery, but it casts some of the workers into a barbarous in of work and turns the others into machines. It produces intelligence, but also stupidity and cretinism of the workers. (*Manuscripts 97*)

Thus, the life, which he/she has given to the object, sets itself against him/her as an alien and hostile force. It dominates him/her. This relationship of the worker to the product is at the same time relationship to the sensuous external world, and to natural objects, since, s/he has to interact with them for producing objects)

Relationship of labour to the act of production

Alienation appears not only in the product, but it also appears in the process of production, within productive activity itself. The product is indeed the resume of activity of production. Consequently, if the product of labour is alienation, production itself must be activity of alienation. So the work is external to the worker; it is not a part of his work; it is not a part of his nature. The work is not spontaneous, voluntary, and creative but that is imposed and forced labour. Then the worker denies himself in the work. S/he has feeling of misery rather than well being. Besides the work doesn't satisfy the need of the worker, but it is only a means for satisfying other needs. Marx clarifies it:

External labour, labour in which man alienates himself, is a labour of self-sacrifice, of mortification Finally, the external character of work for the worker is shown by the fact that it is not his own work but work for someone

else, that in work he does not belong to himself but to another person.

(Manuscripts 99)

Then, the worker feels himself freely active only in his animal functions, eating, drinking, procreating, dwelling and in personal adornment- while in his human functions he is reduced to the status of an animal.

To conclude, this is the relationship of the worker to his activity, as something alien to him, activity as suffering or passivity, strength as powerlessness, creation as emasculation the personal physical and mental energy of the worker, his personal life an activity which is directed against himself, independent of him and not belonging to him. In a word, this is self-alienation.

Relation to Man's Species-being

First, species life for man has physical basis that is like an animal living from inorganic nature. And since man is more universal than an animal, the range of inorganic nature from which he lives is more universal. Plants, animals, minerals, air, light etc. Constitute a part of human consciousness from theoretical aspect. They are man's spiritual organic nature. In practice, nature is a direct means of life and object and instrument of his activity. So, it becomes organic body of man.

But alienated labour alienates nature from man so; it makes "Species life into a means of individual life" as Marx states. *(Manuscripts 101)*

Secondly, Man has a conscious life activity. It distinguishes man from animals. Animal doesn't distinguish the activity from itself. But man makes his life activity itself an object of his will and consciousness. This productive life, however, is his species life. Marx remarks that "In this type of life activity resides the whole

character of a species, its species characters; and free conscious activity is the species-character of human being". (*Manuscripts 101*)

And through the activity man produce object. The object of labour is, therefore, the objectification of man's species life. But alienated labour reverses the life activity. It appears to man only as a means for the satisfaction of need, the need to maintain his physical existence. In this way, alienated labour takes his species life.

As a whole, alienated labour turns the species life of man into alien being, and into a means for his individual existence. It alienates from man his own body, external nature, his mental life and his human life.

Furthermore, man's alienation from his species life alienates man from other men. Marx remarks that, "What is true of man's relationship to his work, to the product of his work and to himself, is also true of his relationship to other men . . . (*Manuscripts 103*)

In general, alienated from species life means that each man is alienated from others men and each of others also alienated from human life. This alienation of species life is realized and expressed in their interactions. Marx clarifies that, ". . . everyman regards other men according to the standards and relationship, in which he finds himself . . ." (*Manuscripts 103*).

In short, there is the alienated relationship among men. It gradually loses their ability to develop their finer qualities, which belong to them as member of human species.

To Whom Alienated Labour Belongs?

The product of labour doesn't belong to the worker. It confronts him as an alien power. Then, it must belong to other man than the worker. Similarly, when the

activity of labour is a torment to the worker, it must be source of enjoyment and pleasure to another man. Marx argues that, "As he alienates his own activity, so he bestows upon the stranger an activity which is not his own" (*Manuscripts 105*).

Now it is needless to say that, the alienated labour of man creates relation with the non-producer who doesn't work and outside the process to this labour. Consequently, non-producer is hostile, alien, independent powerful etc. against the producer since his product is so. And this non-producer is the capitalist in the contemporary world who grasps the alienated labour. Therefore, private property is the result of alienated labour, through which, however, the labour becomes alienated.

To sum up, the worker has constructed the necessary conditions for reproducing his/her alienation. The product that the worker has made and lost in alienated labour reappears as someone else's private property.

Alienation is the root cause of human being's sufferings. It dehumanizes man. It dismisses man as an individual, makes physically weak, mentally confused and mystified, isolated and virtually powerless. To overcome it, revolution for socialism is necessary.

Emancipation of Human Beings

Alienation of labour ultimately dehumanizes man. It cripples man physically and mentally. It splits unity of man. Man loses his/her species being, product, productive activity, self etc.

