

**T.C**

**ATILIM UNIVERSITY**

**GRADUATE SCHOOL OF SOCIAL SCIENCES**

**ENGLISH LANGUAGE AND LITERATURE DEPARTMENT**

**ENGLISH CULTURE AND LITERATURE MASTER'S  
PROGRAMME**

**A MARXIST APPROACH TO CHILD LABOUR IN OLIVER  
TWIST, DAVID COPERFIELD, AND HARD TIMES**

**Master's Thesis**

**Yahia Haroon**

**Ankara – 2018**



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**Supervisor**

**Assist. Prof. Dr. Gökşen Aras**

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## ACCEPTION AND APPROVAL

This is to certify that this thesis titled *A Marxist Approach to Child Labour in Oliver Twist, David Copperfield and Hard Times* and prepared by Yahia Haroon meets with the committee's approval unanimously as Master's Thesis in the field of English Language and Literature following the successful defense of the thesis conducted on 29 May 2018.

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## **ETHICS DECLARATION**

I hereby declare that;

- I prepared this thesis in accordance with Atilim University School of Social Sciences thesis Writing Directive.
- I prepared this thesis within the framework of academic and ethics rules,
- I presented all information, documents, evaluations and findings in accordance with scientific ethical and moral principles,
- I cited all sources, to which I made reference in my thesis,
- The work of art in this thesis is original,

I hereby acknowledge all possible loss of right in case of a contrary circumstance. (In case of any circumstance contradicting with my declaration)

Yahia Haroon

29/5/2018

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## ÖZET

*Oliver Twist, David Copperfield* ve *Zor Zamanlar* Romanlarındaki Çocuk İşçiliğinin Marxist Açıdan İncelenmesi.

Bu tez, *Oliver Twist, David Copperfield* ve *Zor Zamanlar* romanlarındaki çocuk işçiliğini Marksist açıdan incelemeyi amaçlamaktadır. Bu tezde vurgulanmak istenen düşünce, bu üç romanın yazıldığı dönemde çocukların sömürülmesi ve kötü davranışlara maruz kalmalarıdır. Örneğin, *Oliver Twist* romanında, düşkünler yurdundaki dehşet verici durumlar, yankesicilik, fuhuş ve 1834 Yoksulluk Kanunu eleştirel bir bakış açısıyla yorumlanacaktır. *David Copperfield* romanında da pek çok benzer sosyal olgu yer almaktadır. *Zor Zamanlar*'da ise Faydacılık fikrini benimseyen Bay Creakle'in yönettiği okuldaki öğrencilerin zihinlerini nasıl şekillendirdiği işlenecektir. Dickens, çocuklara kötü davranılmasını ve onların dövülmesine odaklanmakta ve buna ilişkin örnekler sunmaktadır. Birinci örnek, David'in üvey babası ve kız kardeşi tarafından dövülmesi ve kötü muameleye maruz kalmasıdır. İkinci örnek ise, Salem House Okulundaki öğrencilere kötü davranılması, onların dövülmesi, sınıfsal ayırım ve bu ayırımın etkileridir. Dickens, üst sınıftan Steerforth ve alt sınıftan Bay Mell olmak üzere iki model yaratır. Dickens, Bay Mell'in Steerforth'a karşı çıktıktan sonra okuldan nasıl kovulduğunu yansıtır. Sonuç olarak, yukarıda bahsedilen konular Marksist ideolojinin üst sınıfın işçi sınıfını veya genel olarak fakirleri sömürdüğüne ilişkin söylemi çerçevesinde analiz edilecektir.

**Anahtar Kelimeler:** Marksist Eleştiri, Çocuk İşçiliği, Faydacılık, Charles Dickens, *Oliver Twist, David Copperfield, Zor Zamanlar*.

## ABSTRACT

A Marxist Approach to Child Labour in *Oliver Twist*, *David Copperfield*, and *Hard Times*.

The thesis aims to study the theme of child labour in *Oliver Twist*, *David Copperfield*, and *Hard Times* with regard to Marxist approach. The ideas that are to be highlighted are the exploitation and abuse of children during the time in which these three novels are written. For instance, in *Oliver Twist* the appalling conditions in the workhouse, pocket picking, prostitution, and criticism of the Poor law in 1834 will be studied. In *David Copperfield*, many social issues might be found; Dickens focuses on the child mistreatment and beating by giving examples for that. The first example is that, David is beaten and mistreated by his stepfather and his sister. In the second example, students in Salem House School are abused and beaten. As for class difference and its influence, Dickens creates two models. Steerforth from upper class and Mr. Mell from the lower class. Dickens shows how Mr. Mell is fired from school after confronting Steerforth. In *Hard Times*, inserting material ideas into the mind of school children run by Mr. Creakle who is adopting the idea of Utilitarianism. All in all, the above mentioned and the related topics are to be analyzed in accordance with the Marxist ideology to reveal upper class' exploitation of the working class or the poor in general.

**Keywords:** Marxism, child labour, abuse, utilitarianism, *Dickens*, *Oliver Twist*, *David Copperfield*, *Hard Times*.

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## INTRODUCTION

The objective that lies behind this thesis is to bring into focus the theme of childhood during the Victorian age and deal with the exploitation of child labour in that period that coincides with the industrial revolution that swept the Victorian England. In addition, the thesis tackles the arbitrary suffering of children and miserable conditions they face during their early ages. Marxist theory will be applied to Charles Dickens's novels *Oliver Twist*, *David Copperfield*, and *Hard Times*.

The thesis consists of four chapters along with the introduction and the conclusion. The first chapter will highlight the ideology of Marxism and provide a solid argument about Marx's perception towards the ordeals of the poor especially children. Also, economic principles that Marx points out to, are going to be discussed and are simultaneously applied to the relevant parts of the novels. Marx divides the society into two main parts the bourgeoisie who are the factory owners and may be seen as the oppressors of the proletariat who stand for the second part of the community. They suffer under the extremely restrictive treatment imposed by the bourgeoisie. Marx refers to the necessity of providing a fair and natural environment in which children can grow up in a traditional manner where they can express themselves, yet this atmosphere is obviously absent throughout the time in which Dickens wrote his three novels. All those who support Marx's ideology agree that Marx's aim is to eliminate the distinction among the classes that form the society, and eventually all people would be equal, and social injustice and rank would die out. Marx believes that to achieve equality among people, the means of production should be of a common ownership that is preventing the bourgeoisie from exploiting the proletariat. Moreover, problems of capitalism are going to be mentioned in terms

of Marx's definition and perception. The dilemma of a capitalist system may be listed as follows: the modern work is insecure; the workers get paid little while capitalists get richer, and capitalism is very unstable and finally unjust distribution of wealth and insufficient wages.

The second chapter of this thesis analyzes *Oliver Twist* which draws a very accurate description of the insult, abuse and exploitation the children undergo and gives an apparent criticism of the Poor Law that passed in 1834. Appalling and bleak conditions of the workhouse to which children are sent to be brought up, indeed come under attack by Dickens, because he thinks what is called protection and providing shelter for children in the workhouse are not true. The workhouse which shows the inhuman treatment and dehumanization of children, also demonstrates the lack of care every child needs in the early age so that the process of growing up would happen in an appropriate environment. Dickens demonstrates a reasonable amount of credibility and morality through his writings and *Oliver Twist* is no exception. He honestly denounces the passing of the Poor Law, because the reformation of this law brings more serious problems to the poor. Dickens brings into focus the injustice in the workhouses of England besides the horrors and abuses. Dickens figures out the connection between the paupers and managers of the workhouse. His condemnation for the workhouses is done by portraying the brutality and harshness, especially of Mr. Bumble, Mrs. Corney and Oliver. These characters play vital roles in the process of revealing the humiliation, abuse and mistreatment in these institutions. Oliver has a miserable experience in the workhouse, one time he is driven by other boys who live with him just to ask for more soup during the meal, but the reaction of the man who is responsible for the distribution of the food is very

rough and he calls upon Mr. Bumble to tell him that Oliver asks for more soup. Oliver's request leads to his punishment by the workhouse officials. What is said above discloses how bad the treatment is and what appalling circumstances the children are experiencing. Furthermore, Dickens draws on the hardships of the Victorian workhouse which makes Oliver utter a very remarkable statement "Please, Sir, I want more"(Dickens 12). He demonstrates that the boys are neglected, ill-treated, and experiencing hunger so much that every child threatens to eat the food of the other if he is not fed enough. Oliver has the temerity to ask for more food only because the hungry boys had cast lots to decide who would have to do it. The poor orphan Oliver completely stands alone in the queue to receive his meal from the cook and the other children are standing behind him also to receive their meals, but because the children are so hungry and the food is not enough Oliver is afraid of the fact that they will eat him to fill their empty stomach that is to say children scare Oliver as if they are cannibals. The master of the workhouse is ready to punish any child that would ask for more food.

In the third chapter of this thesis the story of *Hard Times* with reference to suffering of children is going to be examined. The novel has many aspects concerning the exploitation, deprivation, desperation and the oppression to which the powerless and innocent kids are being subjected. This ideology is imposed by the school owner upon the children that are attending this school. Children are deprived of performing their lives in a spontaneous way. On the contrary, they have been taught that fact is the most important thing in life which leads to make benefits according to this ideology. At the same time, children are banned from imagination and natural growing-up. In *Hard Times*, Dickens roughly condemns the agonies of

children, and depicts the lives of those who have been stripped of their emotions by creating a fictional industrial town where he provides models and contrasts to the real world Dickens himself experiences. The fictive town is overwhelmed with desperation. The victimized children are taught according to Utilitarian philosophy, which stipulates that only facts are useful in life. They are not permitted to imagine, fantasize or think over themselves. Characters that are going to be covered in this chapter would be an accurate portrayal of the children's plight. Throughout the fourth chapter of the thesis, the suffering, humiliation, and harsh treatment David Copperfield faces are to be highlighted.

The miserable conditions of the students in the school of Salem House which is run by a hardline man Mr. Creakle who treats the boys very harshly, these conditions are to be examined by focusing on the appalling attitudes they face and the severe treatment they receive. As an adult, David Copperfield tells his agony of his childhood, passing many bitter experiences first, under the oppression of his step-father Mr. Murdstone who treats him very roughly because Mr. Murdstone sees David as an intruder that spoils the happiness of the Murdstone family. In addition, Mr. Murdstone's sister Miss Jane has been brought into the family house and she also oppresses David. As a result, David is mistreated by both his step-father and his step-aunt. David rebels against this injustice and bites Mr. Murdstone. Consequently, David is punished as always. After his mother's death, David is forced to work at Mr. Muedstone's wine-bottling factory where, he as a child is exploited by masterful and powerful Mr. Murdstone. At this point David who is powerless and has no ability to disobey or resist his exploiter, surrenders to his fate, and starts working in the factory, because he has no alternative in the meantime. When Dickens writes his

novels, the Industrial Revolution provides many opportunities for children like working in factories. They work hard but receive very little. It is a fact that children are the main victims of this revolution because they are weak and defenseless and can be easily recruited. After Mr. Murdstone gets married to David's mother, he discloses his true face. Before he marries David's mother, Mr. Murdstone pretends that he likes David and will take care of him, but after the marriage he treats David cruelly and sends him to Salem School to get rid of him.

Whereas the heartless Mr. Creakle is leading the school with a very unsympathetic manner, Mr. Creakle is told by the Murdstones that David is a naughty boy and has the habit of biting people. David is declared as a guilty boy and a note is written on his back "take care of him he bites". This attitude increases his suffering and makes the boys mock him. Children are being flogged and insulted inside the school. The teachers are cold blooded and cruel. David is a vivid portrayal of how children are stripped of their humanity and subjugated to the greedy intentions of the factory owners.



## CHAPTER ONE

### MARXIST IDEOLOGY

The ideology of Marx which is known as Marxism has become a widely spread theory all over the world and its impact on our lives cannot be ignored. Marx is one of the most influential thinkers during the last two centuries who achieves a genuine transformation on society and culture. Marx's main concern is to eliminate capitalism and remove the private ownership and to provide equality in society. Marx believes that the salvage may be achieved only by the revolution of the poor or 'proletariat' against the rich or as he calls them the bourgeoisie. Marx's major target is to have social justice and extinction of social class difference. He pays particular attention to the exploitation of the working class and the unfair benefits the upper class is getting from the working class. Due to the capitalist system, the rich gets richer while the poor becomes worse. In a nutshell, the upper class should be aware of the fact that they do not have the right or the pretext or excuse to savagely manipulate the efforts of the proletariat in a way that takes the outcome of the works of the poor to increase their wealth leaving these people live on a very little payment that is hardly enough to meet their basic demands to survive.

Marxism is a body of doctrine developed by Karl Marx and to a lesser extent by Friedrich Engels .It originally consists of three related ideas, a philosophical anthropology, a theory of history, and an economic and political program. What characterizes the thought of Marx is that, instead of making abstract affirmations about a whole group of problems such as human nature, knowledge, and matter, he

examines each problem in its dynamic relation to the others and, above all, tries to relate them to historical, social, political, and economic realities (Karl Kautsky 7).

Marx and his colleague Engels take part in the foundation and development of the theory that is later known as Marxism. Marx plays the greater role to build his tenet, but Engels contributes to this philosophy to a lesser degree. Their theory deals with three main concepts, a philosophical Anthropology, a theory of History, and an Economic and Political Program. These three parts are of essential significance in forming the general frame of Marxism and comprehending the core of such ideas. For instance, anthropology is required to observe and analyze human behaviours and men's reactions to certain cases. In general, people are influenced by the surrounding atmosphere and they react according to the different factors that they meet in their daily lives. Precisely, the effects of the environment in which people live would determine how they behave.

