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**DEPICTING THE PILLARS OF MARXISM IN  
CHARLES DICKENS' *A CHRISTMAS CAROL***

DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF  
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## **Dedication**

We would like to dedicate this modest work to our parents, our brothers, and sisters for their love, encouragement and unbreakable faith in us.

We owe huge thanks for the lovely, Fairouz Hamidouche, the miss with the most beautiful soul in the world for her help and endless generosity.

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## **Abstract**

Our study tries to discuss the Marxist theory and its elements within the Victorian society using the novel *A Christmas Carol* by Charles Dickens as powerful evidence to depict the ideals of Marxism. The novella is a mirror to the Victorian society in its class-based morality and the neglect of the lower members due to the corrupt and self-based ethicality. Therefore, this research tends to balance between the speculation of Marxism and those of the novel and its writer. In this scope, the research is divided into two chapters: the first represents the theory of Marxism and the second inspects the novel according to the theory.

**Key words:** Marxism, social division, neglect, self-based, Victorian era, Communism.

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## General introduction

Literature is an art which enables both the writers and the readers to create new perceptions of the world as a whole. In fact, literature mirrors societies since it has a striking ability to provoke radical changes in economic, social, and political systems; it molded and still molds the shape of great civilizations. The Victorian society serves as a vivid emblem of what the power of pen can evoke and Charles Dickens, known to be the social commentator, played an incandescent role among the crucial transformations in the society of his time.

Victorian society 1820-1914 marked Britain as the most powerful empire in the world with a growing number of people to vote, a huge parliament and economy, in addition to its rich culture and art; however the separation of social classes troubled the social peace and prosperity. The Victorian society was organized hierarchically including the upper class, the middle class, and the lower class; the people who happen to be in the upper class did not perform manual labor instead they were landowners and hired the lower class to do the work on their behalf. The expansion of the middle class was due to the rapid growth of economy and cities, they were also called the 'BOURGEOISIE' consisting of those who had skill jobs to maintain their families such as trade and shop keeping. Lastly, the working class which represents the laborers who worked in unsanitary and brutal conditions: they did not have access to clean water, food, education for their children, or even proper clothing; this social separation affected severely young children, orphans, and women. Orphans relied on donations to survive and the unskilled women were forced to prostitution in order to make a living.

*A Christmas Carol* is widely considered one of Dickens' masterpieces; the novella was published in London in 1843. Inspired by the ghastly conditions in which the Victorian residents especially children lived and worked; Dickens with his literary genius strongly campaigned for children's rights, education and other social forms (Wikipedia Free Encyclopedia).

Dickens the social reformer and the critical socialist was a strong critic of Imperialism. This position was developed as a result of his experiences as a reporter for the *Mirror Of Parliament* and he stood at the front of this national which paved the way to modern democracy, consequently, this view of Imperialism was completely altered and the solemn cause he fought for was to give voice to the voiceless and establish a doctrine of a unified justice.

Appalled by the atrocities and abuses committed on the poor class or ‘the paupers’ as he called them and the imperial ideology of the poor becoming poorer in a system that turned children into crimes and illegal practices. Dickens publically declared that his book *A Christmas Carol* would be a sledge hammer blow on the poor man’s child. He later wrote a letter where he said that “they were ever tugging at his coat sleeve, as if impatient for him to get back to his desk and continue the story of their lives”; with full consciousness and conviction on being on the right path politically and socially he steadily finished the book in six weeks.

The present investigation will be bearing the title of “Depicting the Pillars of Marxism in Charles Dickens’ Novella *A Christmas Carol*”. The chief aim of this dissertation, hence, is to understand and analyze the notion of Marxism which is to our opinion the trigger and heart of the writer’s novella.

Based on historical facts and amid the Victorian hardships and social divisions, London became a capital for poverty, culprits, and abuse. *A Christmas Carol* was inspired thoroughly from the writer’s experiences, principles, along with his innate opinions of humanity and social equality. Through the story of the greedy misanthropic Ebenezer Scrooge and his adventures with the three ghostly apparitions of the past, present, and future who witnessed a canning change of nature and unexpected softening of heart, Dickens longed to shed light on the misery of London’s citizens and to make an eloquent statement that life is too short to be wasted and that happiness does not require money and donations as Scrooge lived lonely and miserable unlike the Cratchits who celebrated life itself and kept the spirit of Christmas through illness, debt, and extreme poverty.

Paul Freeman, in his *An Optometric Christmas Carol*, made a description of *A Christmas Carol* as a masterpiece and a successful satire of imperialism written in irony and detachment and who insisted on learning through the past mistakes “being able to see into the future to witness the results of our actions as Ebenezer Scrooge was able to do”. Thus the novella is with no doubt an anticommunist book criticizing the communist practices in the Victorian era and demonstrating the oppression that followed the industrial revolution mainly the rigid attitudes towards the poor and the indifferences towards children and humanity. There are also many writers and researchers who were fascinated by the book and investigated it. For instance, Anthony Brewer has conducted a survey entitled *Marxist Theories Of Imperialism*, in which he examined the various accounts by which the world economy has been put forward

in the Marxist traditions. The latter joined Dickens in his anti-imperialist views and against the social hierarchy through literature which was framed within a socio-historical context making it inseparable from history and society. This critical survey emphasized on what happened in England during the 19<sup>th</sup> century such as the burst of economy worldwide and its close integration in addition to the break of the industrial centers benefiting all the main lines of production. The article highlighted the role of Karl Marx in providing a kind of platform to writers and how they incorporated his theories exclusively in their writings “Marxist writers have drawn on various elements of Marx’s theory in their work on imperialism, they have not, in general based the analysis on imperialism on Marx’s writings and colonies.”(p25). A Website article writer, for his part, demonstrated Dickens’ attitudes towards this corrupt establishment and who targeted the political economists who, in their turn, described human behaviors as if governed by natural laws. Keith Romer Byline, the website writer, stated that “A *Christmas Carol* takes place during the industrial revolution, the story is deeply preoccupied with questions of wealth and poverty and then with a brand new social science that purported to be able to answer those questions political economy; economics.” According to the article the reason behind imperialism or labor exploitation is the traditional values that guided the oppressed to their radicalism “Marx and Engels did not have the same reason to doubt the intrinsic radicalism of the working class in capitalist society which history has given us, their analyses were shaped by attention to what once seemed possible, Capitalists and more broadly industrial society get off to many directions during the period of the industrial revolution.”(p06).

The second and last chapter is dedicated to Marxism in *A Christmas Carol*. In the first part, we shall tackle the Marxist theory in which it provided the heart of Charles Dickens works, specifically in *A Christmas Carol*. Then we shall produce a Marxist analysis and reading of the novel relying on the theories of Karl Marx in order to answer our thesis questions that is how imperialism affected drastically the Victorian society and how Charles Dickens himself was a believer of the ideologies introduced by Marxism; hence this reading will lift the veil on some “discrete” truths in the novel and show how the ideals of imperialism deviated from their original purposes to serve the needs of the wealthy and ignored those of the misfortunate initiating the rise of Marxism.

In the conclusion, we will show how the text and context in Dickens’ novel complete each other. We shall also demonstrate the success of the writer in revealing the anguish of imperialism besought on the poor and the need of adopting the Marxist principles in the

Victorian society. This will justify our use of the qualitative research by which we solely rely on the primary and the secondary sources for the data collection process; thus the use of *A Christmas Carol* as a primary source and the use of journal articles, books, websites... as secondary sources.

# **Chapter one**

## **General view about Marxism**

## **Chapter one**

### **Introduction**

The British society during the reign of Queen Victoria (1832-1901), hence the name Victorian age, was marked by a crucial development covering all the fields of human progress encouraging a hierarchical division of societies and patriarchal domination. This caused a somewhat malfunction and disorder under the seemingly calm image of the said era. Many writers and critics found this period the perfect surface to express their concerns and visions for a better society especially for the working class. So, in this chapter we will tackle these aggravated circumstances that led to a social chaos by reference to the works produced in this period and that serves as a strong reflection of the social affairs in the Victorian society and that roots from the Marxist theory.