To emancipate man from alienated labour, there must be creative labour. One must have freedom to work as his/her wishes and willing. As Marx declares in *The Communist Manifesto* "the free development of each is the condition of the free

development of all" (33). Such free development of individual is possible in the socialism. Since, it is in Marx's view.

. . . the definitive resolution of the antagonism between man and nature, and between man and man. It is the true solution of the conflict between existence and essence, between objectification, and self-affirmation, between freedom and necessity, between individual and species. (*Manuscripts 127*)

Thus, the revolution for socialism is necessary to emancipate human beings from every sufferings and pain.

Chapter Three

Analyzing Joseph's Alienation in Saul Bellow's *Dangling Man*

3.1 Dairy as a Form of Alienation

Saul Bellow's *Dangling Man*, a dairy presents alienation of human beings under capitalism. To present the human's alienated condition, Bellow deliberately chooses the whole structure, style and language.

The novel, *Dangling Man* is taken either as a dairy or a journal. For example, *Reference Guide to American Literature* takes, "*Dangling Man* is a dairy of young man" (ed. Riggs 70), Whereas H. Porter Abbotts calls it "a journal" (275). But the novel can be called either a dairy or a journal, since it contains factual events as well as reflection and observation. Robert Keith Miller and Summe Weeb point out, "a dairy is a simply a record of what happens every day whereas journal includes reflection and observation" (*Motive for Writing* 30). Similarly both forms are written for personal purpose only.

But our point is why Bellow selects the dairy form. Bellow's protagonist, Joseph is a narrator in the book. The date of dairy is 1992 to 1993, and setting is in Chicago, the American city where narrator has been living since childhood. The given date indicates the time when America was vigorously advocating capitalism. It simply means that Joseph, the protagonist is experiencing the world under the capitalism. He names the time "an era of hardboiled-dom"(9) in the first entry. Nobody accompanies each other in this era. As Marx believes that men relations to each other is hostile in capitalism. Therefore, Joseph is forced to write the dairy that is kept for personal and private use only. It is not intended for public purpose. Sharing feeling and attitude

becomes impossible under the capitalism. Furthermore, he clarifies the reasons of writing the dairy:

I intend to talk about mine, and if I had so many mouths as Siva has arms and kept them going all the time, I still could not do myself justice. In my present state of demoralization, it has become necessary for me to keep a journal-that is talk to myself. (9-10)

It shows that Joseph is alien to other men in the society. He cannot share anything to them; therefore he necessarily has to keep a journal to talk with him. So he can live in the state of demoralization.

Second, the setting of the dairy in city, Chicago reinforces that Joseph's society is as the capitalistic one, for cities are result of gradual development of the capitalism. As Marx determines: "The modern bourgeois society that has sprouted from the ruins of feudal society" (*The Communist Manifesto 21*). In addition, the city represents the individuality, alienated, chaos and fragmented life so is Joseph. Molly Stark Wieting in his essay " The symbolic Function of the Pastoral in Saul Bellow's Novels" points out that Bellow "[. . .] uses the urban world as a projection of his protagonists' fragmented lives" (81). Besides, the protagonist narrator, Joseph accepts that outside mirrors one's internal life. "There could be no doubt that these billboards, streets, tracks, houses, ugly and blind, were related to interior life" (24). Thus, Bellow selects *Dangling Man's* setting in city, Chicago to relate it to alienated, chaos and fragmented life of men under the capitalistic society.

Third, Joseph's most of the entries juxtapose past and present together. It makes his dairy incoherent. It shows his dangling life between past and present and incoherent present at the same time:

I am well supplied with books. My wife is always bringing new ones in the hope that I will use them. I only wish I could. In the old days, when we had a flat of our own, I read constantly. I was forever buying new books, faster admittedly, than I could read them. But as long as they surrounded me they stood as guarantors of an extended life, far more precious and necessary than one I was forced to lead daily. [. . .] I find myself unable to read. Books do not hold me. After two or three pages or, as it sometimes happens, paragraphs, I simply cannot go on. (10)

Joseph's present status is incoherent and longing for his precious past when he could read constantly. Actually, Bellow's style of juxtaposition of past and present is itself a symbol of his protagonist's incoherent life.

Similarly, the diary is divided into many entries structurally. And Joseph's diary contains the ungrammatical and fragmented sentences, phrases or even a single word. For example, he notes down the entry in January 16, 1943 for the whole day in a phrases breaking grammatical rules too. "FAIRLY quit day" (112). Besides, the diary contains different phrases from French language like "Tu As Raison Aussi" (168)., "Mephisto war auch schön" (77). and so on. It indicates a distance from a set of established rules. It has a similarity with the protagonist life, for he has a distance with the society. It is, in fact, his alienation from the society. As well as, those breaks in the grammar represent deformed and fragmented reality of the society.