More specifically, to see nature of man in general and to discover performances and actions that man is inclined to follow in an attempt to meet his desires. Namely, the instincts, tendencies are the reasons that drive man to behave in his own society in different ways. These characteristics may lead man to act in either negative or positive ways that are chosen by man. What is Marx interested in, is the negative characteristics because they will guide the upper class to see themselves superior to the lower class and eventually to exploit them. Taking the analysis to another level, Marx expects and wants the proletariat to be driven by their positive characteristics that is to use their motives in refusing slavery and revolt against the bourgeoisie.

As for history, it is also fundamental to put Marxism in its right position as related to human nature. History in general shows in detail how people behave and how they react to the circumstances in which they live. Precisely, Marx and Engels believe when the society is divided into two major parts the exploiters and the exploited that means both sides are responsible for the wrong track. The first group who is the bourgeoisie is oppressing the second group who is the proletariat. The explanation might be that the bourgeoisie are driven by their negative instincts to offend and humiliate the poor. In this case, the upper class does not take the initiative to behave in a humanitarian way because their greed blinds them to the fact that they hurt the poor.

Moving to the second group which is the proletariat or the working class, in accordance with Marx's view, they are to be blamed for their obedience and unacceptable silence, which give the bourgeoisie their power and arrogance allowing them to turn into brutish masters. The third group is related to economic and political program; these two systems play a vital role in governing people and impose oppression on them. All people regardless of their social class have basic needs in their lives to survive, and this an acceptable and legal right of human beings. In detail, the upper class or the rich need more outcomes to enrich themselves not to survive, while the lower class or the poor need basic things to keep themselves alive and avoid starvation. The dilemma is that political system is led by the upper class, so they will oppress the poor to keep themselves rich and compel the poor to work under the bourgeoisie because the poor have no other option. However, Marxism provides the solution by revolution.

Based on the socialist and dialectical theories of Karl Marx, Marxist criticism views literary works as reflections of the social institutions out of which they are born. According to Marxists, even literature itself is a social institution and has a specific ideological function, based on the background and ideology of the author. In essence, Marxists believe that a work of literature is not a result of divine inspiration or pure artistic endeavor, but that it arises out of the economic and ideological circumstance surrounding its creation (Kautsky 9).

Marx views literature as a mirror that presents an accurate vision of the social system as whole, and that literature cannot be separated from the interactions of people in general. According to Marx, literature offers an instrument by which all details of the community may be seen in its two aspects, the negative and the positive. In other words, literature is determined by the author and his orientation and background, if he wants to convey all shortcomings and foibles of the society and the government, he would be able to shed light on these disadvantages by his pen. On the other hand, if the author is willing to focus on the positive aspects or the advantages, he is also capable of doing that.

Marx argues that literature is not a message or doctrine descending from heaven and that human beings have nothing to do with it. On the contrary, literature is completely born from the uterus of economic and social sufferings of ordinary people. In his view, Marx sees literature as a tool to express the author's attitude towards certain situations about the society. Hence, the divisions of authors would be into two parties, the first party will take the responsibility to convey the reality of sufferings, mistreatments, abuses, and exploitations of the poor through their works.

The second group either will keep silent or would go to the side of the upper class in an attempt to support them at least by unfair literary works that justify the exploitation.

The concept of exploitation is a particular way of analyzing such inequalities to describe an inequality as reflecting exploitation is to make the claim that there exists a particular kind of causal relationship between the incomes of different actors. More concretely, we will say that the rich exploit the poor when two things can be established: that the welfare of the rich causally depends upon the deprivations of the poor-the rich are rich because the poor are poor; and that the welfare of the rich depends upon the effort of the poor-the rich, through one mechanism or another, appropriate part of the fruits of labour of the poor (Roemer 101).

As Roemer states, exploitation as a term within Marxism means the unjust distribution of the production that the proletariat produce by their efforts. In terms of Marxism, the relationship between income and outcome is inevitably available that is the relation of cause and effect. That is two elements or factors are interrelated with each other and depend on each other. To make it clearer, Roemer explains that the outcome may refer to the production of working class, and income is the benefit that goes to the upper class.

To go a little bit deeper into the analysis, perhaps the richness of the rich is the result of the deprivation of the working class. Furthermore, the exploitation does not stop at one level, if the worker works hard and produces as much as he can, his production would go to the masters that means he is exploited. On the other hand, if

the worker is unemployed that would lead to another kind of exploitation which is called economic oppression. Marx clarifies that poverty is caused by extracting the efforts of the exploited.

What is specific about what is specific about Marxist politics is what it declares the nature of the conflict to be; and what it proclaims to be its necessary outcome. In the liberal view of politics, conflicts exist in terms of "problems" which need to be 'solved'. The hidden assumption is that conflict does not, or need not, run very deep; that it can be 'managed' by the exercise of reason and good will, and a readiness to compromise and agree (Miliband 17).

As Miliband explains, the political system especially the liberal is the one, who to some extent has a fresh look on the struggle between social classes. As an interpretation of Marx's notion, the conflict is tangible and is seriously threatening the peaceful coexistence that is the conflict is a deeply inherited dilemma and it should be uprooted. Marx offers two ways of solving such problem; the first one is to use logic to deal with the trouble and thus to find the causes and solutions for this problem; the second one is to have a truly honest intention so that the conflict may be eradicated totally. Miliband expresses his thoughts according to Marx's ideology. He argues that the political system that governs people and organizes their affairs should not be used as a tool of bargaining the people. He goes further saying that the conflict should not turn into a real confrontation and then slides into fighting between the two parties of the society. According to Marx, the best way of solving this conflict is to live peacefully and to make use of the peaceful atmosphere to civilize the whole society.

They enter into Will, relations of production which correspond to a definite stage of Development of their material forces of production. The sum total of these relations of production constitutes the economic structure of Society, the real foundation, on which rises a legal and political Superstructure, and to which correspond definite forms of social Consciousness. The mode of production in material life determines the general character of the social, political, and intellectual Processes of life. It is not the consciousness of men which determines their existence; it is on the contrary their social existence which determines their consciousness (Kautsky13).

Marx writes his assumption about the society and how to differentiate between its classes. The two major parts of the society are determined by relations of production of the people who produce on their own desire and independently. They correspond to the necessity of the stage in which they are producing to develop their ability of production. Marx sees the production of these men as the base of the whole economic and political system that would then control and manage the affairs of the working class. However, Marx does not make it very clear whether the political system is oppressive or fair at this specific point. Thus, he gives flexibility to his followers to analyze his view according to the circumstances. Marx reaches the most important and accurate notion about human nature, he explains that consciousness of human beings in general is controlled by external factors that affect it. More precisely, the social position or status overcomes their consciousness, then men would act and behave according to their position in the social ladder.

Is first of all a natural being. As a natural being and a living natural being, he is endowed on the one hand with natural powers, vital powers; these Powers exist in him as aptitudes, instincts. On the other hand, as an objective, Natural, physical, sensitive being, he is a suffering, dependent and limited being...That is, the objects of his instincts exist outside him, independent of him, but are The objects of his need, indispensable and essential for the realization and Confirmation of his substantial powers”  
 The[...] who seek to satisfy certain primary needs (Kautsky15).

Human beings in general are gifted with natural forces that are inherited in man from generation to another that cannot be changed or deleted. The reason is that all forces which take the form of tendencies, instincts, and desires are genetically and biologically available in man. Hence after, all actions, reactions, and behaviours of man are determined by these forces, man is unable to overcome these driving impulses which compel man to behave in certain ways according to the effects of the impulsive elements which are settled in his internal structure.

On the other hand, what is known as 'objects' which means the desire to possess something either abstract or materialistic are stirred in man by his internal instincts and motivations are found outside, more specifically, they can be seen or felt by man himself as independent objects of man himself. What is mentioned about objects of man and his need are inseparable parts of recognition and assurance of man's internal and essential forces that drive him in his performances within society? What man looking for is gratification of his own desires? This will create a struggle in man in a way that will force him to satisfy these tendencies by achieving them. In a simple way, the upper class has their own driving forces that trigger their instincts

to exploit the lower class and put themselves in a high social status. What drive the upper class are their internal impulses, and to meet these impulses the upper class need to have the lower class as 'objects' to feel satisfied.

He remained content with emphasizing this primary source. "Surplus value is produced by the employment of labour power. Capital buys the labour power and pays the wages for it. By means of his work the labourer creates new value which does not belong to him, but to the capitalist. He must work a certain time merely in order to reproduce the equivalent value of his wages. But when this equivalent value has been returned, he does not cease work, but continues to do so for some further hours (Kautsky<sup>17</sup>)

It is clear that Marx is not so much interested in the amount of production that the workers produce in their hours of work. In Marx's view what the worker produces is less significant as compared to the conditions in which the worker does his work and how much the worker receives from his efforts. What Marx considers to be the main problem is that the ideology of capitalism always prevails in the social scene where the bourgeoisie try to insult and exploit the poor people. Marx's major concern is to adjust the inhuman treatment that the upper class would impose on the proletariat; he believes that workers are forced to work for long hours to produce more. However, they have no control over their production; the bourgeoisie would take over all production and pay a little to the workers. Marx argues that the whole process of production is unfair to the workers, mentioning that the workers continue to work until they produce an outcome which is equal to the wages they receive from the bourgeoisie. Under the circumstances of humiliation and exploitation, the

workers do not stop working after they reach the limit which is equal to the efforts they exert. On the contrary, they produce more and more, this would result in an extra production that the workers do not make use of it, but the whole production goes under the control of bourgeoisie this is what Marx calls 'surplus'.

As a result of this economic system, the impact of such system affects the two classes of the society. The first class or the bourgeoisie would increase their wealth and power, and on the other hand, the proletariat would increase their poverty and suffering. Marx lays out the solution for this economic problem through the eradication of capitalism and replaces it with a more fair system.

In Marx's view,[...] the owners of the means of production, or bourgeoisie, and the workers, or proletariat. "The bourgeoisie produces its own grave-diggers. The fall of the bourgeoisie and the victory of the proletariat are equally inevitable"(The Communist Manifesto) When people have become aware of their loss, of their alienation, as a universal nonhuman situation, it will be possible for them to proceed to a radical transformation of their situation by a revolution (Kautsky 20).

In terms of Marx's perception of the difference between social groups, the contradictory attitudes between the two major struggling classes historically exist for a long time. As a historical fact, the capitalist system contains two opposing groups. The owners of production or bourgeoisie. The other group is the workers or as they are called in Marxism, the proletariat. As a matter of indisputable fact and depending on the perception that everything is changeable and nothing is permanent forever, Marx bases his notion about the fate of bourgeoisie on these realities. He views the

bourgeoisie as ordinary people who are likely to make a fatal mistake that would cause their collapse, precisely when the upper class oppresses the working class by extracting their productions to enrich themselves reaching the highest point of the social class. That is the distance between the two conflicting classes or bourgeoisie and proletariat increases, at the same time the chances of bourgeoisie's fall down and the uprising of the proletariat are equal. In other words, when upper class keep exploiting and insulting the lower class the two sides will reach the maximum range, for the upper class are at the highest level of exploitation of the working class and the proletariat are at their maximum level of being insulted and humiliated. In this case, both sides have a potential or a turning point in the social class, for the bourgeoisie's potential is the collapse and for the proletariat's potential is the revolution and uprising. Briefly, the bourgeoisie would be the losers while the proletariat would be the winners.

In general, when people feel frustrated and they are unaware of the fact that they are losing everything in their lives and they have no hope for future. In this case, change is compulsory because there is nothing to lose in the short or long term, change can be achieved only by a revolution to establish the communist system that will provide justice and freedom for all.

The legal and political relations engendered by a given economic structure exert a decisive influence on the entire mentality of social man. Marx says: "Upon the different forms of poverty, upon the social conditions of existence, rises an entire superstructure of distinct and peculiarly formed sentiments, illusions, modes of thoughts and views of life". *Being* determines *thinking*. it may be said that each step made by

science in explaining the process of historical development (Plekhanov57).

What is raised above examines many basic ideas in Marxism. The mind of man is related to the economic system of the whole political regime. The economic matters play a crucial role in guiding social interactions among various social classes. Economic resources, incomes, outcomes and relations to a great extent shape the general law and political directions. The political relationships are considerably determined by economic necessity which has definitive impact on the total state policy. In a traditional way, people are looking for improving their economic positions; the obsession of increasing their wealth controls their minds. In a more specific way, man's mind is absolutely overwhelmed by material concept, is looking for benefits and giving up all other human aspects of life. For instance, if a man is very rich and has financial power and is influential in his society, he may reach and form the laws that govern the daily life of ordinary people by means of his wealth. This man will keep in his mind his own interests and how to develop his social and financial position, regardless of the poor people and their sufferings. This is known as the impact of money and economics on the political system.

It is a scientific fact that human beings show greedy behaviour towards possessing as much as they can, and never stop the desire to have more. Over history man shows the same orientations in disclosing his keen instincts to keep his mind connected to the materialistic objects. Marx sums up his view of the society and how economic circumstances form the social positions, way of thinking, way of feeling and the outlook of life in general. It may be said that the rich would live in a high standard of living with its high and luxurious style, while the poor would live in the

low level life and feel the disappointment. What is mentioned above might be interpreted that the economic situations trigger the struggle between social classes.