## **1.1 Definition of Marxism**

### **As a philosophical ideology**

Marxism is an entire theory of history, a sociopolitical and economic theory developed by two German philosophers, Karl Marx and Frederick Engels, in the 19<sup>th</sup> century. The theory is based on the development of societies and class relations, in simple terms; it rejects the development of capitalism that gave birth to class struggle.

The theory emphasizes on materialism, the core idea was the division of the world into classes, the poor and the rich capitalist who grows to become richer by the exploitation of the workers, hence it analyzes the effects of capitalism on labor, means of production which went to favor of the birth of communism.

As stated by Karl Marx in the Communist Manifesto “the history of all hitherto existing society is the history of class struggles.”(p.2)

Karl Marx developed his Thoughts of Marxism over the years and changed his perspective on what the focal points of his ideas must be.

Marx thoughts holds ambiguities that permit a wide range of interpretations, in addition to that the social economic conditions within which Marx formulated his ideas brought a radical change throughout the century.

Karl Marx developed the theory of Marxism focusing on the critique and analysis of European Capitalism in the early ninetieth century, furthermore; social conditions found in Europe do necessarily reflect conditions found in other parts of the world

Karl Marx created the Bourgeois world to bring out the idea of humanism fed by the enlightenment of right and reason .The Marxist vision of the separated classes and human beings, made them working and living in harmony “the remarkable power of that ideology o move men and women derived from its promise of a radical transformation of human existence” the Communist Manifesto 1848(p.2).

Thanks to the philosophy of Marxism that brought rationalism and romanticism, it brought did an evolution which led to the invention of the proletariat as a singularly rational but romantically gathered individual historical actor.

## 1.2 The History of Marxism

Marxism is represented to free mankind from its several chains. Marxism is a reaction to the industrial revolution, According to Karl Marx, industrialization centralized society into the Bourgeoisie (the people who possesses the means of production, the land and the factories) and the much larger proletariat) the working class perform the hard labor in exchange for merely a modest living that uncharged the owners of the means of production necessary to extract a bit from the means of production.

As Marxism stated industrialization process a logical development of feudal economic systems that required the progression of capitalism, it is also seen certainly as a mode of the evolution of communism and socialism.

Marxist theory is decided by the material conditions, it is made to satisfy the people's basic needs, for example, to feed their families and offer clothes to each one.

Briefly Marx and Engels identified five successive stages of the evolution of these material conditions in Western Europe.

### First stage

**Primitive communism:** it combines the hunter gatherer societies in which there are many individual; however; there is no private property in the Marxist sense of the term.

The means of existence as food, and clothes Most be shared commonly in different ways. This stage started by the dawn of humanity and ends with the development of private property such as the rising of the city states.

### Second stage

**Slave society:** it is known as the begging of class society where private property appears. the slave owing class, own the slaves and the land, that are considered as the way of life and wealth of production, the majority of people have no property and almost nothing, those were the slave who work for money, the majority were women, they were obliged to be prostitutes during that era.

The slave society collapsed because of the problem in conquering more slaves in order to maintain the huge empire that could exist.

### Third stage

**Feudalism:** the period provides kings and several social classes, lords, serfs more than slaves, the emergence of the merchant class which developed and led to the appearance of the rich, or the capitalist class within the feudal society; the lords referred to accept the technologies brought during that time in contrary to the capitalists who encouraged it.

According to Marxism the heart of the conflict is between the slaves and masters in other words; workers against their masters, Among the ideas of Marxism: Class Struggle.

### 1.3 Class Struggle

also known as Class Conflict or class warfare, it is a social class conflicts that decline the political and economic tensions between the upper class and the poor class, in fact it was all about satisfying the rich needs .on the other hand class struggles happens whenever the bourgeoisie pay the poor workers to make things for them to sell .

As maintained by History of industrial revolution, a great majority of the common people of Britain protested against and resisted the social economic and political changes which deprived them of their traditional way of living.

The concept of class has been given a transcendental theoretical importance, the values for which ordinary people have struggled and the communities which have given shape to their collective activities had been either excluded from or devalued in the theoretical discourse of the Marxists, for the class consciousness has come to be an overwhelming value it plays such a critical role on the world-historical stage that it could hardly be left to the common mass of people who in any case would develop it intellectually. the result of this has been radically to devalue any study of what people who want or have historically sought and only slightly less to devalue any study of how people are knit to each other in social relations and what they have ben sociologically able to do.

A society goes through six stages primitive communism, slave society, feudalism, capitalism, socialism and finally global stateless communism.

Class struggles became one of the big themes of sociology in its social classification from low to high in all over the world, people associated poverty as: bad education, poor living and lack of power conditions, and standing on a leading imaginary power, however the other class category is providing luxury conditions of way living and power.

According to Karl Marx, The question of Class Struggle is firstly a group of class people having similar relations with the means of production, in the way of production. There was a struggle between slaves and master's people having conquered food started enslaving those who hadn't, slaves started demanding to work on independent fields, however in the Feudal stage of society, it was a struggle between Feudal Lords and Masters, Serfs cultivated the land and feudal Lords used to exploit them by accumulating their production, thus Serfs weren't able to meet their subsistence and they started to ask for protection for their assemble .

The Capitalist stage of society was marked by the struggle between workers and Capitalists controlled both the superstructure and base pauperization because of low wages, polarization of classes' and factors increased the level of exploitation, workers organized and write for the revolutionary action.

Marx represents various social classes and believed that the identity of a social class is derived from its relationship to the means of production.

The Capitalist society includes the Proletariat and the Bourgeoisie.

The Proletariat: are those individuals who sell their powers because of the fact that the worker's labor power generates an added value greater than the worker's salary. On the other hand Karl Marx defines it as a class which has nothing to lose but chains, it is exploited by the Bourgeoisie in the capitalist system, simply it is the class who has nothing; however; labor and who has to sell it to the bourgeoisie in order to survive.

Proletarians are exploited more than ancient slaves; slaves have a master who has to take care of them.

Slaves can be sold only one time, on contrary to the Proletarians have to sell their labor in order to survive every single day, and they always have a risk to lose but chains, so how come this class destroy Capitalism ?.

Bourgeoisie postpones it with its degenerated culture, mass, media and thoughts which are planted into socialist ideology by the Bourgeois ideologues and revisionist politicians but when the day comes, Proletariat will be the class who will destroy capitalism, proletariat will destroy the system of exploitation and liberate not just itself but whole Humanity, Proletariat is a revolutionary, international and laborer class, and I want to conclude this with a quotation of Karl Marx "Workers of the world Unite". The Communist Manifesto 1848 (chapter4).

The Bourgeoisie: the owners of the means of production and buy the workers power from the Proletariat, who are given in return a salary which exploits the Bourgeoisie may be further subdivided into the very wealthy bourgeoisie and the petit bourgeoisie, who are those who employ laborer, but maybe small proprietors, land, holding peasants or trade workers, Marx predicted that the petit Bourgeoisie would eventually be destroyed by the constant reinvention of the means of production and the result of this would be the forced movement of the vast majority of the petit bourgeoisie of the Proletariat.

Marx also identified various other classes such as the:

The lumpenproletariat: criminals, vagabonds, beggars, and so on people that have no stake in the economic system and will sell themselves to the highest bidder.

The landlords: as a class of people that were historically important of which several still retain serve of their wealth and power.

The peasantry and the farmers, this class he saw as disorganized and incapable of carrying out change, he also believed that this class would disappear with most becoming landowners, it has reduced family relation to money relation, it has given a cosmopolitan of every country.

The bourgeoisie cannot exist without revolutionizing production in capitalism for instance to grow or to die, or grow or be replaced by people who do grow.

According to the article "*An Introduction to Karl Marx Class Consciousness and Class Struggle*1986", Marx never provided an exact definition of class, it is a question of reconstructing a definition from his writings by taking an account of what groups he refers to

as classes, what groups explicitly says are not classes, and what purpose the concept is to serve in his wider theory, in particular, his view that classes are the basic units in social conflict requires a definition that yields a small determinate, and no inconsistent number of classes.