In another sense, breaking of rules shows Joseph's revolt and resistance against established values and norms of capitalism. To sum up, Saul Bellow successfully presents alienation of his protagonist through the structure, style and language. And from the same token, he clearly shows his protagonist revolt and resistance against

capitalism. Therefore, Cheste E. Eisinger remembers the dairy, *Dangling Man* for "a tight conception of both language and structure" (*Contemporary Novelist* 97).

3.2 Joseph as a Worker of Capitalism

The question may arise that the Bellow's protagonists, Joseph's society is a capitalistic society or not. Bellow has presented many facts, evidence and happenings which are not possible to happen in other kind of society. As Marx firmly believes, "It is not the consciousness of men that determines their existence, but on the contrary, it is their social existence that determines their consciousness" (*Preface to a Contribution to the Karl Marx Critique of Political Economy* 217-218).

As we have already mentioned that the date and the setting of the dairy indicate Joseph's society is a capitalist society. Now, we see some significant evident which are not likely to happen in other kinds of societies except in capitalistic one.

First, Joseph resigns his previous job to search the next. He cannot get the next job even though he has ability for the job. He has to be undergone different types of examinations to which he comments, "It is a trivial seeming things, a sort of bureaucratic comedy [. . .] (10). It happens in the capitalistic society. Since the worker does not have any role in deciding his work. Bertell Ollman, a Marxist critic supports it. [. . .]" the capitalist also sets the conditions and speed of work and even decides if the worker is to be allowed to work or not, i.e. hires and fires him" (*MARXISM: An uncommon Introduction*,5). Joseph undergoes the same situation since he has no any power to decide whether to job or not. When Joseph even wants to return his job back, Mr. Mallendor, an owner of the company rejects it. "I asked Mr. Mallender at Inter-American to take me back temporarily [. . .] he told me, that he had been obliged to lay of Mr. Trager and Mr. Bisop, in spite of their long years of service [. . .]" (11)

Here the capitalist, Mr. Millander decides whether Joseph along with other workers do his job or not.

Second, he has applied for the next job that is also decided in the same way. As he writes, "agency had decided to hire women to make the service". [. . .] (58). As well as the term "hire" denotes the meaning that workers are taken as a commodity in the market. In the same way, Ernst and Franz Marek describe capitalist market in their book *Marx in His Own Words*:

Everything has become a commodity: side by side with the meat market, there is a art market, side by side with car market there is the art market, the labour market, the sex market, [. . .] Above all it is a man who becomes a commodity. (52)

And Joseph gives a picture of his society in the following line:

It presents you with a gun or a mechanic's tool, it singles you out for this part or that brings you ringing news of disasters and victories, shunts you back and forth, abridges your rights, cuts of your future, is clumsy or crafty, oppressive, treacherous, murderous, black whorish, venal [. . .]. (137)

The both descriptions are same in the theme. As well as the workers are taken as a commodity. Thus, Joseph's society is the capitalistic society.

Third, the next characteristic of capitalism as described by Marx is "division of labour in each single workshop" (*Manifesto* 22). In the novel too, all most all the characters are entitled or identified with their job-titles. For examples; Joseph, a clerk, Myron Addler, an administrator Mrs. Barlet, a practical nurse, John pearl, an artist and so on. Evidently, it is a picture of division of labour in the capitalistic society.

Besides, the Joseph's family relation is based on money. Though, he lives with his wife, Iva, he has an extra-marital relationship with a girl, Kitty Daumler, When she says "[...] Marriage as such didn't exist" (97). He has no rejection about her statement that reveals a bad relation with his wife. "Iva and I had not been getting along well" (97). Then, why they live together is a bond of money. Joseph introduces her "Iva, my wife, has been supporting me" (11). It points out their relation exists because of money by which she supports him, not because of human love and humanity. When he says "Iva could not live in my infatuation" (98)., it becomes clear that there is no love but "infatuation" between them. Marx also points out this money relationship of the capitalistic society. "The bourgeois has torn away from the family its sentimental veil, and has reduced the family relation to a mere money relation" (*Manifesto* 23).

And the relationship between Joseph and his brother, Amos is there only because of money. His father is proud of Amos since he has earned a lot of money. Amos has married Dolly because "Dolly, had a rich father" (59). And Amos has suggested him, "he had urged me to follow his example and marry a wealthy woman" (59). As well as, he offers "checks for large amounts" (60). Even in the Christmas, he presents a hundred dollar bill by telling "this is our Christmas present to you" (60). In fact, Christmas is a festival of human love and brotherhood. But their love is veiled by money only. Money becomes so pervasive in their relationship as well as in capitalistic society. Marx comments it "is the bond which binds me to human life and society to me" (*Manuscripts* 166).