The general theory of Marxism is called historical materialism. It explains how social systems work, and why transformations in societies take place.[...]When one studies the evolution of human societies, the role of conscious action in the determination of events presents a central theoretical problem. Are we free to create our own history and to pursue cherished ideals, or are we programmed since birth by biological make up and the environment in which we live to follow certain evolutionary patterns (Collins17).

Another aspect of Marxism seen above is not far away from the main notion that Marx follows in relation with the behaviours of people. The wish to possess material objects is shown right here, also a hint to the social system and its mechanism that works according to the ruling class. However, the inevitable change in social norms would happen, removing the ruling class and replace it by the working class.

Scientific argument is being raised about the forms of society in which man lives. The question is posed about the consciousness and its role in shaping the actions of human beings in general. Can man's consciousness guide him to behave honestly and in a human and civilized way? Or will he be guided by his greed which is influenced by the surrounding atmosphere? Marx raises the scientific argument that it is possible for man to form his own history and adopt the path that would meet the best models in life. On the opposite side, it is also possible that human beings are

biologically determined in all aspects of life, so they have no other choice than accepting their destiny as it is.

The reason for the ambiguity above might be that Marx is providing a wide range of argument to allow his followers to understand his theory in a more flexible way. Shortly, materialism controls the mind of the rich, and the variation in society in terms of social classes is a must. If human beings are free in their choices, so the blame will be on the upper class because they exploit the working class, and the working class would be blamed to be silent and obedient to the exploitation. On the other hand, if human beings are biologically and socially determined in advance, so there will be no blame for neither the bourgeoisie for their exploitation nor for the working class for their obedience.

## CHAPTER TWO

### WORKHOUSE'S APPALLING CONDITIONS IN OLIVER TWIST

Charles Dickens acquires a tremendous success in literature after he faces an appalling and a miserable childhood in which he is forced to work in a blacking warehouse at the age of twelve after his father is imprisoned in debtor's prison. His works catch the lives of the poor in England and their living conditions, more specifically; he expresses the sense of childhood in his novels. Among his huge achievements, it is worthy to mention his influence on social reform. He carries on his shoulders the burdens of his society and becomes a social reformer and social scene observer as well as an influential critic of injustice and harsh working conditions. He also satirizes the shortcomings of the British judiciary system and he contributes to the reformation of the class difference. He deals with the Poor Law in 1834 and criticizes the law sharply. Dickens's style is very remarkable in that, he works as a newspaper reporter so his descriptions present a number of details. He uses powerful adjectives and is known for his use of metaphors and similes. An essential feature that characterizes Charles Dickens is that he is considered the master of dialect and he uses what is called substandard speech to add to the picture he is creating about a character. He is noticed for his exaggeration. He is inclined to use humour which illustrates disadvantages or negative characteristics of a person, society, or government. Dickens is distinguished in his adaptation of bildungsroman technique which is linked to the ethical, psychological and experimental development of the major character (Miller 3-6).

*Oliver Twist* is a fictional masterpiece to denounce the social injustice and appalling conditions of people who live in workhouses that have been built to protect poor people. It is unacceptable not to sympathize with Oliver's story due to the catastrophic scenes that Dickens conveys for his readers. Oliver is born and immediately his mother dies after his birth. He spends his first nine years in an orphanage then he is sent to a workhouse.

Mr. Bumble, an official in the workhouse offers five pounds to anyone that will take Oliver away. After that, Oliver is apprenticed as a chimney sweeper, but he escapes this brutish work. He starts working for a local undertaker, Mr. Sowerberry. One of the workers of Mr. Sowerberry, whose name is Noah Claypole, insults Oliver's mother. Oliver's reaction against this abuse of his mother is strong. He attacks Noah and incurs Mr. Sowerberry's anger. At dawn, Oliver runs away heading to London, gets exhausted and starves to death. In one attempt to rob an elderly gentleman Oliver is in panic to see his colleagues robbing the old man, so he runs away because of fear. Oliver is caught but then is released. The old man who is supposed to be robbed, takes Oliver, feeds him and makes him recover.

Unfortunately, two members of Fagin's gang Bill Sikes and his lover Nancy capture Oliver and take him again to Fagin, Oliver is ordered by Fagin to help Sikes in a burglary in which Oliver is shot by a guardian, then Sikes escapes. Oliver is taken by Mrs. Maylie and her niece Rose. Nancy meets Rose in London and tells her about Fagin's gang when news reach Sikes, he savagely murders Nancy. Sikes leaves London and feeling guilty he hangs himself. Monk who is Oliver's half-brother meets Oliver and tells Oliver who his real father is and gives Oliver his share of the

inheritance that their father left for them. Fagin is hanged. Mr. Bumble adopts Oliver and lives with Oliver and the Maylies in the countryside.

We name our fondlings in alphabetical order The last was an S,- Swubble,I named him. This was a T,-Twist, I named him. The next One as comes will be Unwin, and the next Vilkins. I have got names ready made to the end of the Alphabet, and all way through it again, when we come To Z(Dickens 8).

According to Marx's view the idea of exploitation settles in the mind of the upper class and their attitude towards the lower class. The above mentioned dialogue between Mr. Bumble and Mrs. Mann sets out the first impression about this reality. Oliver is considered to be another creature that does not belong to their world, so they "workhouse officials" can easily dehumanize him and see him as a merchandize which is prone to trading as any another thing that may be bought or sold. What makes the scene more inhuman for Oliver is that he has no clear parentage. This matter would increase his suffering and his abuse. "Five pounds would be paid to anybody who would take possession of him"(Dickens 27). This quote illustrates obviously the range of underestimation concerning the poor and how they are viewed as material things which may be exchanged. Remaining within the idea mentioned above, human beings are inclined to exploit other human beings when they are weak, helpless, and defenseless because the consciousness of arrogant men is absent. This is an indisputable fact and it is represented in the officials of the workhouse. Simply, this comes in accordance with Marx's perception about the nature and tendency of the bourgeoisie to enslave poor people.

Boy, said the gentleman in the high chair, listen to me. You know you're an orphan, I suppose? What's that, sir? Inquired poor Oliver. "The boy is a fool-I thought he was, said the gentleman in white waistcoat. 'Hush; said the gentleman who had spoken first. You know you've got no father or mother, And that you were brought up by the parish, don't you? Yes, sir replied Oliver, weeping bitterly. What are crying for? Inquired the gentleman in the white waistcoat and be sure it was very extraordinary. What could be the boy crying for? I hope you say your prayers every night, said another gentleman. In a gruff voice; and pray for the people who feed you, and take care of you –like a Christian (Dickens10).

It seems that the previous quote keeps the same situation as is posed in the quote that proceeds. Furthermore, this quote between Oliver and the board of the workhouse which is responsible for the management of the workhouse's affairs shows the brutality against children in the workhouse. The unkind officials try to make the boys aware of their social status and trigger their self-awakening to the fact that they are subjected to the mercy of the workhouse's authority. More specifically, boys are insulted by coercion. The words "feed you" explain how arrogant and ruthless the board is, who put themselves in a high position and degrade the people underneath them. Such behaviours may be interpreted as follows: we "the board" are superior to you "boys" ,you are the "fool" a reference to Oliver and it is our mercy and charity that make us give you what is needed to keep you alive. Indeed, this action of the board reflects the argument of Marx that the upper class is oppressing the lower class by paying them the minimum amount to meet the basic needs of living.

Norrie Epstein believes that the tough portrayal of the workhouse which is supposed to shelter the needy people has failed to support the poor, and it is a result of The New Poor law of 1834. 'A revolution was attempted in the way, the needy, the elderly, and the orphans were treated'93). Charles Dickens confirms that "Oliver is my glance at the Poor law" (Epstein93).

It is plain that Epstein has a bleak and gloomy position towards the New Law of Poor that is supposedly designed to provide an alternative for the impoverished families and their children. It might be a gesture of either hypocrisy or weakness of the government to protect the poor. Marx has clearly adopted the idea of rebellion or revolution in his theory about social justice. This ideology of Marx matches what Epstein is saying about the necessity for a confrontation with the authority. When ordinary people are oppressed and their rights are confiscated and they do not receive the necessary attention from their leaders as Marx sees it, the revolution would be an inevitable choice to get rid of exploitation and humiliation.

It is apparent that Dickens is extremely concerned with the plight of the working class. This statement "Oliver is my glance at the Poor Law" shows the seriousness of the case that the new legislation is to bring more suffering and ordeals to the poor. Dickens takes on his own to discover the catastrophic atmosphere in the workhouse and tell the truth bravely about the place that hopefully will be a humanitarian resort for the needy. The truth is that such place turns out to insult and punish people.

As Ginger Frost states in his book "*Victorian Childhood* ", The life of children inside workhouse under the New Poor Law of 1834 was especially harsh

and unnecessarily cruel. Workhouses were grim places to live in, especially since neither the Old, nor the New Poor Law was soft on children of the working-class and paupers" (45). It is explicit that Frost rebukes the Poor Law in its two versions *The Old and The New* and conceives them as miserable regulations. He uses two negative and powerful adjectives "grim" and "harsh" to describe the workhouse. This perhaps reflects his frustration about the authority. The reason for his anger is that the first experience with the old law proves the shortcomings of authority to provide a suitable place for the poor. As a matter of logic, the second legislation would be only an extension of the first law or a slightly emended version of the old law that would bring nothing in favor of the poor. People and all who are concerned with this issue may assume that the experience is a better approval that is the first failure of the old law will be the same failure with the new one. To support what is raised above, Ralph Miliband has the evidence in his book "*Marxism and Politics*" in the following quote his perception may be seen as reflection on Marxist view to remove masterful officials "Before all else a revolutionist" and that 'his real mission in life was to contribute ,in one way or another, to the overthrow of capitalist society and of the state institutions which it had brought into being, to contribute to the liberation of the modern proletariat "(154).

It is obvious that Miliband shares Marx's view on society and precisely the proletariat who have no other choice than toppling over the leading corrupt exploiters. Because change does not bring any benefits to the poor and as Marx points out in the above quotation, the only way to get freedom and to get rid of the exploitation and abuse in labor is to have a society free of capitalists. Capitalists

extract the efforts and power of the working class through the long hours of work getting the surplus for their interests and give workers a little payment.

George V. Plekhanov in his book "*Fundamental Problems Of Marxism*" comments on Necessity and Revolution .The following quotation is to support the need for liberation "When a social revolution is brought about by a class striving for its liberation, that class acts in a way that is more or less expedient in achieving the aim desired; in any case its activities are the cause of that revolution. However, together with all the aspirations that brought them about, these activities are themselves a consequence of a definite course of economic development, and therefore are themselves determined by necessity"(96).

In the above quote Plekhanov reflects the essence of Marx's theory that calls for the refusal of submission to the upper class. It is the duty of working class to take the initiative and to liberate themselves from oppression. The working class should hope for freedom. Their motive in all their activities in the path of getting their target is their hope.

The following quote from *Oliver Twist* concurs with Marxist idea, explored above" all poor should have the alternative [...] of being starved by gradual process in the house, or by a quick one out of it" (11). It is clear that, Dickens condemns the system of the workhouse. What is known to be an establishment to provide the poor with what they hope becomes useless and does not meet their ambitions. The needy seem to have no place to stay, the workhouse is their only hope, but unfortunately it fails to meet their demands, and people inside it starve but not at the same speed as those outside it.

According to Peter Kirby "Many people of Dickens' time seriously believed that poverty was a direct result moral degeneracy and that those who were poor deserve to suffer. In their eyes it was the paupers' own fault that they were poor because it was due to their 'inherent deficiencies'(95). Apparently, this quote conveys the reality of the society and the prevailing idea that controls the mind of the upper class; they think nothing should be changed and the rich will remain rich and the poor will remain poor. According to Marxist approach, the huge difference between the two sides may be seen clearly. People are poor because of their deficiencies which are inherited by generations and it is not because upper class extracts the production of the poor. Precisely, upper class believes that no change should happen in social system, the rich remain rich and the poor remain poor. In other words, the exploitation and the abuse of the working class would continue in terms of the upper class. However, the solution comes immediately by applying Marxist critical approach, everything would be settled, as Plekhanov clarifies the appropriate option by revolution.

The most notable scene in *Oliver Twist* is the scene when Oliver is pushed by hungry boys to ask for more gruel the matter that makes the board's officials behave sharply against Oliver.

The gruel disappeared; the boys whispered to each other, and winked At Oliver [...] child as he was desperate with hunger, and reckless with Misery. He rose from the table; and advancing to the master, basin and Spoon in hand, said, somewhat alarmed at his own temerity,-'Please, sir, I Want some more'. [...] the master aimed a blow at Oliver's head with the

ladle, pinioned him in his arms and shrieked aloud for the beadle.

(Dickens12).

The mistreatment inside the workhouse is very apparent. After Oliver asks for more gruel the man who is distributing food for boys is astonished and he calls Mr. Bumble because they think asking for more is unnecessary. The reaction of the board is so tough; they beat Oliver and imprison him in a room for five days. The boys starve and feel the sharp need for food. What is served for them does not make them healthy. The portion that is given for every one of them is to keep them alive and work for the benefit of the officials. As is explained in this particular scene, the room in which the boys are fed is a large hall, where the master is dressed in apron and two women assist him.