Classes cannot be represented as an arbitrary cut off elements on constant scale: they exist and introduced as organized interest groups not just as constructs in the eye of the observer, nonetheless; class cannot be reduced to a dichotomous opposition between the haves and the have not, or the exploited, thus it is essential to Marx's approach that the number of classes, though small must be greater than two, because otherwise there would be no room for the class alliance that play an important role in his theory of class struggle. *An introduction to Karl Marx class consciousness and class struggle* 1986 (p.123-124).

As maintained by the article, there were several forms of class struggle which report the conflicts between classes, focusing on domination and exploitation. The arena of class struggle is a part of the political system and the economy, it states the conflicts in relation to production; in addition to, the question of wage increasing, for Karl Marx the main form of class struggle was the conflict between the small and the large landowners between different groups of freemen, as a result, it is not a matter of slavery.

Marx analyzed the mid-nineteenth century class struggle, in England, France and Germany, it is based on a supposition of a class in a triangle shape of class constellation, and the industrial capitalists exploited the laborer and another face called landowners, financial capitalist, or government officials, hence the major factor of class struggle is made by the processor of the third factor strength.

The capitalists are taking the workers, and the authority of production which made the laborers ask for higher wages to provide better conditions of their lives and future.

In the mid ninetieth century class struggle was summarized by the achievement of the capitalist system it tends to go beyond the interests of the oppressed category of people who suffered and underwent the capitalist exploitation. Among the victims; women who were obliged to prostitute, others were totally forbidden to work, instead they had to grow their children and fid their husbands, hence they defeated their political, social and economic rights, children were forced to work in factories and mines under poor conditions to help their families who also suffer from poverty.

A group of workers were taken off their jobs, others worked for long hours in the day with tiny wages that never satisfy their needs, it allows them to survive to make efforts for the next day, Thanks to Marxism that many movement were appeared such as the feminist movement to claim their rights and fight all kind of discrimination, in addition to the laborer movement on account of the members of the socialist party.

Through Marx and Engels lens; class struggle was described as an antagonism between two social classes the rich and poor, these two philosophers wanted to convey a

single message which shows it is only through Marxism that the Victorian society and even the whole world will change to the finest.

To sum up in class struggle all the themes are about the matter of the upper and the lower community of people who had to struggle against their government to survive and ask them to rise their standard of living in order to improve their living conditions, this conflict will be steady because of the set interest of different groups.

## **1.4 Class Consciousness**

The concept of class consciousness has occupied thinkers for almost two centuries from the end of the 18<sup>th</sup> century till the beginning of the 19<sup>th</sup> century. It is another political theory of Karl Marx which is defined as a term that allude to awareness, in other words, it refers to understanding the member of a social or economic class, this why it was called class consciousness (Encyclopedia).

According the book individual and social consciousness emerged, as had interrelated relation in a didactical and it is criticized within the communist movement. The role of class consciousness in history is on the belief that all people are agreed about one basic proposition, that social classes, class conflict and class consciousness.

An article that aims to find frameworks for the sake of comprehending the real meaning of class consciousness as a process that surrounded the individual and social group dimensions (p.1-2).

It is said that the class consciousness operates as one of the central categories matching between alienation and emancipation .a theoretical conceptual of Marx and Engels system aimed at understanding the historical development of capitalist social relations.

According to Marx there are historical conditions necessary for the emergence of class consciousness, for oneself, the first of these precisely is the existence in them of class classes opposed to capital, it is principally determinant for class consciousness.

“The liberation of each single individual will be accomplished in the measure in which history becomes transformed into world history. From the above it is clear that the real intellectual wealth of the individual depends entirely on the wealth of his real connections. Only then will the separate individuals be liberated from the various national and local barriers, be brought into practical connection with the material and intellectual production of the whole world and be put in a position to acquire the capacity to enjoy this all-sided production of the whole earth (the creations of man). All-round dependence, this natural form of the world historical co-operation of individuals, will be transformed by this communist revolution into the control and conscious mastery of these powers, which, born of the action of men on one another, have till now overawed and governed men as powers completely alien to them. (Marx and Engels, 1845, 2014, p.29).

This statement of Marx and Engels shows the way that we could understand the real message of class consciousness.

According to sociology class consciousness is not only defined in an economical term but also in a socio psychological terms. In other words a class was defined not only as a group

of people who share a certain economic characteristics, due to certain circumstances, they were transformed to a group of people who are aware of the fact that they are a class, a collective with interest.

As Marx said “under certain circumstances a class maybe conscious of itself “then its transformed from class itself into a class for itself.

It is all about if they do share a sense of solidarity .the 20<sup>th</sup> century sociologists maintained that class could be defined with educational levels, political or even life style etc...”

According to an article Marx stated that the class conflicts are due to Capitalism because class consciousness is as much the effect as the cause of class struggle thus, the problem is interrelated.

It is a structure of a society in which it rests on Economic conditions, Marx observed in the social production which men carry on, they enter into definite relations that are indispensable and independent, those relations of production correspond to a define state of development of material of production.

To conclude total of these relations of production constitutes the economic structure of societies, the real foundation on which rise legal and political super structure and to which correspond definite from of social consciousness.

The mode of production in material life determines the general characters of the social, political and spiritual processes of life.

Hence, the origin of the state should be traced in the material conditions of production disclosing at different historical stage, as soon as mankind emerge from the stage or primitive communism, at every state of history a particular class assumers ownership and control of them of the means of production and become the dominant class in all the spheres of social life.

The dominant class alone has freedom and in order to protect it, it creates an executive by the use of which it wishes to maintain its position; as a result the state comes into existence.

## **1.5 individual alienation**

In the midst of the most fundamentals of Marx, discourse alienation in refers to the definition of the Encyclopedia; it is the detachment of the individuals from aspects of their human nature. Alienation describes objective features of persons of a pen’s situation in capitation; it is a necessity for them to believe the fact that they are alienated; hence alienation is the belief that is a systematic outcome of capitalism.

However Karl Marx developed the features of alienation in his earlier work “*Economic and philosophical manuscripts of 1844*, for Marx as for Hegel the concept of alienation is based on the distinction between the existence and the essence, on the fact that man’s Existence is alienated from his essence, that in reality he is not what he potentially is or, to put it differently, that he is not what he ought to be and that he ought to be that which he could be” *man’s concept of man*. (p.120)

Alienation can also be represented as the dissociation of man from another because the evolution of machines and technologies the members of societies dehumanized, it is all about how a materials could change people and effect of their lives.

The power of capitalism was not only the reason of this alienation, yet it extended throughout history of societies due to the universal process that alienates human labor, then capitalism put the exchange of commodities as dominant socioeconomic dynamic, and became an extreme form nowadays.

Marx criticized the bourgeois civil society in which individuals look at men as materials, means and money, however in so doing degrades themselves into means. Hegel said “I’m truly free only when the other is free as well and is recognized as free by me”. The encyclopedia philosophy of mind 1830 (p.2).

Karl Marx in *The Technology of Alienation* asked the question of what is the reality of alienation and how this reality moderated to us? of people are alienated, they will stay within the norms of capitalism as long as these norms appear as features of the natural world, human beings need to take no social and political responsibility; once more, a symptom of this is the way social and political issues are increasingly absorbed , and regulated by scientific discourse.

“The object that labor produces its product, stands opposed to it as something alien, as a power independent of the producer . The product of labor is labor embodied and made material in an object; it is the objectification of labor, in the sphere of political economy, this realization of labor appears as a loss of reality, for the worker, objectification as loss of and bondage to the object and appropriation as estrangement, as alienation. (*Economic and Philosophical manuscripts* .1844 section5).

This passage demonstrates the situation that begins with the unjust distribution of tools of production, this objectification becomes alienated; as a result product are no longer the producer’s enjoy much less to survey.

Workers must appropriate the necessities of physical and spiritual life. By selling their work the laborers must work in order to live. In exchange to the labor, workers appropriate not the produce of their own labor; however, the money that they exchange for nothing else in such alienation, the positive characteristics of human objectification especially the features through which the product is able to be separated from an immediate assimilation to workers bodies , are turned against these bodies.

In the19th and the early 20th century The industrialization brought what we call the loss of sense of the community , which made the modern individual isolate himself to pursuit his own interest.