Thus, presenting those facts, evidence like date, setting division of labour, money based family relation and worker as a commodity in *Dangling Man*, Bellow makes the protagonist, Joseph a worker of the capitalistic society.

3.3 Joseph Represents Whole Society

Joseph seems a free individual at first sight. As the life story of Joseph goes, he has been living in Chicago. He is a history graduate having worked in American Bureau Travel as a clerk. Now he is alone. He has had a dream to be a writer since his school days. As Joseph writes about himself, "[h]e, since leaving school has not stopped thinking of himself as a scholar" (28). Then it is a question what stops him to be a scholar and instead of it becomes alien.

Of course, it is a social relations in which Joseph has to interact to exist in the society. The above his personal activities and a wish are also determined and conditioned by the social relations. As Marx believes, "The manifestation of his life - even when it does not appear directly in the form of communal manifestation accomplished in association with other men - is (. . .) a manifestation and affirmation of social life" (*Manuscripts 130*). In fact, he inherits a lot of things from the society e.g. language, tradition etc. since he has been upbringing and laboring in the society. As Marx believes; "the individual is the social being" (*Manuscripts 130*). So Joseph is. Therefore, his actions and thoughts are outputs of his interactions in the society. Similarly, he himself accepts there billboards, streets, tracks, houses "ugly and blind, were related to interior life. [. . .] We were figures in the same plot, eternally fixed together. I was aware also, that their existence, just as it was, made mine possible"(24-25).

Joseph views his own existence is the result of his social interactions. So is others'. Furthermore, he claims that one cannot develop finer qualities of human being in alone. There must be social interactions to develop finer qualities of human beings as a member of the society. Joseph praises his friend, John Pearl, for he creates arts. He believes art is the " [. . .] best part of mankind" (91). To create it, one needs a

community. John Pearl has a community through art "And goodness is achieved not in a vacuum [. . .]" (92). In this way, Joseph is an individual and represents at the same time the real mind of social existence and as the sum of human manifestation of life.

Thus, Joseph is an individual represents the whole society that is the capitalistic society.

3.4 Loss of Creative Act

In the view of Marx, it is true, labour is a medium through which man interacts with society that makes his/her existence possible. Then man is a result of his own labour. Besides man creates object consciously in his will. Joseph aware and accepts that labour creates the human being:

I SAT WATCHING Marie this morning as she changed the sheets and dusted and washed the windows. To see her at the windows fascinated me especially. It was merely her work, but even she seemed to derive a sober pleasure from it [. . .]

To make a dirty surface clean-a very simple, very human matter. I while shining shoes grew partly aware of it. In those moments at the window, how different Marie was, how purely human as she rubbed the glass. (112-113)

He sees the maid, Marie as a human being, only when she was working. He valorizes the labour as a medium of creating pure human being.

And, when the labour is divided, compelled and done under coercion, it loses its principle and so with the principle of man. In simpler terms, when the labour becomes destructive, it breaks the unity of man. Man becomes isolated and alienated.

It will become clearer when we see the two aspects of Joseph's life, childhood to school life and life after entering the job.

As a worker, he has worked for many years in Inter-American Travel Bureau. Now, he has resigned the job and stayed in a room alone. And try to understand how he loses his communal being and become alien powerless, restlessness, fragmented and deformed. As he writes; "he is keenly intent to knowing what is happening to him. He wants to miss nothing" (27).

From his memory of early life, it is clear that his childhood was social and harmonious. He was happy:

We were a handsome family. I was brought up to think myself handsome, through not by any direct process that I can recall. It was conveyed to me by the atmosphere of the household...Aunt Dina took me to the barber and had him cut my hair after the fashion of the time, in what was called a Buster brown.(75)

Joseph was happy and social in his childhood and his college life is no less harmonious and social than the childhood. He reminds his school day:

Joseph, since leaving school, has not stopped thinking of himself as a scholar and he surrounds himself with books. Before he interested himself in the enlightenment he made a study of the early ascetics and, earlier, of Romanticism and the child prodigy. (28)

And Joseph recalls his school days with his friends. "We roomed together in Madison as freshmen" (86). and they enjoyed with friends in the restaurant, Arrow, "any hour of the afternoon or evening, you could hear discussion of socialism, psychopathology or fate of European Man" (32). Likewise, Joseph calls himself "handsome young man,

a graduate of the University of Wisconsin - Major, History - married five year's, amiable, and generally takes himself to be well liked "(26).

All above memories of Joseph prove that he was integrated with the society. He was not isolated. He was a social man who loved being in the society. He had a harmonious relationship with the people and the world around him. At that period "what he wanted was" Colony of the Spirit" or a group whose covenants forbade spite, bloodiness and cruelty" (39). In a word, he desired common humanity.