Each boy can take one porringer and is not allowed to have more, only on public occasion, they have two porringers with quarter of bread. The following quote shows inhuman and extraordinary sufferings of boys "The bowls never wanted washing. The boys polished them with their spoons till they shone again[...]the spoons being nearly large as the bowls[...]as if they have devoured the very bricks of which it was composed"(Dickens 12). This quote expresses the real hunger that the boys are facing. It is very ailing feeling to see innocent kids who are dehumanized and enslaved by their masters. Dickens uses a very expressive sentence to sum up the whole scene "bowls never wanted washing". It shows the keen shortage of food in the workhouse. "Devoured the very bricks" is another image of ordeal in which the boys live, because of hunger the boys are looking at the room in which they have their meals and hope to eat its bricks to feed themselves up because their stomachs are empty and need to be filled.

Georg Lukacs in his book '*Marxism and Human Liberation*' mentions one of Marx's themes about freedom and national struggle to have political rule within the hands of workers.

This minority sets up a dogmatic outlook in the place of a critical one; an idealist, in the place of a materialistic one. For them, real relationships are replaced by sheer will as the drive-wheel of revolution. We say to the workers; You have to get through fifteen ,twenty, fifty years of civil war And national struggle, not merely to change the relationships, but also To change yourselves and become capable of political rule. On the other hand, they say; we must seize power at once or forget about it (76).

It is very explicit that Marx openly calls the workers to revolt against the political regime. He implies that workers should sacrifice so that they would be able to rule themselves even if they engage in fighting for a long time. Marx's view is that the only way to have social justice is through overthrowing the corrupted political regime. In terms of his ideology, Marx wants the proletariat to bring about the downfall of the bourgeoisie.

This quote by Marx may be seen as a response to the quote from *Oliver Twist* about hunger and mistreatment by workhouse's board. In *Oliver Twist*, the upper class which is represented in the forces who are in power, for example, the board and Mr. Bumble may be seen as the bourgeoisie. It is very clear from their behaviours, that they show the ideology of exploitation of the lower class or the poor or as Marx calls them the proletariat. Oliver and his colleagues might be considered to be proletariat, because they are helpless and powerless and are exploited by their

masters. As Marx points out, the only way to get rid of these leaders is to have revolution.

Another moral conversation between Rose and Nancy explores the influence of poverty on human behaviours and attitudes. The scene is very painful and shows how human beings are forced to do things against their wills. Nancy glides into prostitution at a very early age reflecting the fact that prostitution, pocket picking and other crimes are common in the Victorian era. The main blame is attributed to the political system which should be removed and replaced with a new one that ensures a good life for mob.

Stay another moment,"[...] will you return to this gang of robbers, and to this man, when a word can save you? What Fascination is it that can take you back, and make you cling to wickedness and misery? Nancy, replied [ladies beautiful Like you and has admirers, but when such I have no friends Turn into a new means of violence and suffering (Dickens 266).

It is plain that the dialogue between Rose and Nancy stems from the social circumstances in which the two girls live. As for Rose, she has money and social status that protect her from suffering and exploitation, while Nancy represents a model of teenage that has no protector or money to put her in a good social position. On the contrary, she is forced to work as a prostitute. David Paroissien states that "prostitution of young girls can be counted under the label of child labour as well-the two principle factors which were forcing young girls to work in the streets were extreme poverty and parental abandonment "(238). The case is very evident, as social justice and fair political system are needed to protect children and the poor in

general. Relating this problem to Marxist view, the solution lies in the removal of capitalism which brutally exploits the working class and does not pay attention to the suffering of the poor. Marxist ideology seems to fit what is explored above.

The following quote that describes the death of Nancy and how she is victimized when Sikes kills her. Sikes murders her for disclosing the secrets of Fagin's gang to Rose. After news come to Sikes, he gets furious and ruthlessly murders her. "She staggered and fell; nearly blinded her blood that rained down from a deep gashing her forehead; but raising herself, with difficulty, on her knees,[...]as high from heaven as her feeble strength would allow pray for mercy to her maker" (444).

Nancy's killing would surely settle in the mind of the readers and critics equally, because it shows how the society and government neglect Nancy and let her be a victim of poverty. Nancy has no person to protect her morally. This is why; she is compelled to work in the criminal world of Fagin and deviates to the worst destiny of prostitution. She would probably be a lady like Rose if the circumstances that are available for Rose would have been available for her. What makes the scene more painful is that, children at their early age, when they are unable to perceive the good or the evil in their lives, they would easily be recruited and exploited according to the benefits of their benefactors.

To support what is raised above, Paroissien David states that "The girls supported themselves and thereby maintained the boys and the elder criminal figure by their prostitution and by occasional stealing from men they had picked up in the streets' (110). It is very clear that the abandonment of children by authority, society

and parents is the main reason for the catastrophes of children. For children who are orphans, the full blame would be on the authority.

The relationship between Marxism and all what is explored concerning Nancy and Fagin's criminal gang are in harmony. The idea of bourgeoisie and proletariat may be seen as an applicable approach. According to Ralph Miliband, as he quotes from *Marxism's theory*, "The protagonists of class struggle have naturally varied,[...] freeman and slave[...]bourgeoisie and proletariat in the epoch of capitalism ,oppressor and oppressed have stood in constant opposition to one another ,either revolutionary reconstitution of society[...] or ruin of contending classes"(19). It is highly possible to relate this ideology about class struggle, exploitation, and difference to the criminal world of Fagin. Fagin and his gang may be considered to be the bourgeoisie and Nancy as the proletariat. The struggle between Nancy and Fagin's gang is obvious, as well as the abuse and exploitation of Nancy. "Ruin of contending classes" the statement shows how Nancy is ruined and destroyed by her opposition represented by Fagin and Sikes at the first confrontation between them. If Nancy would have been silent and submissive to Fagin and Sikes, she would be safe. The same idea is valid for working class; they should work silently and does not violate rules of upper class or as Marx names them bourgeoisie.

Dickens also uses a minor character to show human nature of fondness in looking down the people beneath them. Noah Claypole who is Mr. Sowerberry's apprentice feels jealous when Oliver advances in his work with the undertaker Mr.Sowerberry. When Oliver arrives, Noah tries to insult him and make fun of him because he sees Oliver as lower class compared to him. "I'm Mister Noah Claypole, "said the charity boy, and you're under me"(Dickens 29). Noah makes it very clear

while he is speaking to Oliver that he has the right to do whatever he wants with Oliver. "This affords charming food for contemplation. It shows us what a beautiful thing human nature is and how impartially the same amiable qualities are developed in the finest lord and the dirtiest charity-boy"(Dickens 30). Dickens explores the nature of man in general to transform from one attitude into another in terms of circumstances. The case signals human characteristics which may be changed from the best to the worst thing to meet the illness and obsession of exploiting and possessing the inferior.

What is explored above might be an explanation to the Marxist's understanding of bourgeoisie. In *Communist Manifest*, Marx says "Forged weapons that bring death to itself "(96) Marx presents the fact that when someone makes an opposition against himself that means he is inventing a menace or threat that either should be oppressed by force or it will cause the collapse of the person who has created this supposed enemy. Connecting this quotation to the conversation between Noah Claypole and Oliver it is likely to say that Noah represents the mind of the bourgeoisie with their instinct to enslave people, and Oliver may stand for the oppressed people or the working class. Oliver acts against humiliation and oppression of Noah. In this act Oliver represents the threat which is detected in poor people against their masters.

To conclude, *Oliver Twist* might be seen as an accurate depiction of humiliation and mistreatment in the workhouse. Dickens has deliberately and obviously condemned the passing of the Poor law which is supposed to help and protect poor people. On the contrary, this law turns out to be a punishment for the poor. Miserable conditions of the working class and exploitation of the upper class of

the lower class in addition to carelessness that the authority shows towards children are highlighted. All these actions may make girls slide into prostitution and other children become criminals. The brutality of the governmental officials is seen in the state establishments. Instead of protecting the poor, the workhouse becomes a place where people are treated toughly. The suffering of the needy does not end and exploitation of children goes on, because the social system is corrupted and the government is not serious enough to find solutions for the poor.



## CHAPTER THREE

### CLASS DISTINCTION AND FACTORY'S MISERABLE CONDITIONS IN DAVID COPPERFIELD

*David Copperfield* (1849) is a bildungsroman that traces the maturity and self-awareness of the protagonist David Copperfield from his early childhood up to his adulthood. David passes through many stages in his growth, he loses his father before even his birth, and his mother the young pretty woman Clara Copperfield marries the stiff Mr. Murdstone. Mr. Murdstone and his hardline sister Miss Murdstone treat David badly. Furthermore, Mr. and Miss Murdstone reproach Clara Copperfield and restrict her behaviors even in her own house. David's suffering increases so much as his step-father beats him. David's reaction against the harsh beating is that he bites Mr. Mudstone's arm. As a punishment, David is locked in his room for five days. Then Miss Peggotty, his nurse sympathetically tells him that he is to be sent to school of Salem House where he enlarges the circle of his acquaintances and friends. After his mother's death he is apprenticed in Mr. Mudstone's factory. He is subjected to humiliation in that factory. He runs away to join his only alive relative Miss Trotwood. David extends his circle of new people; he falls in love with two girls, Dora and Agnes.

Dora dies after their marriage. Then he and Agnes get married. After all suffering, he becomes a successful writer. *David Copperfield* is a reflection of Dickens's own experience in his childhood where he faces a similar experience as a worker in factory. The portrayal of suffering in David Copperfield has a sense of responsibility on the part of the author because of the real suffering Dickens

witnesses in his early age as a child. *David Copperfield* is enriched with many social issues, like class distinction, criminality, exploitation, and abuse. Thus Marxist approach may be reflected in the novel.

In the early events of *David Copperfield* the protagonist is subjugated to a threat of abuse and mistreatment by Mr. Murdstone who treats David violently. The following quotation may explore the intentions of Mr. Murdstone to insult David:

David" he said, making his lips thin by pressing them together  
 "if I have an obstinate horse or dog to deal with, What do you Think I  
 do? "I don't know." " I beat him" I had answered in a kind Of breathless  
 whisper ,but I felt, in my silence, that my breath was Shorter now. "I  
 make him wince, and smart. I say to myself, I'll Conquer that fellow '  
 and if it were to cost him all the blood he had I should do it (Dickens  
 48).

It is obvious from the quotation above that Dickens makes it clear for his readers that human beings have two instincts or tendencies that are the desire to abuse and enslave the inferior because they are helpless and powerless. The reason behind such behaviour is to gratify their morbid or pathological desires. The second attitude is that man in general has the natural and spontaneous reaction to defend himself or herself against outer aggression especially when the hostility is unjustified and baseless. As an extension for the argument, this argument may be listed into the conception of the prey and the predator, which shows the ruthless performance among animals whereas the powerful consumes the weak. Mr. Murdstone says "If I have an obstinate horse or dog [...] I beat him"(Dickens 48), these words might

provide a clear and vivid image about his disrupted nature in its negative form and content.

The word "obstinate" has a deep meaning which illustrates Mr. Murdstone's view on the people underneath him. Mr. Murdstone wants people to obey all his orders and wishes. If they disobey his commands as he thinks they will be violating the rules he sets out to control people. Briefly, he confiscates the right of people to express themselves or to object to any oppression. From what is raised above, Mr. Murdstone may stand for the role of the predator. Moving to the second part of the prey and predator's idea, the prey is surely David who demonstrates his will to defend himself against the aggressiveness of Mr. Murdstone regardless of the results. In his speech, David says, "I'll conquer that fellow, and if it were to cost him all the blood he had"(Dickens 48), which shows the instinct of self-defense that is inherited and deeply rooted in human nature. The word 'conquer' discloses David's precedent intention to defend himself against any mistreatment or insult. It shows the refusal and objection of innocent people to surrender to the masterful or authoritative persons. "Cost him all the blood" (Dickens 488) shows David's carelessness of what will happen to Murdstone after David wants to attack him even if Mr. Murdstone would lose his life. What David implies is that innocent people should not allow arrogant people to enslave them.

Coming back to Marxism and how to relate this ideology to what is discussed above, the support of this idea may be clarified by Alfred G. Meyer in his book *'Marxism The Unity of Theory and Practice'*. He explains "The truth gives strength to the forces progress and paralyzes the old ruling class. It frees the slave and makes our dreams come true.[..]Marx repudiated all notions of universal

morality [...] his stand seems to be close to the pragmatic one"(105). According to Marx's notion which is stated in the previous quotation that confirms the reality about people who are looking for freedom and redeeming to get rid of slavery imposed by bourgeoisie. They inspire their magnitude and ambition from the fact that change should happen in the social system. As Marx sees it, the old ruling class or as it is implied, the bourgeoisie must be removed from the top of authority. The second remark that Marx raises is through the word 'paralyzes' which is a very expressive word to assure that the unique solution for the suffering and humiliation of the 'enslaved people' as Marx calls them is by stopping or hindering absolutely all activities of the upper class that aim at manipulating the efforts of the poor into the benefits of the bourgeoisie. Marx interestingly and honestly denounces the prevailing concept of universal morality which gives the right to the upper class to control the working class. It might be a condemnation of the view that the poor are poor because of their deficiencies or shortcomings and therefore they should bear and accept their miserable conditions.