The subject of alienation represents one of the major substantive areas of sociology. It is all about the impacts of industrialization upon the social order of the European feudal society. On the authority of Karl Marx alienation was one a of result of the disintegrated feudal system and its replacement by the crumbling capitalist system of the Bourgeoisie.

Alienation is known as a wide subject associated with a range of fields such as social-psychology, philosophy and sociology; it might also be in concern with the humanities as well as social science.

Marx believed that private ownership of property, at least of that property which serves as the means of production, transforms social relations between persons in economic relations in which the individual views and uses the other as a mean to obtain wealth. in this way too persons are antagonized from another.

As Marx stated “an individual separated from a community withdrawn into him wholly preoccupied with private interest and acting in accordance with his private caprice the only bond between egoistic men is natural necessities need and private interest, the preservation of their property and their egoistic persons.”

Alienation gave birth to Egoism Narcissism and self-preoccupation, in addition to the materialist struggle between the classes which perform the dialectical nature of social history and the fundamental dynamic of a society.

The only solution for the proletariat to get rid of the Bourgeoisie is to abolish the private property with spreading the spells of communism; consequently the man will live in diversity and harmony.

The alienation of individual however represents the misplacement of certain power which became by the time an indifference over the other side of people, according to psychology the human being once he loses the comfort toward a person or a relative automatically he will be uncomfortable among all the masses due to the disappointment .Man’s alienation is concretely based on his membership in a given society and a given social class, Marx’s individual was both aided and help captive by the development of a society, His esteem was represented against man’s alienation, the individual will later on became someone’s else within the spirit and the core of capitalist society.

Marx gave to the alienation the most general sense through it the human being from his on her follow human beings is accomplished, Marx critical thinking shows of alienation shows the material roots of each of these object, demystifying its metaphysical status and there by alleviating its alienating power, however, the critical explanation will not be enough to do with a would constituted by alienated forms.

Marx thus shift a paradigm from the world of human ideas to the world of human practice in capitalism even though material wealth becomes ever less dependent on the expenditure of direct human labor is retained as the core of production which became by the time shattered despite the fact that it has become redundant in its terms of the potential of the forces of production that have come into being the biggest increase in productivity under capitalism.

Marx maintained by overcoming alienation through overcoming objects and negating their autonomous existence, Hegel actually reduces man to his inner self since he considers all objectivity a simple projections of consciousness such as a reduction is, according to Marx tantamount to reducing man to an internal self-sufficiency that is not an outcome of man’s self-development and self-creation.

Alienation according to Karl Marx has three aspects “in modern society man is alienated from nature, from himself and from humanity, these aspects are interrelated, since in man’s alienation from nature.

Marx sees alienation from his faculty of shaping his world, this aspect of alienation, in its turn is expressed in the appearance of the man shaped world as man’s master attiring his conditions of life.

As mentioned in the book “ the less you are the less you express your life, the more you have, the greater is your alienated life and the greater is the saving of your alienated beings.” (Social and Political Thought of Karl Marx / Alienation and Property, P.110)

It is meant that everything taken by the economists such as humanity is replaced or exchanged by money and wealth; it is all about money in other words it is about materialism more than humanism.

The 19<sup>TH</sup> Century people aims to give meaning to one another within the society, it is related with the mode of production and human interactions and relations. Marx claimed that capitalism gave birth to three flaws: inefficiency, exploitation, and alienation, but he takes emphasize on the ethnical individualism and their issues.

This individual alienation led to the lack of self-realization, because of the factor of capitalism and its oppression, thus people fail to realize what is really good for them psychologically to live their own life, self-realization in fact can be represented as the full and free actualization and externalization of the powers and abilities of the individual, on the other hand people lost their autonomy because of capitalism which expanded the realm of freedom by making the scope of choice much greater than any earlier form of society, people suffered from the lack of realization of their desires because of the fact of the absence of the coordination and common planning between them.

To conclude the only way to defeat the capitalism and convey a good image of alienation and make it better and turn it in a positive side is over Communism which will do away with all the processes operating behind the back of the individuals, thus they will be finally autonomous, in full control not only over their actions but over the causes and the consequences of these actions.

## **Conclusion**

The only solution found by Karl Marx to reach equality between all Classes communism against all kind of Capitalism , for Karl Marx it is a natural progress, for people to start organizing into union, yet out of socialism, it is a kind of redistribution of wealth ,renaissance or the rebirth of humanism .

It is the fact of being equal with providing certain individual freedoms; it is creating a utopian society, on other words a perfect one where everyone is respecting the choice of the other.

## **Chapter Two**

# **A Marxist reading of Dickens' *A Christmas Carol***

## Chapter Two

### Introduction

This chapter is dedicated to examine the visible leg of Marxism in Charles Dickens' *A Christmas Carol*. The novella is centered on the factual and historical events of Great Britain's Industrial Revolution. *A Christmas Carol* is a national benefit (William Thackeray, 1843), in spite of the layers of fiction that the story serves it might have been more realistic and have produced much of the social good at that time. As maintained by our research which relates Charles Dickens to the theories of Karl Marx; the writer is known to be both a victim and a testimony to Imperialism and its callous repercussions during the revolution span and who transformed these events into a social allegory not only in this selected novella but also the majority of his famous literary works drawn from his experiences as a Victorian citizen and as a social reformer. In *A Christmas Carol*, Dickens unveiled the negative trail of Capitalism through his plot, settings, and characters where the children and the categorized poor were housed in a cyclic repression, and in this novella, Dickens portrayed the Victorian society and morality by reference to the financial fallouts, the paltry living conditions, and the despondent characters.

### 2.1 About Charles Dickens

Charles Dickens is an English novelist whose works categorized him as the most popular writers of his time and whose works stand in parallel with Shakespeare's according to F.R Leavis (1970) and whose influence was recognized by international literary figures such as Tolstoy who told Makovitsky "How good Dickens is ... I should have liked to write about him."

Charles John Huffam Dickens was born on February, 07<sup>th</sup>, 1812 in Portsmouth, England; the second among eight children to John and Elizabeth Dickens. His first years of childhood were marked by a financial stability due to his father's job as a clerk in the Navy following a period of financial troubles leading to John and the rest of the family incarceration in the debtors' prison. Thus; forced to leave school and work at Warren's blacking warehouse at the age of twelve. The experiential hardships he endured as a child were the inspiration for his works, mainly the first chapters of *David Copperfield*, advocating the rights of the working class "Dickens and his concern, childhood, being the theme, to present the essential varied and related expressions of the reality he perceived.(Leavis, *Dickens the Novelist*,p.45).

His father's job offered him some formal education first at a Dame School then at William Giles's School in Chatham where he received special attention from the headmaster himself. He showed an endeavor to literature which he enriched by reading in the British Museum or by attending London theatres. From 1827 he worked as a law office clerk and then as a reporter for *Doctors' Common*. At the age of twenty-two he married Catherine Hoggarth with whom he fathered ten children fulfilling the father figure he missed during his childhood. After twenty years of marriage with Hoggarth the two got separated spreading rumors about his scandalous secret relation with the eighteen years old Ellen Ternan which lasted until his death.

Dickens' literary popularity came to light after publishing the serial *Pickwick Papers* followed by *Oliver Twist*, *A Christmas Carol*, *Great Expectations* and other novels.

During his final years he travelled and lectured his works until a final stroke took his life on 08<sup>th</sup>, June, 1870 in his residence in Gad's Hill.

## **2.2 About *A Christmas Carol***

A novella written by Charles Dickens, published in 1843, a call to awake the lost humanity as Dickens saw the neglect of children after his visit to the Raggedy School. The classic is divided into five staves embodying what the writer himself endured as an exploited child and as a cry for help to the uncared for be it the poor, children, and women. It also accentuates humanitarian values where all men are equal. Dickens' plight for better working conditions to achieve independence for a better life and the promotion of children's education lost in London's slums since he believed that ignorance was the reason behind the continuation of the tyranny as he presented Ignorance and Want in this novel as the children of man "A *Christmas Carol* is not just a cry for a change of heart; the warning to beware Want and Ignorance is not less memorable"(Fielding, *Studying Charles Dickens*,p.51). The allegory adorned with the sharp storytelling and dark humor is used to criticize the enormous class differences, imperialism, and industrialization "In common with nineteenth-century authors, Dickens used the novel as a repository of social conscience."(Diniejko Anderzej).