But when he has to labour against his will and consciousness, he has lost his integrated, social and communal life" [. . .] it was impossible to sustain this superior life" (10). Here, "this superior" means his earlier life, when he was free to labour according to his will and wishes. This obligation of labour against his wishes to which Joseph names "bureaucratic comedy" in the capitalistic society(10).And he presents his obligation against will and consciousness:

Of course, he has to earn his living, but he tries to strike a balance between what he wanted and what he is compelled to do, between the necessity and wish. A compromise exists, but then lives abound in such compromises. (29)

The above phrases "has to" and "compelled to do" express his obligation for the job that is for his existence. The labour is not spontaneous. It is undertaken under coercion. Joseph further writes "In the last seven or eight years he has worked everything out in accordance with general plan" (29). It becomes clear that the 'general plan' is imposed on him. As the result of the imposed labour, he is bound to be an alien being in his own society. L.H. Gold Man realizes this alienated condition of Joseph. He says" 'Bellows heroes are flawed individual social, physical and

emotional cripple" ("The Philosophy of Judaism" 60). Joseph expresses his alienated situation in the first entry:

In a city one has lived nearly all his life, it is not likely that he will ever be solitary; and yet in a very real sense, I am just that I am alone ten hours a day in a single room [. . .]. It is perfectly clear to me that I am deteriorating, storing bitterness and spite which eat like acids at my endowment of generosity and good will. (10-12)

His compelled labour ruins him physically and mentally. He becomes so passive that he just lives all the day in a room and loses his good will and generosity which he calls, "common humanity" and "the world without blood, spite and cruelty" [. . .](26-39).

To sum up, Joseph has to do compelled labour against his will and consciousness and has been entrapped in the division of labour as a subject under capitalism, as he is a clerk. Consequently, his labour becomes alienated labour that denies its own principle, so the principle of man. Since man is result of his/her own labour, Joseph becomes isolated and physically and mentally cripple.

Of course, alienated labour brings different kinds of relations, effects and consequences in his life like, he loses his superior life.

We further discuss the most significant relations, effects and consequences of Joseph's life, which are result of his alienated labour.

3.5 Relation to the Objects

Alienated labour establishes relation to the object. But "the object produced by labour, its product, now stands opposed to it as an alien being, as a power independent

of the producer" (*Manuscripts 95*). And, to show this relationship, Bellow presents some events.

Joseph is a clerk. He has worked since leaving school. But he mentions nowhere in any entry of his diary what he has produced as a clerk. Joseph naturally cannot mention what he has made from his labour, since in the capitalistic market, a worker has "no control over what is made or what happens to it, often not even knowing what happens to it once it has left his hand (Ollman 5). Joseph himself accepts the above reality. "There are times when I am not even aware that there is anything wrong with the existence" (18). He becomes aware of the "wrong with the existence" that is object is alien to him from the some importance incidents, which have been happened on him. So he writes those incidents:

First, Eva forces Joseph to assist his father-in-law. He brings medicine and massages him. Then, it is his labour. What he is offered in return of his labour is a glass of orange juice. Labour has been embodied in an object and turned into physical thing. But he is unable to drink the juice, for the feather of a hen floats in it:

I want to get it and found on the kitchen sink a half-cleaned chicken its yellow claws, rigid, its head bent as though to examine its entrails which revealed over [. . .]. Besides it stood the orange juice, a brown feather floating in it. I poured it down the drain. Wearing my hat and scarf, I wandered to the living room where I had left my coat. (24)

The above unpleasant situation indicates hostility of own product of labour. It goes against his hope and hunger. So it goes against himself. It makes him unable to stay in the kitchen. He goes to the living room.

Second, the alien relationship of the object to his producer becomes more apparent in the next incident, in which Joseph has a dispute with Etta, his niece. Joseph wishes to listen: "the adagio that I[he] cared most about" that he has "bought Etta a year ago" (67). The dialogue with Etta:

"[. . .]. Now, will you go or sit down and let me play to the end?"

"Why should I? You can listen to this. Beggars can't be choosers!

[. . .]."

"You're a little animal! [. . .]."

"Oh! She gasped. You dirty . . . dirty no-account. You crook! [. . .]."

[. . .] The album went crashing. (70)"

The above unpleasant dispute comes out of the object, since Joseph desires to hear his own album. The object, his own product, gives him pain and insult rather than pleasure. He is not a chooser for his production, but a beggar. So the object is independent power to him. He has to beg his own object. The independent power of the object from him heightens when he says painfully, "album was crashing" (70).