To attribute Marx's view about slavery and freedom to the confrontation between David and Mr. Murdstone, it is better to concentrate on their traits and orientations when they face each other. The analysis of David's character and how he behaves would be separated from the analysis of Mr. Murdstone that is each character would be examined independently. Mr. Murdstone with his keen desire to oppress and enslave David makes him extremely obedient to all his instructions and wishes. He may be viewed as the bourgeoisie with his habit of possessing people. On the other hand, David is highly possible to represent the forces of change which are the motivations that drive the poor to free themselves. If David accepts the threat of

Mr. Murdstone and succumbs to Mr. Murdstone's greedy tendencies of possessing and degrading him, then David will be always under the mercy of Mr. Murdstone all his life. On the contrary, David takes the most appropriate option for himself which is to halt the transgression of Mr. Murdstone by confrontation and gets rid of his arrogance. The scene is a very accurate depiction of the class conflict and the way of solving this strife.

As the time runs out, Mr. Murdstone carries out his threat to David that he never minds beating David. One night as David is supposed to go to his room, Mr. Murdstone tells him that they would go together to his room. Mr. Murdstone winks to his stiff sister Miss Murdstone to prevent David's mother from going upstairs. Miss Murdstone shouts aloud at David's mother so as not to go to David. David's mother remains at the first floor under the threatening words by Miss Murdstone, she cries a lot and bursts into tears because of her worry about her son, but she is unable to help him. The purpose of what is detailed right here is to confirm the inclination of human beings to insult the powerless people when they have the right time to do it. For instance, David is helpless so Mr. Murdstone has a desire to offend him just to meet his instinct. For further details, the upper class does not want any kind of protection for the lower class so that they can mistreat them. An evident indication for that is Mr. Murdstone when he gives a gesture by his eye to his sister to prevent David's mother from going with David. Thus, David would be alone without protection, and it will be easy for Mr. Murdstone to punish him. The whole scene may be attributed to the upper class and the lower class, when the bourgeoisie oppress the proletariat. The following quotation explains what happens between David and his step-father:

He walked me up to my room slowly and gravely-I am certain he had a delight in that formal parade of executing Justice-and when we got there ,suddenly twisted my head Under his arms.[...]I cried to him. Don't, pray don't beat me. Entreating him not to beat me. I caught the hand]...[in my mouth Between my teeth and bit it through.[...]He beat me then, as if he Would have beaten me to death.(Dickens 58).

The above quotation shows how brutal and ruthless Mr. Murdstone is. He goes beyond the limits of humanity by beating a child at his early age. As is known, children are the symbols of innocence, nature, spontaneity and they are completely pure spiritually and physically. They do not reach the awareness of what is right or wrong, so that they would be blamed or punished for their mistakes or misbehaviours. They always behave spontaneously without taking into consideration the consequences of their behaviours. Children do not commit great sins or behave in a bad way intentionally or hurt the elderly to a great extent, simply because they do not have the power to defeat the elderly. From what is raised above and if it is compared to the behaviour of Mr. Murdstone it will be clear how inhuman and malicious he is. Simply because he is punishing and torturing an innocent child that has no power to defend himself and does not make a mistake that deserve punishment. He beats David in a way that explores the masterful mind of the upper class. The behavior of Mr. Murdstone may be analyzed as follows. He has an object in his mind that is David's mother Clara Copperfield, and he sees her as his possession. David will be the partner with Mr. Murdstone in the relation with Clara. This relationship may disturb Mr. Murdstone because he sees David as a rival for him towards Clara. To move to another level and extend the argument more

specifically, Mr. Murdstone might consider Clara to be his working class who produces everything for him and does not want David to share this with him. Perhaps, this explains why Mr. Murdstone hates David. In other words, Mr. Murdstone sees David as a menace or threat to his property which is represented by Miss Clara Copperfield.

To look at what is previously discussed in accordance with Marx's notion, Georg Lukacs in his book '*Marxism and Human Liberation*' mentions the following:

Men who are liberated from capitalistic slavery, from the countless Outrages, brutalities, idiocies and humiliation of capitalist exploitation Will gradually become accustomed to observing those elementary Time-recognized rules of social life together which are reiterated in All the precepts for thousands of years ,and this without force, without Compulsion, without the subordination ,without the particular apparatus Of force which is called the state (83).

This quotation divides the society into two parts in general the oppressor or the upper class and the oppressed or the working class. As is stated above the ruling social class or as is called in terms of Marx's perception the capitalists adopt the idea of exploitation in a very insulting way for the working class and for a very long time. Marx believes that when the worker is freed from the slavery of the bourgeoisie he will be aware of the suffering he endures in the time of slavery. Marx states that the working class should not surrender to oppressive laws of the upper class. The bourgeoisie tend to enslave and overcome the workers. The capitalists have their own ideology and they understand the world according to their benefits. They believe that

the poor must bear their mistakes of being poor, and submit to their circumstances. Moreover, the capitalists think that the poor are poor because of their shortcomings and foibles and they deserve suffering.

Obviously, the relationship between Mr. Murdstone and David is based on the former's desire to rule and control David. With his desire to control and rule over David, Mr. Murdstone may be seen as the capitalist. On the other hand, David with his persistence to confront and remove injustice and authoritative power of Mr. Murdstone represents working class and its struggle to eliminate slavery, abuse, and exploitation by the capitalists. Marx believes that the deeply rooted idea which extends to the deep past should be changed to make people live in the same fair social conditions.

David is aware now of the strictness and toughness of both Mr. and Miss Murdstone towards him and his mother. In the following quotation, he openly explains the arrogant behaviour of Mr. Murdstone and his strict sister. They do not mistreat David only, but also his mother. David shows that his stepfather and his sister Miss Jane are firm in imposing their commands on David and his mother. He mocks his mother in that she is also firm like them, but in her obedience to Mr. and Miss Murdstone.

Firmness, I may observe, was the grand quality on which both Mr. and Miss Murdstone took to this stand. However I might have expressed my comprehension of it at that time [...] I comprehend in my own words that was another name for Tyranny, and for certain gloomy, arrogant, devil's

humour [...]nobody else in his world was to be so firm as Mr. Murdstone  
(Dickens 51).

Richard Locke in his book *The Use of Childhood in Ten Great Novels* says: Dickens, repeatedly explored the theme expressed most memorably in Wordsworth's phrase, "The Child is Father of the man" with unprecedented Ferocity, glee, sorrow and grandeur [...] the fundamental optimism [...] Lies in its struggle that a naturally good childhood will ensure a good life (20). From the quotation above a very amazing, acceptable and accurate image may be drawn about childhood. Wordsworth's phrase has a deep meaning; it makes a comparison between the childhood and adulthood which both form the whole society. Wordsworth's phrase may be interpreted in many levels, but the closest one to the theme being discussed through this thesis is that the child will never be a child forever as someday comes and becomes an adult and will take the role and position of the adult. If the child is abused at his early age, he may turn into a vengeful character.

It is very worthy to consider that children in general need the convenient environment in their growth towards their adulthood. If children find suitable atmosphere they will develop all their defend mechanisms and senses in a traditional way that is necessary for every child. In this case, children will be good representatives for their society. On the contrary, if children grow up in a harsh, unsuitable, hostile and morbid atmosphere and lack the essential care every child needs at his growing up in this case, they are going to become burdens on society. Perhaps transform their personalities into severe ones. It is very possible that oppressing children and exposing them to psychological and physical abuse, may lead to the deformation of their psyche. This pressure will be reflected in their

behaviours in future when they become adults, when it will be difficult to control their aggressive orientations or reform this aggressiveness.

Exploring the meaning that lies in Richard Locke's statement "naturally good childhood will ensure good life" it does not differ so much from what has been posed above. Children represent innocence and nature because all their performances come spontaneously without any intrusion from outsiders. They need to pass through their different ages without outside effects which may create troubles in their advance of self-awareness and self-discovery. If children find normal style of life they will live normal life in the future. This would ensure happy life for them and the community.

To illustrate the relation between Marxism and what has been discussed previously, Richard Levins in his book *'Rearming the Revolution'* says "The defense of Marxism requires confronting bourgeois ideology in every area so that they don't overwhelm us with their apparent common sense" (71). The Marxist ideology is explicitly shown in these lines, if Marxism wants to defeat its opponents, it should challenge them as much as possible. Precisely, the working class or proletariat must stand firmly in the face of the bourgeoisie and refute their thoughts on larger scale. The challenge functions on two levels, abstract and tangible. What is meant by the abstract level is that fighting the ideas and words with ideas and words that is to disapprove or rebut their ideology by providing abstract evidences that contradict with such ideology. The second one is the tangible challenge that is a real and material or physical confrontation or clearly the use of force to get rid of the bourgeoisie.

It is reasonable to draw a parallel between the quotation that has been analyzed above and the idea of David about the firmness of Mr. and Miss Murdstone. David realizes the firm and rough nature that is deeply rooted in the minds of the Murdstones in their right to guide and control David and his mother according to their ideas.

David is now conscious of the fact that the Murdstones have their own ideology of ruling David and his mother in the way that serves the Murdstones' benefits. David makes it clear that he should confront the Murdstones by words and if necessary by actions. In this confrontation between David and the Murdstones which lies in two divisions the ideological or mental attitude and physical situation. The Murdstones represent the bourgeoisie and David and his mother represent the proletariat. In terms of Marxism, David must confront the Murdstones as much as he can to overcome them.

At school of Salem House, David enlarges his circle of acquaintances. He experiences a new kind of insult for himself and his new friends. Mr. Creakle, the school's headmaster who is a hard-hearted man and seems very strict. At the beginning of the first half of the school, Mr. Creakle warns the students that he will punish them if they fail in their lessons. The following quotation may sum up the suffering and abuse of David and the students of Salem House School:

Mr. Creakle entered after breakfast, and stood in the doorway looking Round upon us like a giant in a story-book surveying his captives [...]  
Mr. Creakle came to where I sat, and told me that if I were famous for Biting, he was famous for biting too.[...]Poor Traddles was always

Caned every day[...]begin to draw skeletons all over his slate, who  
Reminded himself that caning couldn't last forever (Dickens 83,84,85).

Richard Locke points out the miserable experiences David has been through both in his mother's house and his new place in Salem House. "His five-day incarceration in his room, and his exile to brutal Salem House school, where he is forced to become a kind of walking book By wearing a sign reading (with wonderful meaning of both the plea And warning"( Locke 28). "Take Care of Him. He Bites"(Dickens 81). These two quotations from David Copperfield and Richard Locke summarize the suffering of David in his room after he beats Mr. Murdstone and then Mr. Murdstone locks him for five days. The second phase is at Salem House where David experiences a new life with more suffering this time on his psyche. As is mentioned above, the words "take Care of Him. He Bites" show the psychological and physical pressure which is imposed on David. Mr. Murdstone tells Mr. Creakle to be aware that David has a habit of biting. Then Mr. Creakle writes this phrase on David's back. The suffering of David never stops this time. Mr. Creakle tells him that if he has the ability to bite, Mr. Creakle has the ability and habit to cane his students. David feels panic while watching the headmaster in the school. David is now beaten and abused by Mr. Creakle's cane.

All students are caned by the headmaster except one student, Steerforth who is not beaten. The main reason is that he is rich and of high social class and his mother supports the school financially. The boy who is victimized and is subjected frequently to abuse and beating is Traddles. He nearly receives punishment on daily basis. After each punishment, he draws a skeleton on his slate so that he can overcome his agony. What is painful is that a place such a school which is supposed

to be an educational institution to prepare generations for the future, turns away from its path and transforms into a prison-like place "surveying his captives.

To bring Marxism and what is illustrated above together, Hugh Collins in his book *Marxism and Law* explains that "Law, as an instrument of class oppression, was considered a suspect form of social control which would certainly disappear with the demise of capitalism "(Collin 127). Marx touches the point when he remarks that law has two functions. The first one is to organize affairs of the society as a whole which would result in peaceful life. The second one is when law is misused by authority and is transformed into instrument or tool to oppress or extract the freedom and dignity of people. Marx sees law as an excuse by upper class to control the working class. The upper class does not care about the suffering or abuse of the lower class, attributing this to respect of law. But the reality is that they want to make use of this law to enslave the poor. As is mentioned in the quotation above, Marx argues that the solution should come from the working class or proletariat as he says by "demise of capitalism".

The matter to some extent has become clear that Mr. Creakle with his misuse of the law in his school to mistreat his students and abuse them by beating them or reproaching them may be considered to be an act of the bourgeoisie. Mr. Creakle depends on the law and takes his power from this law to threaten and intimidate the students. The law is found to impose order in the school and protect everyone, and prevent things from turning into chaos. On the contrary, Mr. Creakle insults his students by imposing his harsh behaviour in the school. The students in their helpless and defenseless positions surely represent the oppressed class. The idea of Marx is that working class should prepare themselves for a revolution and keep in their minds

the temporary or interim scene of disorder in social affairs. Furthermore, the inevitable removal of unjust law must have some negative consequences or fallouts, but the proletariat have no option else. As Marx imagines, the absolute obedience to the manipulated law should come to an end, then the opportunity of abusing and exploiting lower class dies out. More specifically, if the law is used by the bourgeoisie as a tool or an excuse to oppress the proletariat in this case breaking the law and getting rid of the bourgeoisie's grip over the working class will be a better choice even if the consequences would be chaotic. Consequently, the chance to exploit and insult poor people will disappear, the reason behind that is that the bourgeoisie lose the power of law by which they oppress poor people.

David's ordeal continues after his mother's death. His stepfather decides to send him to London to work in his blacking factory. David is at ten when he works in the factory, he is paid very little, and he lives on bread. He is known as "the little agent": I know enough of the world now, to have almost lost capacity of being Much surprised by anything;[...] I can have been so easily thrown away At such an age .hurt bodily or mentally [...]I became, at ten years old, a little Laboring hind in the service of Murdstone and Grinby.(Dickens 135).