## 2.3 *A Christmas Carol* Plot Summary

*A Christmas Carol* is a novella written by Charles Dickens and published by Chapman & Hall in London, 1843 which follows the story of Ebenezer Scrooge, a skimpy old man, and his strange adventure with the ghostly apparitions. The latter was visited by the ghost of his former business associate, Jacob Marley, who impended him with the coming of three other phantoms on Christmas Eve.

The book contains five chapters which Dickens dubbed “staves”. In stave one, *A Christmas Carol* opens with a cold Christmas Eve exactly seven years after the death of Jacob Marley picturing Ebenezer Scrooge, the protagonist, as an elderly miser who loathes Christmas and everything that is merry. His nephew invites him to a dinner party and like every yearly rejection and sharp replies, Fred gets dismissed but keeps the hope that one day his uncle would join him in this family reunion; later on that night, two men from the local charity approach Scrooge in his business and ask him for donations to provide the poor with modest living requirements to which he carelessly denies. His nature did not conform with donations and spending money even on himself, in reality, his nature did not conform with happiness, socializing, and heartily relations and that gave a hard time to his overworked and underpaid employee, Bob Cratchit, who takes the night off just because it was the social tradition to give all the workers a Christmas holiday. That same night, when Scrooge closed his counting-house and headed to his lonely house he experienced his first ghostly encounter; before seven years and in the same sphere as Scrooges’, Jacob Marley partnered him in greed. The two shared the same beliefs and thirst for money; however, in the afterlife the damned soul of Marley was stranded between the two realms floating endlessly and overpowered by heavy chains and the money boxes he once selfishly strived for. Marley prevents Scrooge from meeting the same end as him and he advises him to listen and learn from what is awaiting on him, the ghost of the past, present, and yet to come are his chance to change his inevitable fate.

In stave two and as it is already foreseen, a specter knocked on the protagonist solitude. The ghost of the past took him to his boyhood when Scrooge was cast away by his own father at a boarding school; bullied by the kids there, he found solace in reading tales and the love he feels for Fan, his late sister. Though he was kept from celebrating Christmas with his family unlike the other children, Fan in an unexpected visit on one Christmas day revived cheerfulness on the imposed solitariness; from then on till Scrooge became the Scrooge introduced to the readers he tasted the special joy of Christmas along with his colleagues and

Mr. Fezziwig who is the opposite of the present protagonist. Remembering the kindness of old Fezziwig and the lessons he taught him, Scrooge somehow begins to feel remorse towards his burdened employee. These scenes tell the readers that the life of Scrooge was a rollercoaster of emotions in which he experienced resentment then happiness gave a crack of light to his calamitous infancy. In a comeback of the insensitive Scrooge the ghost of the past shows him what his fiancée thinks of him; Belle's joyful family scene was projected in front of Scrooge and recollections of her ending their relation due to his pursuit of money and due to her knowledge that Scrooge would never love her as much as he loves money. She got her happy ending and while he stood there invisible hearing her description of him, though it was the truth, wounded the seemingly hard nature of Scrooge who demanded his exclusion from his dire past.

Stave three was about the second wraith, that of the present, taking him from the dim memories of the past to a more realistic present. The latter showed him people beaming with the jovial spirit of Christmas. In the market they were shopping for Christmas dinner; multiple celebrations were held one in a lighthouse another in a miners' cottage and of course Fred's dinner party. In a small miserable but a blithe house, the Cratchits organized their own feast where Tiny Tim, the youngest son of Bob, is marvelously jolly despite his crippling illness and despite the tragic end that would fall on him unless a "miracle" happens. From there Scrooge is introduced to two hideous children, the boy was named Ignorance and the girl was named Want and inside the robes of the ghost they were shy and reserved but then they showed their fatality when they warn Scrooge of their wildness. Not knowing that they are the fruit of a progressive society detached from humanity and assuming that they are the children of the specter since they hanged on his bathrobe. Scrooge is immensely stricken with their appearance that he is concerned for their wellbeing asking if there are no workhouses or even prisons to care for them. Nevertheless the ghost of the present tells him that they are those of mankind and warns him and all human beings to stay away from them marking the end of the protagonist's mystifying journey.

Now that the spirit of the present vanished, the spirit of yet to come appeared as a silent shadowy figure captivating Scrooge's attention through his pointing hand; in stave four and in contrast to the previous apparitions, the shadow remains silent and passive all the way through the foretelling of the future where the scenes were reigned by the protagonist's disturbed anguish. On an unknown Christmas day on somebody's funeral, Scrooge overwhelmed and baffled by undesired emotions, stood frozen listening to the hatred being openly directed

towards the deceased. The business men who attended the funeral were ready to attend if lunch was served and those who worked for him, the laundress, the charwoman, and the undertaker, poured insult after insult to the man's injured reputation and stealing his earthly possessions as nobody was to inherit them. The protagonist asked to see someone who is affected by this loss; however, not exactly what he wanted to see, Scrooge was taken to a poor household where a couple were somehow relieved because the death would grant them time to put their weary financial conditions together. Feeling attacked though the identity of the man was not revealed or not willing to be looked upon despite the insistence of the ghost, Scrooge pleaded the figure to take him to another death, a death that shredded the relatives and that was heavily felt by them, thereof the ghost executed his will and Bob Cratchit and his family were shown devastated by the demise of Tiny Tim. Scrooge was blind to fathom what the spirit of the future meant by all these eerie scenes he demanded, thus, to know who the man was and suddenly he faced a gravestone bearing the name of Ebenezer Scrooge; Horrified and ultimately realized that what led him to this humiliated end were the spiritual cages that surrounded him and that wasted him, he begged the ghostly presence to change his fate and to give him a chance to make of himself the man he should have been for all those unsatisfying years.

The stave five which is *A Christmas Carol* conclusion depicts the selfish Scrooge opening his eyes to a new morning and to a new version of himself. Knowing that his adventure took him one night and that he still had time to lead a new life; he is now inclined to change his ways and goes to his business as a tolerating happy man where he scorns Bob for his late arrival and then giving him a rise in his salary, he gives charity to the men who previously asked him for donation, he buys a big beautiful turkey and send it to the Cratchits unanimously, he attends Fred's dinner party, and all in all showing a big smile on his face and making friendships with everyone especially Tiny Tim to whom he became a second father.

#### ***2.4 A Christmas Carol Themes***

The depths of the story and the sharp storytelling of *A Christmas Carol* stimulate new sagacity of the world, in which beyond the ink, the novella laid larger humanitarian concepts. To begin with, as Scrooge travels through his recollections and through what is apparent to be his destiny the notion of time haunts the novella's direction towards change. Thus time is depicted as a threat for all human beings; Scrooge is taken back to the past, solitary and sinful, which the readers understand to be the reason of his present wretchedness and in the case of

remaining resilient speeds up his inevitable death “I am here to-night to warn you, that you have yet a chance and hope of escaping my fate. A chance and hope of my procuring; Ebenezer” (p.24). The chronological order of time being destructive is fortified through the use of sounds to remind Scrooge that time is running like water; ringing bells each time a ghostly seen appears fits the songlike mood of Christmas and the heavy chains that burden Jacob Marley symbolize the stray life that awaits his friend if he ever insists on resuming his corrupt morality after the visit of the ghosts. Amid the past, the present, and the future people change and traditions fall in favor of new ones; this path and absence of time is caught between Scrooge’s obsession with money and the Cratchits preserving the Christmas tradition implementing to the silent battle of union in the middle of poverty and in the industrial era that hit London with blatant waves of misery and debasement. In other tides of thoughts, the battle against time is not only restricted to traditions or Scrooge’s individual guilt therefore another race against time is exhibited in the novella which is that of Tiny Tim’s death relating it to the political system which makes the rich unnecessarily richer. The latter is connected to the former as Bob Cratchit tarnishes himself to work for the uneasy employer; he is hold accountable for every minute he arrives late or every Christmas holiday or any sort of holiday in fact he is given the day off not willingly but due to the social tradition that obliges employers to do so. With no rest from the bullying eyes of Scrooge, he works harder to keep the warmth of his family in spite of his little salary; along with his miserable conditions this stack of continuous affliction is built upon the degrading health of his youngest son, Tiny Tim, unless the misanthropic Scrooge softens his heart and cares for the devastating state of his worker. The ghost of the future shows him how his greediness not only poisons him but also those around him and in his turn, Dickens, succeeded to portray the sinister effects of London’s Poor Laws that blemished the poor class; through his protagonist he summed the Victorian morality in the Industrial Revolution when the voices of the less fortunate were suppressed and which exclusively supports Thomas Malthus theory on how individuals who are not able to cater for themselves are not worth to live “if they would rather die, said Scrooge, they had better do it and decrease the surplus population”(p.11). Scrooge’s refusal of charity claiming that prisons and workhouses are the only way of donation the poor are in need of mirrors Dickens’ opposition towards these callous attitudes “ I wish to be left alone, said Scrooge, since you ask me what I wish, gentlemen, that is my answer. I don’t make merry myself at Christmas and I can’t afford to make idle people merry. I help to support the establishments that I have mentioned: they cost enough: and those who are badly off must go there” (p.11). System in the 1800 was to send a whole family, if needed, to prisons and