Third, Joseph has lived in the flat of Mr. Gsell, and now is living in a room. For them, he has to pay the rent. Needless to say, he collects the rent through his labour. He pays the rent for the flat and the room. In this way, the flat and the room are product of his own labour, though they stand in opposition to him:

Often the house trembled. [. . .] When the frosts began, the house was under heated. We could not bathe at night; in December we had to go to bed at nine, when the radiators turned cold. [. . .] The fireplace stifled us when we tried to use it, if was blocked with bricks. [. . .] The

gas stove in the kitchen, which was now our only source of heat, began to give us headaches. (143)

What the above passage shows that the house stands as independent power and opposed against Joseph, since the house itself trembles, Joseph feels even hard to breathe. It even creates headache. He falls in different problems. The house is so hostile to him. It, therefore, is alien to him.

And, he was to leave the house at last. It intensifies the 'alien' relation of labour to his own product. As he writes; "We moved a month later. [. . .] We forfeited several weeks rent to make ours escape" (146).

Hence, the relation of Joseph to his products is alien and hostile. The objects dominate him. The objects are independent and autonomous power to the producer, Joseph. To put it differently, it is alienation of the objects.

3.6 Relation to the Activity

If a worker has alienation to the objects there must be alienation in his activity of production. Since the objects are indeed only the resume of his/her activity. Then, "it is not part of his/her nature and life" (*Manuscripts 98*). Thus, it is an external labour.

If we draw more close attention to the three events again, we find Joseph has done all three activities for the sake of others.

As Joseph says about the three events respectively: [. . .] "asked me to go and help out", (19). "I had bought Etta a year ago" (67). "We moved a month later. Iva and Beth made all arrangement" (146). These three expressions show the rejection of his to the work. So he cannot develop freely his mental and physical energies. He

becomes poor, debased, and fragmental in inner life. As he sees outside after the first event:

The sun had been covered up; snow was beginning to fall. It was sprinkled over the black pores of the gravel and was lying in thin slips on the slanting roofs. [. . .] Not far off there were chimneys, their smoke a lighter gray than the gray of the sky and straight before me ranges of poor dwellings, warehouse, billboards, culverts, electric signs blankly burning , parked cars and moving cars [. . .]. 24

His description of outside is miserable, poor unpleasant, incoherent and fragmented. It represents his mental condition resulted out of his alienation from the activity. Molly Stark Weiting supports. [. . .] "the chaos of city life mirror the personal fragmentation of Bellow's characters" (The Pastoral in Saul Bellow's Novels 82). Above all, Joseph himself accepts his poor inner life, when he says, [. . .] "These billboards and streets, tracks, houses, ugly and blind were related to interior life" (24).

Moreover, he clearly expresses his debasement and weakness of his inner life after the third event. "I felt the emptiness [. . .] ashamed that ever"

Actually, alienation of activity means self-alienation since activity is life.

3.7 Self-Alienation

Activity is life but the worker becomes alien to his activities in the capitalistic society. It divides a man into many selves. In other words, when the existence doesn't match with the essence, a man is fragmented into many selves.

As Joseph does the job of clerk for his existence, but his potentiality is to be a writer. Here, we find no match between his actuality and potentiality. He, therefore, splits into different selves, for example, public self and private self. He says about his

public self "I don't respect it as I do my own. It is the public part of me"(165). Then what he respects is his individual self. Individually he likes to be a writer and "a good human"(47). Such split becomes apparent when he records two interviews with his next self to whom he calls "Spirit of Alternative" or "Tu As Raison Aussi"(135). These Two selves have different attitudes and views about life, existence and so on. Georg Lucks in his essay, "The Ideal of Harmonious Man in Bourgeois Aesthetics" supports that man is fragmented into many selves in capitalistic society.

Furthermore, Joseph, a dairy writer, gives a pronoun 'he' to his old self .His old self is collapsed with his alienated labour and he says " I had lapsed from the old self"(100) that is somehow matched with his essence in the sense that he wishes common humanity at that time. Not only Joseph almost all the characters of the dairy are split into different selves. For example Joseph writes about his close friend Abt:"He is doing well as an administrator"(57) but he from his school life "decided to become political philosopher "(87). What it shows is Abt's existence and essence are not matched. Therefore, he splits into two selves namely administrative and politician selves.

To conclude, alienated labour of capitalism splits a man into different selves because there is no similarity between workers' existence and essence. Workers have to sell their potentiality for existence like Joseph has to do.

3.8 Relation to Man's Species-beings

As Joseph, the worker of capitalistic market says that "a compromise exists between necessity and the wish" and "men's lives around in such compromises" (29) indicate that he has to labour for his own individual needs because he himself lives in the compromise, against his will and consciousness. His will is to be a writer. He

says, "I ambitiously began several essays, mainly biographical on the philosophers of the Enlightenment (11)". But the 'necessity' of his physical existence overpowers his wish to be a writer and starts a job of clerk. The job is only a means which maintains his physical existence. Clearly, it is not his free and conscious activity.