Gringer Frost clarifies that "Factory jobs meant a long day of almost constant toil, paced by steam-driven machines, under the supervision of strangers in unhealthy condition"(Frost 44) Ginger is inclined to generalize David's catastrophe to other children that are living in the same unhealthy conditions. He implies that the factory owners force the children to work for long hours and pay them a little. The factory owners do not pay attention to the early age of children or the physical efforts children exert while they are working.

David expresses his deep sorrow and surprise about the whole humanity when they do not feel about the fact that children are abused and exploited. He is astonished and shocked by the silence of mankind towards child labour, when the greed of the rich blind them and prevent them from seeing the reality that they have destroyed the beautiful childhood of each child who is trapped in child labour. David states clearly and undoubtedly that the world has lost the common sense, when children work at early age, and he specifically mentions his age when he is ten years old as an example of work in disgusting circumstances. The world does not feel at least a little bit of astonishment. He wants to remind the world about the physical and psychological damage children inflict. He believes that children at his own age are victimized by the upper class to increase their richness.

To find the interaction between Marxism and the scene in which David conveys his suffering in the factory, Karl Korsch in his book on *Marxism* has the answer "Even when bourgeois social theorists appear to speak of other social forms, their real subject matter is still the prevailing form of bourgeois society whose main characteristics they find duplicated in all other forms"(Korsch 32). This is a very expressive and powerful quotation that discovers the reality of the upper class related to their hypocrisy. What Marx thinks is that the bourgeoisie pretend to have changed their attitudes towards the working class. However, the fact is that the change is a superficial one, and the bourgeoisie say something and do another. The reason beyond this orientation is their inherited ideology completely controls their minds.

To avoid the frustration of the proletariat because of the ailing, appalling, bleak, and gloomy conditions imposed by the bourgeoisie on the working class and to avoid the anger of the poor, the bourgeoisie talk about another conception that is

different from the old version of their ideology, but, indeed, it is still the same core of both the old and the new ideology, no change may be seen in reality. The bourgeoisie claim that they provide opportunities of jobs for the poor, but, in fact they make use of the cheap labour.

Comparing David's conditions in the factory of Mr. Murdstone to Marxism and in terms of what is explored above Mr. Murdstone may be said to be a model of the bourgeois who exploits his workers. He claims that he opens his factory for the poor to help them and provide them with jobs, but his real intention is to increase his income and benefit. The evidence of this argument is that he pays a little for workers and forces them to work for long hours. On the opposite side, David is the representative of the proletariat and David himself shows the agony he finds in the factory. He depicts the physical and psychological pressure he endures through his presence in the factory. He blames the world for neglecting the crisis of children at their early age. The implication of this scene is that the world is represented by the ruling class abandons the poor. On their turn, the poor had better take the initiative and change the social norms that perch on their chest.

The following quotation explores burden, pain, and sigh that settle in David's heart about his bad period of childhood when he is exposed to different kinds of torture and abuse: "No words can express the secret agony of my soul as I sank into this companionship; compare these henceforth every-day associates with those of my happier childhood. I had, of being utterly without hope now of the shame I felt in my position" (Dickens 136-137).

As Richard Locke in *the Use of Childhood in ten Great Novels* mentions "The most instance of child abuse is not physical so much as social and psychological: David's slave labor in his stepfather's rat-infested warehouse at the decaying edge of the river"(Locke 29). David declares his remorse concerning his childhood. He has melancholy which stems from his deepening sadness .He assumes that no person or words can reach his internal suffering because when he remembers his beautiful days when he lives with his mother before she marries Mr. Murdstone and before he is enslaved in the factory. He makes a comparison between his bad and good childhood when he remembers his friends "happier childhood"(Dickens 136) and his bleak mood "without hope now"(Dickens 137). He remembers his relationships with his friends especially Steerforth and Traddles. This scene explains how important the period of childhood for a child and how it affects his or her behaviours and thoughts. The psychological effect on David is obvious from his words, as he has some negative remarks and memories about his childhood that he cannot escape.

To move from the discussion above to Marxism and to see the possibility of harmonizing them, John E. Roemer, in his book *Foundation of Analytic Marxism* raises the following comment "With structural force, people's options are limited by their social position to a range of things they can do, with options outside this range unacceptable or prohibitively costly" (Roemer 274). This quotation refers to restrictions or confinements of people; it implies that people should be aware of the fact that their choices in life are determined by their social status. Within the scope this social status, people can do their options, but they are not allowed to go beyond these limits. The social position confines people and does not offer them wide range

of choices according to their wishes, on the contrary, it bans or prohibits them from getting out of this limit. What is meant by this quotation is that people have the right to dream only within their limitations of their fate, and they must accept the fact that they have no way to exceed this circle. In other words, their ambitions should not drive them to violate the social norms.

It is possible to relate this discussion to David's attitude and his hope of having better childhood. It is the social norms and traditions that make David suffer much. If the social system were fair enough, David would live in better conditions, but the whole social system is ruined by the idea of capitalism. David's poverty puts him in the atmosphere of mistreatment and suffering, and he has no other option but to accept his fate in terms of his social position. At his childhood, getting beyond his social position causes more problems for David.

Class difference might be regarded as an element of humiliation as is detailed in this scene: "Steerforth's place was at the bottom of the school, at the opposite end of the long room.[...]"Silence, Mr. Steerforth" said Mr. Mell "Silence yourself "said Steerforth, turning red. Whom are talking to? "Sit down", said Mr. Mell."Sit down yourself " said Steerforth"(Dickens 89). When Mr. Creakle falls ill one day, Mr. Mell assumes his responsibilities in the school. Mr. Mell is poor and the students are not afraid of him like Mr. Creakle. They behave freely without displaying any kind of respect for Mr. Mell. They start dancing around him, shouting and laughing because of his poverty. Mr. Mell feels upset for the behaviours of the students, so he asks them to be silent, and all boys keep silent and obey. The only student who does not obey is Steerforth, who confronts Mr. Mell in a disgraceful way. Steerforth asks Mr. Mell to sit down and shut up. The boys are impressed at the courage of Steerforth,

and treating the teacher in this shameful way. When Mr. Creakle arrives, Steerforth tells him about what happens between Steerforth and Mr. Mell. Mr. Creakle, instead of punishing Steerforth for his bad behaviour, fires Mr. Mell from the school. The main reason for this decision is that Mr. Mell is poor and Steerforth is of his class and his mother is funding the school financially. To support what is detailed about Steerforth's mother and her funds for the school of Salem House, Mr. Creakle's hints confirm this fact "said Mr. Creakle, I must say, that you should attach such an epithet to any person employed and paid in Salem House"(Dickens 91). Mr. Creakle assures that Steerforth's family pays everybody in the school "employed and paid". To support the above argument with Marxist idea, Ralph Miliband in "*Marxism and Politics*" says: Domination, in Marxist thought, is not an inherent part of the human Condition, just as conflict is not an inherent in class societies, and are Based on specific ,concrete features (Miliband 18).

Marx defines the domination or class distinction as a situation created by society and it is not genetic characteristics to be inherited through generations. If class difference is an inherited trait in the nature of human beings, then human beings are not to be blamed for their class distinctions. The reason behind that class difference is not optional, but obligatory because it is a genetic process which cannot be avoided. However, the grim fact is that class difference is created and is given patronage by human this is why humanity ought to be blamed for class distinction. In *David Copperfield*, the class difference is clear in the confrontation between Steerforth and his teacher Mr. Mell. Steerforth insults Mr. Mell and Mr. Mell is punished because of his lower class.

To conclude, Dickens sees David Copperfield as his favourite among all his works, to support this claim Edgar Johnson mentions the following "Of all my books, I like this the best[...]I have in my heart of hearts a favourite child. And his name is David Copperfield"(Johnson 689-690). Dickens conveys sufferings, mistreatments, and humiliations through David Copperfield. David passes through different stages in his growth to maturity. He suffers at the hand of his stepfather and his sister. Then he experiences the miserable life in factory that is too early for his age to endure such severe and an unbearable work. David meets different people of different social classes, which show him how social class plays vital role in treating people. However, at the end of the day, the free will of people who are insisting on achieving their targets in life will defeat all forces of the oppression and tyranny. Briefly, the forces of justice would overcome the forces of injustice and the strange silence of the world may come to an end. Finally Marxism is in harmony with many ideas which are inserted in *David Copperfield*.

## CHAPTER FOUR

### UTILITARIANISM AND SOCIAL INJUSTICE IN *HARD TIMES*

*Hard Times* (1854) is first published in 1854. After the industrial revolution sweeps England, the inclination for fortunes increases among the rich. In *Hard Times* a relatively new concept of exploiting children at their early age appears. Mr. Gradgrind adopts the philosophy of rationalism, which is derived from the theory of Utilitarianism by Bentham. This ideology stipulates that life is only facts and expels and hinders processes of emotions, fantasy and imagination. In other words, the conception strips children off their feelings and senses, by inserting factual, concrete and materialistic ideas into the minds of children since their very early ages. Mr. Gradgrind is the master of implementing such thoughts; he has a school with a relentless staff that is well-trained and educated to teach the children these ideas. Mr. Gradgrind deprives not only the students in his school, but his own children Tom and Loisa from developing their imaginations and emotions and grow up in traditional way that every child needs in his bringing up. With the advance of the plot, the concept of Utilitarianism approves the falseness of this view of life. Tom is transformed into dissipated and corrupted person to some extent. The same thing happens to Loisa yet she is not corrupted as Tom. She feels unrelated to her own emotions. Furthermore, Loisa sees herself separated from other people and suffers alienation. She is aware that her father's education is banning her from a wonderful childhood. Dickens creates the circus actors as a model to be contrasted with the ideology of Mr. Gradgrind. Towards the end of *Hard Times*, Dickens makes it clear that the theory of rationalism approves its failure. Mr. Gradgrind finally realizes his

wrongdoing of his thoughts. In *Hard Times*, the exploitation of child labour may be viewed as dangerous because it prevents children from growing up naturally.

In the very early stage of *Hard Times*, Dickens sets up the main theme of exploitation and taking away the children from their traditional world and environment of innocence and beauty. Mr. Gradgrind openly addresses his teachers bringing out his restricted orientation in implanting the ideas that life is not more than facts and he considerably drives out all other aspects of life. Mr. Gradgrind performs the role of the oppressor against his students; he authorizes himself to think and behave on behalf of his students. Mr. Gradgrind roots up the children's will to express their desires or opinions and more precisely he bans them to object. The students ought to be subservient to his educational system; eventually the students would be misguided and prone to fresh kind of abuse where they seem helpless to contradict with what is imposed upon them by their master.

The following quotation expounds the core of Utilitarianism and its concepts when Mr. Gradgrind is ordering his teachers to insert his thoughts into the minds of children: "Now, what I want is facts. Teach these boys and girls nothing but facts. Facts alone are wanted in life. Plant nothing else, and root out everything Else. You can only form the mind reasoning animals upon facts: nothing else will ever be of any service to them" (Dickens 1). John R. Harrison in his *Pattern of Ideas and Imagery in Hard Times* says "Ideologically and economically schoolroom and its proprietor together exude a combined aura of the crypt and profitable business"(Harrison 5). What is spoken by Harrison completely matches the doctrine that Mr. Gradgrind advocates. Harrison depicts the whole scene with these few words, he refers to Mr. Gradgrind as the owner "proprietor of the educational system

that Mr. Gradgrind creates "schoolroom" and he refers to the students who are taught Utilitarianism as "profitable business". Harrison divides them into two parties, the masters and working class, and shows the greedy character of Mr. Gradgrind in his inhuman performance to lead children, giving himself the authority to guide his students according to his view. The word "exude" that Harrison uses to describe the actions of the school master might be very accurate and expressive to convey the deepest reality of Mr. Gradgrind and his philosophy. The implication and semantic meaning of 'exude" would be very pragmatic if it is combined with the phrase "reasoning animals "from opening lines that Mr. Gradgrind speaks in *Hard Times*. What is interesting and amazing is the use of this imagery which implies that bringing up children in terms of Utilitarianism would make them like animals which have no sense or emotions. They just give and produce for the benefits of their owner, and at the same time they do not receive or take valuable things in return obviously, it is a gesture to the aggressive style and rational adaptation of Mr. Gradgrind to enrich himself by the efforts of the school's students.

To create a parallel between what is previously posed and Marxist understanding for conflict and how it determines the actions and ideological directions of the upper class in relation with the toiling people, Georg Lukacs, in his book *Marxism and Human Liberation* has expounded " A general characterization of people of "bourgeois society" and its constant self-reproduction in the activity these individuals. The basis is the personal, private, egoistical activity of individual people" (Luckas 159). What Marx explains in the preceding quotation touches the essence of the ideology of Mr. Gradgrind. Marx argues that bourgeois people are inclined to keep themselves in a high position in the society and tirelessly try to

maintain their privilege for generations. The self-creation for the bourgeois stems from their arrogant perspective where they see poor people as inferior to them. Marx determines the reasons that makes bourgeoisie strive to exploit people and extract their right to express their opinions or senses.

Marx uses the phrase "egoistical activity" to show the selfishness and recklessness of the upper class and how they do not care about the poor people and their ordeals and suffering. The upper class is indulged in accumulating fortunes at the expense of confiscating the lower class's will to have their economic independence in life. Another valuable description for the bourgeois people "constant self-reproduction" clarifies the permanent ideology which is inherited through their generations which will never end by the will or desire of bourgeois people. It is implied that exploiting the poor would continue unless the poor themselves move and bring about change for their life.