workhouses to pay their debt; there they would work endlessly at treadmills pushing a wheel to grind corn with only twelve minutes rest each hour and if the labor didn't pay the debt they would stay there for the rest of their life and in the novella Tiny Tim would die as a victim of this discrimination because his father is unable to provide for a family of seven with the 15 shillings he makes in Scrooge's counting-house. The protagonist begun to feel remorse since the ghost of the present ironically used the words of Scrooge against him "If these shadows remain unaltered by the future, none of my race, returned the ghost, will find him here. What then? If he be like to die, he had better do it, and decrease the surplus population" (p.65). Dickens' choice of the plot and characters was not arbitrary; through it he advocated the orphans and the poor in general highlighting the squalor of capitalism distinguishing not only the wealthy but also forming a category of the deserving and undeserving poor.

Scrooge as an elderly isolated man who disdains Christmas' joviality and contentment exhibits the complex effects of isolation. Instead of enjoying holidays and life around people "nobody ever stopped him in the street to say...My dear Scrooge, how are you?"(p.05), he falls under the daily and nightly routine of counting money and coming back to his dim house "Scrooge took his melancholy dinner in his melancholy tavern; and having read all the newspapers, and beguiled the rest of the evening with his banker's-book, went home to bed"(p.14). When the ghost of the past transports him back in time, the readers are shown how Scrooge passed his boyhood away from his family and somehow this imposed isolation from his unloving father turned into his self-imposed isolation he is known to have among the towns' people "A Solitary child, neglected by his friends, is left there still"(p.34)"And Scrooge sat down upon a form, and wept to see his poor forgotten self as he used to be"(p.35). The death of the only person he loves and his separating from Mr. Fezziwig escalates his narrow choices in ruining the chance to build a family with Belle and ruining the potential of becoming the charitable man Mr. Fezziwig set a model to; layers of indifference and selfishness surrounded him to which he lost his inner kindness. Dickens referred to him as an oyster "Hard and sharp as flint, from which no steel had ever struck out generous fire; secret and self-contained, and solitary as an oyster"(p.04); oysters are tight creatures which opens up only by using force so the author wanted to say that beyond Scrooges' hard shell of introversion a loving and sensitive man hides within the demons of greed just like oysters hid pearls inside them. First, Scrooge felt penitence and now he would learn what it is like to share happiness; a somehow reawakening was provoked and he came to his senses when he realized the glorious life he missed across his divide with humanity "Uncle Scrooge had

imperceptibly become so gay and light of heart”(p.78). His seclusion as an adult is traced to be a result of the ideologies of capitalism in the Victorian rigid society when individuals became cold to each other and were influenced to focus on their businesses and lives which increased insensitiveness towards those who work for them “It’s enough for a man to understand his own business, and not to interfere with other peoples’ ”(p.11). Dickens firmly disapproved of the withdrawal of individuals in societies because it creates a wall of carelessness between them and that’s against his beliefs of charity and compassion and his belief of social inclusion and being an active member of a society “He went to church, and walked about the streets, and watched the people hurrying to and fro, and patted children on the head, and questioned beggars.....He had never dreamed that any walk--- that anything--- could give him so much happiness”(p.106). Dickens proved how this way of living enshrines a beaming in humans that the unnatural capitalism objectified making life a mere business that isolated people and rendered them passive confronting the already mentioned Malthus’ theory; thus if all members were strictly guided by these kind of values, they would be detached from each other and eventually from their environment.

Through Christmas festivities, Dickens was inflecting a much larger image; that of the importance of compassion and kindness in making the happiness of a person and those around him. In the opening of the book Scrooge is nothing more than a cold man whose past and present sins prevents him from being a respectable man; his lack of ability to tend to people was even manifested on his appearance “The cold within him froze his old features, nipped his pointed nose, shriveled his cheek, stiffened his gait; made his eyes red, his thin lips blue; and spoke out shrewdly in his grating voice”(p.04), he is mean to people and he gets the same treatment from them, he is intolerant towards his assistant Bob, he is indifferent towards the poor and he derides the institutions which attempt to raise money for the poor. On the whole, he purposely confined himself from the world “But what did Scrooge care It was the very thing he liked.”(p.05); but once the ghosts knocked on his life they stirred that bubble of loneliness and greed and penetrated to the very depths of his true nature. He knew that when tenderness roots in his iniquitous soul, it would bring him his salvation, at first the ghost of the past reminded him that the acquired sympathy of his father brightened his childhood remoteness “Father is much kinder than he used to be, that home’s like heaven....., that I was not afraid to ask him once more.....we’re to be together all the Christmas long, and have the merriest time in all the world.”(p.38); then he reawake his suppressed happiness “During the whole of this time, Scrooge had acted like a man out of his wits. His heart and soul were

in the scene, and with his former self”(p.43). Together with the ghost of the present they triggered this epiphany when he noticed how his previous poverty didn't keep him from having unforgettable times and that it is now in spite of his wealth he feels the pettiest; it is the wealth itself that bestowed upon him the misery unlike the Cratchits who together in their own battles were rejoiced “There was nothing of high mark in this....., but they were happy, grateful, pleased with one another, and contented with the time”(p.67). Compassion and generosity are of integral significance to face the stones life throw at people with positive and good vibes and of integral significance to form one's own satisfaction “He had never dreamed that any walk---that anything---could give him so much happiness”(p.106), and through the transformation of Scrooge, a whole society can be changed for the better; if the fortunate cared for the unfortunate, their life would be evergreen. This, thus, strongly articulates Dickens' own credence in the sufficiency of reviving warm emotions to shape a progressive society.

On a religious understanding, the writer conveyed the idea of redemption through the protagonist's conversion and openness to be flooded by the emotions he set adrift. Thanks to the ghost of the future, he made his final cognizance that the path brought upon him was due to his troubled past and erroneous choices. Chilled to see his deathbed, to hear the mar descriptions of him, to behold his deserted gravestone, to know nobody would be affected by his death, and to be the reason behind Tiny Tim's death suffocated him and begged for a chance to change his ways “Good spirit, he pursued, as down upon the ground he fell before it, your nature intercedes for me, and pities me. Assure me that I yet may change these shadows you have shown me, by an altered life”(p.100). wide awake in the next morning and with a determined inclination to share the wealth and most importantly the enjoyment with others, Scrooge serves as an emblem to the never-too-late repentance and his dire need to reinvigorate himself by his own will leading him to the man full of life and enjoyment no matter how his financial situation was “The father of a long, long line of brilliant laughs”(p.102), thereof Dickens first characterization of Scrooge and its obvious manifestation on his physical features as a kind of curse brightens up in the end due to his right choice which was foreshadowed at the beginning of the novella as he described him as an oyster “He looked so irresistibly pleasant”(p.105); it was not that he suddenly became handsome but rather his dark soul was the source of his cold aura and that convinces the readers of everyone's ability since a man as Scrooge “External heat and cold had little

influence on him”(p.04) Became “Quite a baby”(p.102) making the end of the novel a moral allegory that resonates and lives through times and that novels of his time were not ready for.