As the result, this alienated labour of Joseph equalizes him with animals, because only the conscious life activity distinguishes man from life activity of animals. And animals produce only under the compulsion of direct physical need. As the same, we find Joseph's activities are directly related to his physical needs. Joseph's whole entry on January 22 goes:

I ATE a large breakfast, intending to go without lunch. But at one o'clock, intensely hungry, [. . .] I bought several oranges and large bar of chocolate. By four o'clock I had eaten them. Later at Fallon's, I had large diner. And a few hours later, in the movies, I added to all this whole package of caramels and most of a bag of mints. Now, at eleven, I am still hungry. (117)

The entry shows he is fully conscious in his physical needs only. He acts actively just for physical needs.

Thus, Joseph loses one of the characteristics of human species, since Marx believes free and conscious activity is species-character of human beings (*Manuscripts 101*).

Similarly, he loses a communal life. As a species nature of men, men make the community. But all most all his relations have been broken. He says, "I am very much alone [. . .]" (12).

He has left his father house. He has a brother, Amos. But "there is a long standing antagonism" (61). Each other are hostile. Amos always tries to dominates his brother. Joseph comments him "Toward me he took a protective attitude". Even, Amos' daughter insults him. She names him "cheat", "beggar" and "bastard" (70-71). In the same way, Joseph names her back "a little animal" (70). There is no family environment. They are hostile to each other and desired to insult and dominated each other.

Similarly, he lives together with wife, Iva. Though they live together, there is no mutual understanding. There are "nervous quarrels" between them (98). There is no harmonious relation between them as human beings.

Besides, he has had lots of friends before he does alienated labour. But he loses them. He writes, "my friends were leaving one by one. I found no comfort in them anyway "(98).

And all men around him are alienated with Joseph and themselves too. The entry about the Servantious party clarifies it:

"invited a number of stranger acquaintance, that is who did not belong to the inner circle. [. . .]. Her name escaped me. Did she work in Minna's office? [. . .] The others remained grouped together indistinctly and were recalled if need arose as that fellow with the glasses or "that pasty-looking couple". (41-42)

In the party, whole circle of men is alienated and unknown in themselves, though party is generally managed to share happiness in each other. Joseph is a stranger to them, so they are.

Besides, in his rented house, each tenant is stranger to each other, though they have been living there long. To introduce them, Joseph reads the tag on the door: "I read the tag Miss Olive Ling" (171). It shows intensification of their strangeness.

As a whole, Joseph loses the community, so other men of the society are. As Marx writes: "each man is alienated from other and that each of other is alienated likewise from human life" (*Manuscripts 103*).

3.9 To Whom Alienated Labour Belongs

Alienated labour makes Joseph alien, passive, poor, exhausted physically and mentally debased. It brings pain and miseries in his life. Similarly, it alienates him from his own objects of labour, activity and species beings. Then to whom alienated labour belongs. The following cartoon by Bertell Ollman, illustrates it clearly:



Suppose, if the worker of cartoon is Joseph, Mr. Gesell and Captain Briggs are the men who grape his labour away, since they take the rent from him. The rent is an object of his labour. As Bertell Ollman claims:

The workers products pass from one hand to another, changing from and names along the way—values, commodity, capital, interest, rent, wage—depending chiefly on who has them and how they are used.

(MARXISM: An Uncommon Introduction 5)

In the form of rent, his labour is grasped by them. Moreover, they are titled with Landlord, owners of houses, and they are the non-workers in the society. And, Joseph describes Mr. Gesell, "he was a strongly built man" (143). As well as, when Joseph pays the rent, he stops the electricity of the house:

Not only afterward, however, on a Sunday afternoon, the house began to go cold, and two o'clock the electricity was shut off. It was a mild days; we might easily have borne the chill. But we have been listening to a Brahms concert. (145)

It shows that Mr. Gesell is powerful, hostile and alien man. Joseph's labour gives him pleasure because he enjoys making sculptures stopping electricity of the house, whereas, Joseph falls in cold and misery from his own labour. Marx determines the nature of men who takes away labour of the producer as an alien powerful, and hostile. In this sense too, Mr. Gesell is a capitalist, who exploits labour of the workers.

Thus, the alienated labour establishes the relationship with non-workers. It belongs to non-workers like Mr. Gesell in capitalistic society, who takes away Joseph's labour.

3.10 Alienation as Revolutionary Spirit

Joseph finds "wrong with this existence" (18) and he realizes the "wrong" is his alienated labour takes away his spices-being, products, productive activity, etc. As the result, he is "invaded by nasty, brutish and short" or individual and inhuman feeling and thoughts replacing his old social and humanistic thoughts and feeling; or in his words, "Colony of the Spirit" or "Common Humanity". (40-39-20) when he records an imaginary interview with his next self to which he calls "Spirit of Alternatives" or "Tu As Raison Aussi", he explains his own experiences of capitalistic society. He says, "I'm harried, pushed, badgered, worried, nagged, heckled . . ." (164). In such unpleasant and unfavorable situation, Joseph can hardly live as a human being. But he " couldn't help being indifferent about it" (40). Since it is impossible to escape from this situation, he asks himself, "how should a good man live; what ought he to do?"(39).