To bring what is explained about Mr. Gradgrind and his school and Marx's thoughts that are detailed above, the compatibility is obvious, Mr. Gradgrind with his declared intention to deprive his students from their humanity and mold them in a frame that matches his benefits. Mr. Gradgrind discloses his egoistical ideas of exploiting his students at their early ages. Mr. Gradgrind's morbid instincts prevent him from seeing the fact that these children need to grow up in a traditional way. He adopts the same concept of the bourgeois people, when he neglects the suffering of his students, and more significantly he deprives them from enjoying their lives by imagination and art. In accordance with Marxism, Mr. Gradgrind may stand for the bourgeoisie and his students possibly represent the oppressed social class.

Utilitarianism is a prevalent thought in the fictional industrial town of Coketown in which events take place, the remarkable and most proponent of this ideology is Mr. Gradgrind, who wants to create models of children to follow his own example in pushing his way when he is a child, when he adopts the factual and rational path in building himself. The two victims of his theory are his two children Loisa and Tom, where they grow up away from imagination and joy. One day, Mr. Gradgrind sees Tom and Loisa attending the circus. He is surprised at seeing them enjoying the activities performed by the circus's actors. The following quotation illustrates the reaction of their father:" Dumb with amazement, Mr. Gradgrind crossed to the spot where his family Was thus disgraced ,laid his hand upon each erring child, and said: "Loisa, Thomas" Both rose ,red and disconcerted[...] "In the name of wonder. Idleness and folly Said Mr. Gradgrind [...] what do you do here?" (Dickens 11-12).

Dickens brings into focus the sophisticated traits of Mr. Gradgrind in his view for the society, Mr. Gradgrind is shocked at finding his children at circus which is completely contradicts with his educational system. He considers his children to be mistaken in their violation for his rules of facts, to support the argument above, John R. Harrison, implies the following: "The first of these patterns invests the whole of Coketwon with a hard Inflexible, dogmatic character which Gradgrind embodies and of which He is the intellectual arbiter, his educational system is utilitarian, aggressive, dictatorial and destructive" (Harrison 2). As is shown in this quotation, Mr. Gradgrind represents the paradigm of Utilitarianism with his rigid character. His exploitation of the boys may be seen as a new way of abuse both physically and mentally. The phrase 'intellectual arbiter "' is a clear indication for the control of mind

imposed by Mr. Gradgrind on his students. What makes this abuse a little risky is that the traditional abuse of working class which is in the main part physically may cure with running out of time. On the contrary, the idea of Mr. Gradgrind that he wants to implant in the minds of the boys might settle in their minds and then it would be difficult to extract or remove these ideas from their minds. It requires a long time to get rid of the abstract ideology when it is enforced in mind. This is the reason why Harrison describes Mr. Gradgrind's philosophy as destructive.

Mr. Gradgrind with his deeply rooted ideology thinks that getting out of his thoughtful rule is some kind of stupidity. He wants all his followers to remain within his intellectual world so that he would exploit them for his purposes. Moreover, the word 'idleness' indicates the extremism in his view and how far he goes with his orientation. He wants people to confine themselves in one aspect of life which is "fact" and not go beyond this limit. He thinks that it is laziness if people leave his conception and feel a little bit of joy. Probably, this shows his authoritative mind.

In regard of the matter of Marxism, and to test compatibility between the argument that is raised above and Marx's ideas, Hugh Collins in his book *Marxism and Law* states:

Although Marx did not pursue his analysis into a developed set of distinctive about social solidarity, he did make a major contribution to the analysis of estrangement in modern society. He was enabled by his materialist theory of consciousness to locate the material determinants of the atomistic quality of bourgeois society in the structural properties of the capitalist mode of Production (Collins 113).

It is apparent that Marx reaches the point about the upper class and figures out their ideology practically. He uses the word "estrangement" as a reference of the disengagement, split, dislike and keeping away of the proletariat from the bourgeoisie. The working class feels boredom because of the extraction of their efforts; they work much and get less. Another word which sophisticatedly describes the merits of the bourgeoisie is "atomistic". This word goes deep into the frame of the bourgeoisie's philosophy and reaches the tiny part of it. The purpose of this elaboration is to show how the ideology is firmly settled in their minds. It is also clear that upper class adopts the materialistic ideas in their relationships with the lower class.

In an attempt to relate Mr. Gradgrind's behaviour and Marxism together. It is likely that the connection is valid. Mr. Gradgrind with his destructive and factual style, who deprives his own children and his students at school from freedom and confines them within his materialistic philosophy, may represent the bourgeoisie. Again the word "atomistic" may express Mr. Gradgrind's thoughts because he does not allow anybody to get away from his ideas. He extremely takes children and puts them in the farthest point of his philosophy that means he moves them from the traditional world and puts them in the materialistic world of his own. Going back to the second part of the society; Mr. Gradgrind's children in addition to the boys of the school represent the working class. It is very clear how they reject the materialistic theory and express their dislike and frustration.

Another victim of Mr. Gradgrind's philosophy is a child who is a circus performer and she is among the students of the school. After her father disappears from the circus, Mr. Gradgrind takes her home to take care of his children. Sissy is

different from other students as she is fond of nature and is inclined to dream. During a visit by a governmental inspector, Sissy says the following to the gentleman to express her fondness of flowers "If you please, sir, I am very fond of flowers "(Dickens 6). Here Sissy behaves naturally and spontaneously, as a child she thinks that she has the right to express her emotion and imagination. However, the response comes immediately by the inspector in full objection to what he hears from the girl. The inspector says "Aye, aye, aye" But you mustn't fancy," cried the gentleman, quite elated by coming so happily to this point –"That it, you are never to fancy" (Dickens 6). It is very apparent that the children are considerably deprived from performing their lives traditionally as should children do. Sissy expresses her love for flowers which are symbols of beauty, nature and every interesting aspect of life, but the inspector harshly objects to her notions. This behaviour of the gentleman reflects the range of abuse and exploitation imposed on children.

Sissy's suffering continues, Mr. McChoakumchild is not feeling convenient towards her, he tells Mr. Gradgrind about her and how she is not good at facts and does not respond to the philosophy of Mr. Gradgrind. This makes Mr. Gradgrind feel angry and tells Sissy that she must quit the school. This quotation explains the scene:

I cannot disguise from you ,Jupe, said Mr. Gradgrind, knitting his brow,  
That the result of your probation there has disappointed me ,has greatly  
Disappointed me .You have not acquired ,under Mr. and Mrs.  
McChoakumchild ,anything like the amount of exact knowledge which I  
looked for (Dickens 85).

At this point, Mr. Gradgrind reveals his brutality and ruthless aggressiveness towards the innocent child, simply because she is not able to remember dates and facts as he wants, he decides to fire her from school. Despite the fact that the school is already devoted to Mr. Gradgrind's doctrine and it brings up children in a factual style the scene shows Mr. Gradgrind's persistence to manipulate children. In a way of extension the argument above and attribute it to Marxist ideas, the next quotation which is taken from *Marxism and Politics*, Ralph Miliband writes: Neither Marx nor any of the classical Marxist writers had any illusion About the massive obstacles which the working class would have to Overcome on the way to acquiring this class-consciousness, and about Difficulties that there would be in breaking through the fog of what Gramsci called "common sense" of the epoch ( Miliband 41).

What is mentioned above contains worthy indications about the class conflict as Marx views them. The quotation implies that neither Marx nor any of his proponents have any doubt about the huge hurdles that lie ahead of the poor in their attempts to have redemption from the grip of the upper class. Moreover, Miliband in his adoption of Marxist doctrine in the relation of the path of the proletariat and how to go beyond the hardships that hinder them to reach the freedom. He uses the word 'fog' to refer to the ambiguities and unknown intentions of the bourgeoisie, or in other words and more accurately the undeclared aim of the bourgeoisie. That is to say, the upper class claims that they are at the side of the working class and support them through the employment in their factories or lands. However, the reality is not what they claim. Gramsci generalizes the doctrine of upper class indicating that it becomes an acceptable ethics within the specific period "the epoch".

In a way of connecting what is raised by Miliband and his view in harmony with Marx's belief and what has previously been discussed about Mr. Gradgrind's creed in his bringing up of the children. The two views may match each other, simply because Mr. Gradgrind with his untrue nature and unfaithfulness towards his students and even his own children represents the bourgeois. He is not honest in what he announces for the students, he tells the students something wrong about facts depriving them from natural life. The description of Mr. Gradgrind matches the characteristics of bourgeoisie as being dishonorable and ambiguous, because they do not declare their real purpose in public. Again the phrase "the massive obstacles" may be found in Mr. Gradgrind's character because he prevents children from imagination and grow up spontaneously." the fog "might have something to do with his persona ,the reason behind this is that he is not sincere at all, he does not disclose his genuine object. Going back to "the massive obstacles "this phrase is hugely expressive, it shows the well-established belief that Mr. Gradgrind is trying to insert into the minds of the students. This is because he implants his tenet in the students' mind at the early age and this will grow up with them spiritually and then it would be hard to change such thoughts.

From what is posed, Marxism and orientations of the school have a lot in common; they share many characteristics and traits, so the whole scene may be applicable to Marx's theory.

Another example of mistreatment to which the workers are subjected is that the factory owners treat the workers violently. Workers feel humiliated. The following quotation reveals to some extent the sense of frustration and the awareness

of the lower class that they are not guilty to be born as poor. Stephen Blackpool speaks to Mr. Boundereby as follows:

Look how we live ,an'wheer we live,an'in what numbers,an by what Chances ,an'wi what sameness;and look how the mills is awlus a-goin' And how they never work us no nigher to onny.Dis'ant object-ceptin Awlus Death.Look how you considers of us ,and writes of us ,and talk Of us,and goes up wi' yor deputatios to secretaries o'State'about us ,and how yo are awlus right, and we are awlus wrong,and never had'n no reason in us sin ever we were born.[...]tell a man'tis not a muddle?(Dickens140)

The dialogue between Stephen and Mr. Bounderby functions on many levels to depict the whole situation in which workers live. First the use of broken and ill-structured language is to show the essential trait of the poor which is the lack of education that is because of the upper class domination seizing all resources and not giving the chance to receive a better education. The second level, Stephen talks about the miserable conditions in which they live. In the factory they work for long time, but they receive little. Another part which seems to be very accurate and expressive in the portrayal of the fact that the upper class always see themselves on the right path, while their views on the workers are always on the wrong track" yo are awlus right" "we are alwus wrong"(Dickens 140) . This displays the arrogance and tyranny of the bourgeoisie

The phrase 'dis'ant object' symbolizes the hope of salvation for the oppressed class, but it seems beyond horizons at least at the time of Stephen's speech. Despite his lack of education Stephen is able to communicate with his master

in delivering his purpose." Muddle" or the turmoil in which the whole community lives, what is meant by turmoil is the injustice in which the society lives so the upper class allow themselves to exploit the working class and the poor are keeping silent for the suffering and humiliation imposed by upper class. Therefore, it is difficult to determine whom to be blamed or assumed responsible, is it the greed of the ruling class or the silence of the proletariat.

Connecting Marxism and how Marx sees the relationship between the struggling classes, the explanation comes from Hugh Collins in his book *Marxism and Law*. "The theory of alienation [...] this fundamental assumption is evidenced by Marx's view that alienated style of work entails the worst form of degradation. [...] In his early works Marx assumes that the essence of man is based upon Search for self-affirmation". (Collins117).

Marx diagnoses the problem of the working class through his theory of alienation which shows the relation between the worker and what he produces. The production of the proletariat is under the control of the bourgeoisie, so the worker is completely deprived from his production he has only to produce the commodity and his role is over at this stage. The worker cannot make use of his production, he should always stay away from what he produces, and this is what is meant by alienation. Marx believes that such styles lead to the worst damage on society "worst form of degradation "(117), the reason that lies in this assumption is that many workers are exerting their efforts to produce as much as they can, but the beneficiary is the master of the work. In other words, the majority of people are working hard, and the very little minority will make use of this production. This injustice in

distributing the outcome may lead to the poverty that hits the wide range of society and as Marx claims the result will be "degradation".

Indeed, Marx is absolutely right in his assessment of the situation, because starving people have no choice else either to die or to transform themselves into criminal. Marx probably goes beyond this limit and he may warn the ruling class and government and reminds the working class from a hazardous chaos when things become upside down and out of control. The last prominent idea in this quotation is the focus of the self-identity; the lower class feels their lost identity as a result of the oppression imposed by their bosses. Marx feels the pains and agonies of the poor. Marx thinks that man should not lose hope in life, and ought to persist on his or her looking for independence or as Marx calls it self-affirmation. Furthermore, Marx is likely to point out that human beings without freedom and dignity are no longer human in the eyes of the whole world. Marx addresses both the bourgeoisie and the proletariat implying that when the bourgeoisie enslave the proletariat they make horrible mistake and at the same time the silence of the proletariat for this humiliation is another mistake. The only solution comes through the social justice by removing the capitalism.

Going back to the speech of Stephen Blackpool in which he says to Mr. Bounderby and link the two together in terms of ideas. It is evident that they are similar in the content. That is Marxism which may be found in Stephen's notions about relations of working class with the factory owners. Stephen is a model of the poor who is inquiring about the way he lives under the miserable conditions, where the factory owner does not feel Stephen's suffering. The phrase "yo are awlusright" and how we are awlus wrong"(Dickens 140) may be interpreted as if Stephen says

that he has no identity as compared to Mr. Bounderby. This agrees with what Marx argues about "self-affirmation "it means Stephen is looking for reclamation from slavery and perhaps it comes through rebellion. On the other hand, Mr. Bounderby with his oppressive style represents the bourgeoisie, the word "degradation "by Marx is possibly related to the behaviour of Mr. Bounderby as he exploits his workers and seizes their production. This results in very negative reactions by the workers that may affect civil co-existence.