## **2.5 Class Struggle**

The Industrial Revolution in Great Britain changed the whole perspectives about economy and life in general. Imperialism somehow played a major part in solidifying the overwhelming growth since Britain relied heavily on its colonies to extract the primal material needed to usher the revolution. As a result, factories knew a big rise and the working force were generated thanks to the rural masses that flooded cities leading to the rise of Urbanization. However far from the superficial power, the Industrial Revolution came with huge social troubles and degrading living conditions.

Britain’s social structure was thoroughly stricken by this growth that ensued class division with a big gap in the social difference. There were three distinguished classes: the upper class, the middle class, and the working class and among all neglect fell on the working class. A member of this said class faces difficulties in finding a job since machines replaced manual labor and if obtained the salary does not cover the essential daily needs. Karl Marx as a sociologist and a philosopher who was interested in social affairs was against the absurd wealth of the ruling class and who connected social welfare and instability to the working class who, in the capitalist system, stands in the front of its backlashes which Marx wrote deliberately about in his *Economic and Philosophical Manuscripts*“ If the wealth of a society declines, the workers suffer the most of all, and for the following reason: although the working class of property owners in a prosperous state of society no one suffers so cruelly from its decline as the working class”(p.04). Hence, he reflected the imbalances of the class-based society where the rich are affluent and the poor poorer unleashing continuous strings of exploitation by the property owners since a worker is weighed by the quantity of his production.

In an attempt to “care” for the working class or the proletariat as Marx called them, an Act of Relief was passed by the prime minister which would act as the same all over the country. Due to this new politic, those who are unable to work even if they were women, children, old, blind, or disabled are responsible to cater for their needs. That’s why parishes were instructed to build workhouses where people were collected and forced to exchange their ability of production for food and small wages under callous conditions. Under the guise of protection, these institutions were criticized to be prisons for the poor because of the neglect, long

working hours, malnutrition, and severe punishments. They were further attacked because they did not function as an act of charity since the residents were cut from financial aids if they were not a member of the workhouse; so basically the aim principle of a workhouse is to gain a small amount of the simplest human right (food) in return for forceful labor as Marx stated in the same manuscript “The poor Law Amendment Act of 1834 deprived poor people considered able to work (including children) of any public relief except a place in the workhouse, where they were compelled to work”(footnotes).

In another way of oppression, the poor who were not able to admit to the workhouses were to be held in the debtors’ prisons until they pay off their debt. A whole family is to be incarcerated where they faced extreme situations from paying the prison’s fees, starvation, unsanitary conditions, and where the prisoners (men, women, and children) were crowded together along with the bad treatment; segregation was exerted on them compared to the actual criminals who had more privileges than the non-convicts: they were given better food, a chance to exercise, and even education. The most opulent fact about the prisons is that the period of the imprisonment is not defined, thus, a mortgagor could spend a lifetime sentence under the restless abuse.

How all of this social and political mayhem is related to Dickens and *A Christmas Carol*? Well the novella, written after two years after Karl Marx introduced his doctoral dissertation and before Marxism came fully to view, acts as an eloquent platform to manifest the founder and the writer’s ideologies.

Class struggle happens between two classes of society. And under the doctrine of capitalism, it happened solely between the rich and the poor. It is a fundamental element in Marxism and through a Marxist reading of the novella, it was found that it is a fundamental aspect of *A Christmas Carol*; its historical context and the writer’s social activism shed the light to the imbalances of the British society through different dimensions in the novel. Dickens being a social reformer and commentator exhibited a remarkable literary ability to convey the divergence of his society especially the struggle of the poor class. Thus, Ebenezer Scrooge was created to stand for the aristocracy who worship money and the materialistic life; he is a successful business man, lives in a private house, and wears elegant clothes “He dressed himself in his best.”(Charles Dickens, *A Christmas Carol*, p.105) while the poor class is represented by Bob Cratchit who leads an insurmountable life with his family “There was nothing of high mark in this. They were not a handsome family; they were not well dressed;

their shoes were far from being water-proof; their clothes were scanty.”(Charles Dickens, *A Christmas Carol*, p.67).

As the Industrial Revolution broke loose many like Scrooge and Bob were identified in the Victorian hierarchy. Not only money was the standard to categorize a person but also education, clothes, political directions, and properties; people from both classes differed in values and manners hence each of the members socialized in the same circle to which s/he pertains producing a major difference between them and increasing the gap between human relations.

The rich and the poor were grouped and differed largely under capitalism. The Bourgeoisie was the owners of the means of production whereas the others were less important and labored for them; they were in charge of the manual labor and were given the dirtiest jobs encapsulating them further in the endless whirlpool of exploitation. This generated an unequal equation where the rich became unnecessarily rich and the proletariat was gaining no more than small quantities of food “Capital and the forces of production have been expanded to an unprecedented extent, and the means are at hand to multiply them without limit in the near future. Moreover, the forces of production have been concentrated in the hands of a few bourgeois, while the great mass of the people are more and more falling into the proletariat, their situation becoming more wretched and intolerable in proportion to the increase of wealth of the bourgeois.”(Karl Marx and Friedrich Engels, *Manifesto of the Communist Party*, p.48); that means that the more work a proletarian produces the less fortune he gets and the less he is valued in the pyramid of social ranks leaving him a slave to machines and their owners.

Karl Marx was a pioneer in criticizing the defect of these concepts and promoting his visions to a just society in order to spread awareness between the poor class to start a revolution for their welfare. In some way he could not understand the purpose of forcing people to work and be a part of a workhouse without their consent; these institutions became an obligation rather than a choice that limited the already falling freedom. The differentiated relations among members of the society and in order to submerge from the inequality this economic oppression must turn its tides into a political revolution where the commoners seize the means of production instead of the capitalists who support the concept of private property he goes on to say on the same manuscript “Thereof, within the fragile structure of Capitalism, Communism should find its chance to be born. It is the positive self-consciousness of man, no longer mediated through the abolition of religion, just as real life is positive reality no longer

mediated through the abolition of private property through Communism” (Karl Marx and Friedrich Engels, *the Economic and Philosophical Manuscript* ,p.49).

Furthermore the laws introduced in the reign of Queen Victoria in order to cover the pervious mistakes were not in favor of the poor; instead it created more poverty and depravedness Asa Briggs denoted “It is a mistake to make ambitious generalization. The unity of the period is somewhat deceptive. The general prosperity did not save large sections of the population from social distress. According to Mathew Arnold, the untaxing of the poor man’s bread resulted not only in cheaper food for the poor but in the creation of many poor men to eat it. Machinery had added to the national wealth but it was continuing to produce ‘a multitude of miserable, sunken, and ignorant human beings’. Certainly the convenient distinction between the respectable poor and the rest of the poor obscured any close examination of the origins of poverty. It covered social questions with a comfortable blanket of morality.”(*Victorian People*, p.12-13).

Unfortunately the laws destined to be assistance for the poor had added a heavy burden by which the New Poor Law, an amendment for the Elizabethan Poor Law, turned into a degrading weapon that brought more harm than good. It drew on providing money for the poor but in condition that s/he should be a member in one of London’s workhouses that in their turn were to be made cruel and the working hours long as a malignant way to reduce the number of enlists; in other words they were to buy the poor’s freedom and life in exchange of a withering place inside them. In a visit to a former workhouse, Dr. Samantha Shave and Charlotte Hodgman reported “The workhouse system was designed as a deterrent in the sense that life inside was not supposed to be any easier or more pleasant than life outside as one of the lowest paid workers who lived in the community and with saving money at the heart of provision of indoor relief – as the workhouse was-known- and inspection into the accounts and running of such institutions taking place on a regular basis, it’s not surprising that conditions inside many workhouses could be very harsh indeed.”