Then he begins to reject the existing capitalistic, social, moral and institutional values. As he say, "I had begun by rejecting". And "I began to discover one weakness after another in all I had build up around me" (56-57).After it the former humanist has fourteen quarrels in succession. He protests against those weaknesses since they represent capitalistic social, moral and institutional values. He protests against Abt for his cruel and unfriendly behaviour, Amos and Iva for making family relation a mere money relations, Vanaker, for stealing, drinking,, immorality and selfishness, landlords Captain Brigges and Mr. Gesell for capitalistic exploitation of his labour and hostility against workers, Kitty Daumlar for sexual and ethical perversion, Jimy Burns for distorting political and humanistic thoughts and so on.

He protests them personally. It is his personal endeavor. But eventually he realizes that "goodness is achieved not in a vacuum but in the company of other men"

and "there is no personal future any more"(92-65). It means that freedom and emancipation are not possible to attain individually since "all are in the same boat" that is the society (148).

Then Joseph takes a next move. He desires to have an "ideal construction" in the interview with his next self, Spirit of Alternatives (160). For him, the ideal construction is something that "unlocks the imprisoning self" (153). Having such desires and resolution of ideal construction in his mind he enlists himself in the Army. Then the Army must be a symbol of revolution for socialism because his desired wish and aim can be achieved through the socialist revaluation only. It is true, "Socialism aims a reconstruction of the society in such a way as to make it the basis for man's true return to himself, without presence of those authoritarian forces which restricted and impoverished man's mind" (68). Therefore, Joseph hurries to join the Army with the cry:

Hurray for regular hours!

And for the supervision of the Spirit!

Long live regimentation! (192)

Can Joseph "unlock the imprisoning self" and get "bargained world"?
(153-26)

Chapter Four

Conclusion

In the contemporary era, human beings suffer from alienation. They become alien, hostile, isolated, mystified, and confused among themselves. They are physically exhausted and mentally debased. They are taken as a commodity in a market. The society lacks all the humanistic values like love, brotherhood morality and so on. All values are perverted in human society. Most of the people experience and face domination and exploitation either one way or other. It increases pain and miseries day by day. The society becomes unpleasant and unfavorable to live as human beings. In other words, human beings are dehumanized.

Having realized such condition of human beings, Karl Marx, the humanist finds the root cause of dehumanization that is alienated labour under the capitalistic system. The alienated labour alienates men from own product, activities, self, and another men. As a whole, it dehumanizes human beings.

To emancipate human beings from such pain and suffering, creative labour is necessary. It is possible in socialism where one is free to labour consciously in his/her will and wishes.

Saul Bellow in his dairy *Dangling Man* textualises this dehumanization of human beings under the capitalistic system through his protagonist, Joseph. He has not been able to socialize himself in Capitalistic society. So, he has to live in the state of demoralization. His alienation has been generated out of capitalists' imposition on him to work within confinement and poverty and his obligation to sell his self-potentiality for capitalists' mode of production. The alienation has ultimately led him to question and struggle against capitalistic values. He faces pain and sufferings. He becomes physically exhausted and mentally debased since he does not able to develop his mental and physical energies because of alienated labour. Therefore, he protests against the established capitalistic social, moral and institutional values individually.

And he, the former humanist and social man, has fourteen quarrels one after another. For examples, he protests against Abt for his cruel and unfriendly behaviour, Amos and Iva for making family relation a mere money relations, Vanaker, for stealing, drinking,, immorality and selfishness, landlords Captain Brigges and Mr. Gesell for capitalistic exploitation of his labour and hostility against workers, Kitty Daumlar for sexual and ethical perversion, Jimmy Burns for distorting political and humanistic thoughts and so on. When he realizes only the individual protest cannot emancipate him from alienation, he enlists himself in the revolution of socialism hoping to free all human beings from this state of dehumanization. And it is true, he expects that by this new form of an unalienated society man would become independent, stand on his own feet, and will no longer be crippled by the capitalistic values, that he will truly be the master and the creator of his life.

Similarly, Bellow has successfully presented his theme of the book through language and structure also, for example, the breaks of established grammatical rules and structures indicate two things respectively. First, it shows the alienation of his protagonist, Joseph from the established social structures and values. Second, it indicates his resistance and protest against those established social structures and values at the same time. Needless to say again, those established social structure and values are capitalistic ones.

In this way, Bellow presents alienated condition of human beings. And to get emancipation from it, he shows a need of socialistic revolution against the capitalism.

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