After he explains the involvements into Utilitarianism, Dickens approves the collapse of such ideology and in the beginning of *Hard Times* he gives a hint about its failure through Sissy. Mr. Gradgrind loses his own children and they become victims of his restricted view of life. Tom, who is deprived of imagination and joy, turns into a very corrupted person, he becomes dissipated and hypocritical. He is fond of gambling and he steals Bounderby's bank. The following quotation shows the effect of his father's educational system:

It was very remarkable that a young gentleman who had been brought Up under one continuous system of unnatural restrain should be a hypocrite But it was certainly the case with Tom. It was very strange that a young Gentleman who had never been left to his own guidance for five Consecutive minutes should be incapable at last of governing himself but so it was with Tom. (Dickens124).

As John R. Harrison, mentions "Gradgrind embodies the educational and philosophical framework of the Coketwon" (120). Harrison summarizes Tom's attitude and how his father's system affects him. Tom is not able to control himself

because of his father's thoughts. As is stated in the quotation "had never been left to his own guidance" it explains this harshness of the educational system and how it makes Tom immoral and insincere. Tom's failure in his life approves the failure and collapse of Mr. Gradgrind's philosophy which aims at manipulating and exploiting his students.

The second example of Mr. Gradgrind's failure is his own daughter Loisa. She is brought up according to her father's ideology. This bringing up makes her lose the ability to communicate with her surroundings. Furthermore, she loses her own power of imagination, emotions, and thoughts. She agrees to get married to Mr. Bounderby just to satisfy her father; despite she does not love him. However, her marriage is a failure as her father's doctrine fails. The following quotation explains Loisa's agony through her experience when she is forced to follow up factual and materialistic thoughts.

How could you give me life, and take from me all the inappreciable things that raise it from the state of conscious death? Where are the graces of my Soul? Where are sentiments of my heart? What here you done, oh father, what have you done, with the garden that should have bloomed once, In this great wilderness here? (Dickens 201).

Loisa details her problem and figures it out that her father takes her life and deprives her of her right to feel like an ordinary girl. She confesses that she is spiritually destroyed as a result of the very confined educational system of her father. Loisa uses two amazing words to convey her deprivation and ordeal "garden" "wilderness". She symbolizes herself with a garden that needs to grow up and

become green and full of flowers. However, "wilderness" refers to her father's school and his doctrine where no plants can grow up because it is barren and there is no chance for life in such a world. The failure of Loisa is the failure of her father's ideology.

The final and the most evident example about the uselessness of factual thoughts is Mr. Gradgrind who himself finds this ideology. The fall down of the founder of any theory or the collapse of the top of any establishment whether it is intellectual or political means the falseness and emptiness of such ideology or enterprise. The decline of Mr. Gradgrind means the hollowness of his doctrine. The following quotation illustrates how Mr. Gradgrind loses his capacity to communicate with his own daughter and is unable to comprehend and he follows superficial formalities.

Removing her eyes from him, she sat so long looking silently toward the town that he said at length: 'Are you consulting the chimneys of the Coketown works, Loisa? "There seems to be nothing there but languid and monotonous smoke" .Yet when the night comes, Fire bursts out Father ".she answered, turning quickly. "Of course I know that, Loisa. I do not see the application of the remark. "To do him justice he did not, at all. (Dickens 93).

The conversation between Loisa and her father elaborates the attitude of her father and how he is considerably separated from her spiritually. Her father does not recognize what his daughter is talking about; she is trying to express her inner emotions and what lies in her heart. However, her father understands her remarks in

relation with his own factual comprehension of things. Mr. Gradgrind with his misunderstanding the crisis of his daughter and his total blindness and unawareness of conceiving the sense of Loisa, declares the rigidity and senselessness of his intellectual school and sentences it to death.

Reaching the end of the alleged useful philosophy and to move to its uselessness in accordance with Marxist belief Hugh Collins clarifies:

What were the material determinants for collapse of capitalism according To Marx? He recognizes that capitalism permitted a greater development of the forces of production than any previous mode of production and that Accounted for the success of the bourgeoisie in overthrowing the fetters of feudalism for all time. Capitalism itself, however, suffers from the problem that it cannot continue to exploit as fully as possible the available technologies and natural resources (Collins 101).

Marx states that nothing can last forever, especially when it is premised on weak base and its core is unfair. The Capitalism defeats the Feudalism by toppling its bonds. At the same time, capitalism faces many threats, one of them is the huge growth of production, of course, and this growth means increasing the numbers of workers. Such explosion in working class means the enlargement of exploitation for more natural resources and technologies. That matter will make it hard for the bourgeoisie to keep control over massive population, wide lands and technologies. This expansion would weaken the upper class and give the chance for the proletariat

to break 'fetters' or chains or in other words, bourgeoisie's bonds that curb the poor and get their redemption from slavery.

Keeping the concept of downfall in discussion, and attributes it to the two who come under its effect, first Mr. Gradgrind and his philosophy of rationalism and the second one is the bourgeoisie with their conception of exploitation, specifically bourgeoisie and Mr. Grandrind are likely to fall in the same way because they follow the same ideology. The two sides may match each other in sharing the same ideas. On the first hand, Mr. Gradgrind faces his failure in his educational system and all he brings up and used to control them, they break the barriers and free themselves. The models for that are Loisa, Tom, Sissy and even Mr. Gradgrind fails to catch up with his own mind. Mr. Gradgrind represents the bourgeoisie. On the other hand, Tom, Loisa, Sissy and students of the school with their rejection and rebellion against Mr. Gradgrind stand for the working class or the proletariat. Very briefly, the bourgeoisie and Mr. Gradgrind's collapse is due to their injustice.

In conclusion, *Hard Times*, in its great part is a fundamental critique of the rationalism or Utilitarianism that dominates over the Industrial Revolution in Victorian England. It also highlights the suffering of the working class in general. *Hard Times* presents a model of a man, Mr. Gradgrind, who imposes his own tough beliefs on innocent children in his school where he deprives them of feeling joy or expressing their emotions. He confines that life is only a factual thing no more no less. His purpose is to raise a generation that is completely subservient to his commands so that he may exploit them. With running out of time deficiencies and foibles of his ideas begin to come into light, his own children in addition to the others feel frustrated about the way they are brought up. All his followers realize the barren

concept of such ideology. As a result, they fail in their lives. Towards the end Mr. Gradgrind is aware of his failure. The Marxist ideas match the main themes in *Hard Times*, and applying Marx's doctrine to it sounds reasonable.



## CONCLUSION

Marxist approach to child labor in *Oliver Twist*, *David Copperfield* and *Hard Times* is highlighted in this study. As is known Marx creates his theory about class conflict. Marx and Engels develop an ideology in the mid-19<sup>th</sup> century. The theory consists of three major parts, the philosophical anthropology, the theory of history, and the economic and political program. In general, Marx sees the society as two parts, the bourgeoisie and proletariat. Marx's ideology gives a very accurate image of the exploitation and abuse practiced by the upper class against the poor people. Marx thinks that the upper class is extracting all kinds of productions that the working class produces. Marx believes that the only way to have social justice depends on toppling capitalism. He openly calls for a revolution to reach redemption and achieve social justice. According to Marx, capitalism represented by bourgeoisie seizes all resources of productions whether it is natural or industrial. The proletariat suffers for a long time under the oppressors of the upper class. The workers feel alienated because they do not have control over what they produce. Surplus is the difference between the amount of money each worker receives and the price in which his production is sold. Marx has a true view of society, he argues that nothing is continuous and everything is changeable. According to this idea, Feudalism is defeated by capitalism by shattering or smashing its bonds. The same fate would happen to capitalism and it will be brought into fall down. The collapse is achieved by breaking its roots and shatters its bonds or fetters as Marx names them, this action may be achieved by the revolution of proletariat. Many aspects of Marxism are applied to the three works of Dickens that are mentioned in advance, the connection between Marxism and Dickens's works is clear and evident.

In *Oliver Twist*, Dickens presents moral condemnation for the Poor Law of 1834. During the Victorian era, workers live in miserable conditions. The poor families that are not able to support themselves go to the workhouse to find shelter and food to avoid starving. On the contrary, the workhouse, instead of providing shelter and service for the needy, changes into a prison. At the time when Dickens writes *Oliver Twist* children are forced to work for long hours to support their families, and the main reason for this is poverty. The two jobs children are practicing at their early ages are prostitution for girls and pocket picking for boys. In the workhouse, the mistreatment of boys inside the workhouse is obvious through Mr. Bumble and other officials. They give the boys a very little food just to keep them alive.

The insult and exploitation of children are evident in *Oliver Twist*, Oliver himself suffers much during his childhood, and he is punished and abused for asking for more food. An example of prostitution, Nancy is a victim of poverty and she is exploited by Fagin's gang to rob people and works as a prostitute in streets of London. If Nancy receive the care and finds the shelter, she may be in a better situation and be a moral girl, but and she is neglected by community and government the matter that forces her to slide into a shameful job. Concerning the pocket picking Oliver himself is an example of this criminal activity when he is trained how to pick pocket in Fagin's gang, despite the fact that he fails in this task.

*David Copperfield* focuses on many social issues. The most important themes may be listed as follows: the child labour and abuse in factory. Another notable idea is the class distinction and how it determines the behavior and destiny of people, and the vivid model is the quarrel between Mr. Mell and Steerforth. *David*

*Copperfield* in its great part is a reflection of the biography of Dickens himself when he is apprenticed in a factory. The depiction of suffering and abuse in *David Copperfield* might be accurate and originally expressive because Dickens has been through such horrible experience when he was a child. The ordeals of innocent children are present in *David Copperfield*. The punishment that David receives from his stepfather shows the brutish behaviours of human beings against their counterparts. In a way of generalization, Dickens sheds light on the fallouts of the Industrial Revolution and how it affects the whole England. He also focuses on the cheap labor whose greater losers are children. Dickens implies a criticism of governmental institutions for not protecting the poor. In spite of the bleak and gloomy atmosphere that overwhelms David's life at the beginning, Dickens gives hope for those who are struggling and toiling to get their respectable position in society. For instance, David achieves success after his suffering and appalling conditions. Eventually, human tendency to exploit and insult the inferior might cause pain for sufferers, but the suffering would definitely come to an end and the offended people would have their freedom.

In *Hard Times*, Dickens presents a critique of a relatively new concept of exploitation which prepares the people mentally to follow up abstract thoughts. This new doctrine is Utilitarianism which absolutely depends on material and factual understanding of life. At the time of Industrial Revolution, Utilitarianism or rationalism is prevailing in the economic scene. The main dilemma of Utilitarianism is that it makes the individual achieve his target and abandon the public. Dickens uses a romantic technique or perception to approve the negative aspects of Utilitarianism,

when Loisa agrees to marry Mr. Bounderby under the effect of her father, where he adopts reason to choose her husband. After marriage, Loisa leads a terrible life with her husband the implication is the failure of her marriage. She realizes that depending on reason gives evidence about the falseness of her father's philosophy. Dickens creates this model to argue that Utilitarianism has no fertile ground to grow up. What is remarkable is the deep frustration the working class feels towards their masters. The working class gets out of their silence and speaks openly in the face of their exploiters. Stephen Blackpool, tells his master about the humiliation they feel under the disgusting conditions. Workers go further and organize unions to revolt against oppression. *Hard Times*, assumes that upper class is inclined to insult and exploit the poor by imposing their ideology on them to achieve their interests. However, at the end of the day, things are not fixed and social justice will prevail in the social scene. The Marxist perspective flows in one direction along with events of *Hard Times* concerning child labour and humiliation. All in all, in *Hard Times*, Dickens depicts the severity of the masters of works in factory and stiffness of Mr.Creakle towards the school's students. Mr. Creakle and Mr. Gradgrind show their arrogance and exploitation of all people under their control depriving them from any chance of feeling like human beings. Mr.Creakle and Mr. Gradgrind impose and insert their thoughts on the helpless people. Mr. Creakle and Mr. Gradgrind mistreat the powerless people who are under their commands, but this pressure comes to an end when the poor and powerless people revolt against the injustice. Mr. Creakle's philosophy collapses, and workers in Mr. Gradgrind's factory prepare a union to revolt against him. What is argued in the previous lines comes in harmony with Marxism, because Marx believes that humiliation and exploitation must be finished

by the working class. Towards the end of the thesis, the three novels that are highlighted in accordance with Marxist perspective have a lot in common. However, some themes may be found in one novel, but may be not found in the other. For instance, the conditions in the workhouse in *Oliver Twist* are unique in their bleak atmosphere, yet the suffering and abuse are the same in terms of humanity. Another *idea* which is available in *David Copperfield*, this idea is caning and whipping the students in the school, in this case the theme of humiliation is the same, but the way of carrying it out is different. In *Hard Times*, a new ideology is implemented by Mr. Gradgrind which prepares children mentally to behave according to Utilitarianism. The new ideology might not be seen in the other two novels. The three novels show the same core of human abuse and exploitation, but in various ways. The analysis of these three novels is considerably suitable for Marxism and does not contradict with Marxist approach.



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