All of this internal mischief is a vital imagery in *A Christmas Carol* where the story happens amid Britain’s social structure that was heavily stricken by the new progress and the story demonstrates how people suffered to maintain a respectable life. The then society was not united and amid finding difficulties in adapting to these divisions the rich and the poor were as if they were living in two different worlds. Dickens highlighted these imbalances through different dimensions in the novel; through the setting he vividly described the industrial

London and its uncompassionate citizens and through the protagonist who represents the rich class “External heat and cold had little influence on Scrooge. No warmth could warm, no wintry weather chill him. No wind that blew was bitter than he, no falling snow was more intent upon its purpose, pelting rain less open to entreaty. Foul weather didn’t know where to have him. The heaviest rain, and snow, and hail, and sleet could boast of the advantage over him in only one respect. They often ‘came down’ handsomely and Scrooge never did.”(Charles Dickens, *A Christmas Carol*, p.4-5) whereas Bob Cratchit represents the poor; a bullied laborer who is not spared from Scrooge’s maltreatment and stinginess “My clerk with fifteen shillings a week, and a wife and family talking about a merry Christmas. I’ll retire to Bedlam (Charles Dickens, *A Christmas Carol*, p.09). Even Scrooge admits to his stinginess and the inadequacy of the salary to raise a family at least to provide medical care for his dying son; he is being blind or does not want to see what Bob has to endure in the firm to make such a small amount of money “Scrooge was the Ogre of the family. The mention of his name cast a dark shadow on the party.”(Charles Dickens, *A Christmas Carol*, p.66-67). Dickens creates characters that are real through external factors as Dr. Hareshwar said in this scope “His method of characterization seems realistic. He may not always present the reality of complex characters, but he does represent the real way in which we see and know people. Dickens’ characters may not be real but they are very much alive.”

In stave four there it laid his other depiction of poverty and its effect on drawing people to crime. When the last of the ghosts shows an anonymous deceased, Dickens opened the felonies that the slums of London were known to witness as the man’s servants stole his possessions and sold it illegally to an old culprit “Sitting in among the wares he dwelt in, by a charcoal stove, made of old bricks, was a grey-haired rascal, nearly seventy years of age.”(Charles Dickens, *A Christmas Carol*, p.86). In a way, poverty forced people to commit crimes in order to survive in the slums “Every person has a right to take care of themselves.”(Charles Dickens, *A Christmas Carol*, p.87) and somehow it was the bourgeois like Scrooge and their indifference towards the less fortunate that made society a place for rogues and outlaws which means society is not prosperous and contented since the poor are the larger population “Since, however, according to Smith, a society is not happy, of which greater part suffers- yet even the wealthiest state of society leads to this suffering of the majority- and since the economic system(and in general a society based on private interest) leads to this wealthiest condition, it follows the goal of the economic system is the

unhappiness of society.”(Marx and Engels, *the Economic and Philosophical Manuscripts*, p.05).

## 2.6 Class Consciousness

Class struggle and class consciousness are intertwined in a way that for the former to happen the latter should be achieved; in other words class consciousness is the direct result of the working class sufferings only if they were fully aware that they consume themselves in order to produce someone else’s fortune as Marx visioned equal relations between the proletariat and the capitalists “Now both things are contained in the consciousness of the two individuals: (1) that each arrives at his end only in so far as he serves the other as means; (2) that each becomes means for the other (being for another) [Seinfür Andres] only as end in himself [Seinfür Sich] [2 1]; (3) that the reciprocity in which each is at the same time means and end, and attains his end only in so far as he becomes a means thus points himself as being for another, in so far as he is being for self, and the other as being for him, in so far he is being for himself- that this is a necessary fact, presupposed as natural precondition of exchange, but that, as such, it is irrelevant to each of the two subjects in exchange, and that reciprocity interests him only in so far as it satisfies his interest to the exclusion of without reference to, that of the other(*Gründrisse*, p.172-173).

It is the high class lack of sympathy to the horrible conditions in which they placed the poor and their chosen blindness towards the misery, which their capitalist domination had created, that should be seen and understood by the paupers in order to revolt and break free from their slavery. As Dickens and many other who were devoted to social development denoted that even the poor were categorized: the ‘respected ‘ poor whose low income could not afford basic needs to maintain a family, thus, they have a certain amount of money but it is difficult for them to lead a decent life; and in the other hand, the other category of poor those who have no income and whom the streets became their home “ those who obtain their living in the streets of the metropolis are a very large and varied class; indeed, the means resorted to in order ‘to pick up a crust’, as the people call it, in the public thoroughfares(and such in many instances it literally is) are so multifarious that the mind is long baffled in its attempts to reduce them to scientific order or classification.

It would appear; however, that the street-people may be all arranged under six distinct genera or kinds.

These are severally:

- I. Street-sellers.
- II. Street-buyers.
- III. Street-finders.
- IV. Street- performers, artists, and showmen.
- V. Street-artisans or working peddlers.
- VI. Street-laborers. (Mayhew, *London Labor and the London Poor*, p.05).

The majority of those in the streets are rascals and thieves, and Dickens is considered to be one of the authors who best illustrated these residents of the streets creating characters that seem more real than imaginative like his vicious Bill Sikes, the manipulative Fagin and his gang in *Oliver Twist*. In other ways, not only the carelessness of the rich towards the poor affected the liberation of the working class but also this said division perpetuated the solidarity and the union of this whole class which is a psychological obstacle for the consciousness to happen. In order to realize and validate a member's own refusal of the tyranny, the whole class should be in complete agreement to the abuses bestowed on them then rise and act for the change "In order for this transformation to take place, it is necessary for both combatants to survive; for if one or both are killed, the possibility of 'consciousness' finding the confirmation in the other which marks the transition to 'self-consciousness', is negated."(Abbinnett, *Marxism after Modernity*, p.196).

In *A Christmas Carol*, class consciousness aggregate Bob's unbearable tussle. In the last mystic voyage to yet to come, Scrooge asked to be shown someone who is agitated by the death and to his demand a couple were shown as they were relieved since the dying person left them more time to adjust their finances. Hence the couple was a part of the 'respected poor' who knew that their debtor was adding them more stress and suppression to their poverty and were aware that this death is to them an ease "She was a mild and patient creature if her face spoke the truth, but she was thankful in her soul to hear it, and she said so, with clasped hands."(Dickens, *A Christmas Carol*, p.93). The couple's social responsiveness that the man is above them and is what grinds them more in deprivation is in itself a consciousness of their social class and if others who are in the same situation as theirs would come into full alertness of the superior hegemony the rich class imposed on them, a resistance than a change

for the better would be initiated. For Marx “different modes of production of material life equal different forms of consciousness and subjectivity and condition the general process of social political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness(ibid).”(Johannes Beetz, *Materiality and Subject in Marxism*, p.26).

Dickens in promoting education for the children and the poor printed this belief strongly in the visit of the ghost of the present when he warned Scrooge and the readers in general from the two hideous bestial children that Scrooge mistook to be those of the ghost “They are Man’s”, said the spirit, looking down upon them “And they cling to me, appealing from their fathers. This boy is Ignorance. This girl is Want. Beware them both. And all of their degree, but most of all beware this boy, for on his brow I see that written which is doom, unless the writing be erased. Deny it.”(Charles Dickens, *A Christmas Carol*, p.80).

It was not arbitrary that Dickens stressed on fearing ignorance because he knew that the consciousness of raising a social class lays behind the education of the younger generation and then the class as a whole like Asa Briggs pointed out “Smiles gave his famous talk to the Leeds workingmen in the middle of the forties, not in the middle of the fifties. He told his audience categorically that it was fallacy that self-help is to be regarded merely as a means of gaining a higher position in society than that of which you now hold... the education of the working classes is to be regarded, in its highest aspect, not as a means of rising up a few clever and talented men into a higher rank of life, but of elevating the whole class- of raising the entire condition of the working men. The grand object should be aimed at should be to make the great mass of the people virtuous, intelligent, well-informed, and well-conducted; and to open up to them new sources of pleasure and happiness. Knowledge is of itself one of the highest enjoyments.”(*Victorian People*, p.129).

Dickens cherished education and knew its impact on improving life and societies; he was one of the victims of the Industrial Revolution and despite his financial instability he spent most of his time reading and visiting London theatres. He supported the public schools like the Ragged School, the reason behind writing his novella in no more than six weeks, and he appreciated their efforts to provide education despite the lack of teaching equipment and on the same page, Roland Boer insisted on the importance of education and knowledge at work so that the workers would be aware of their value and rights “Perhaps it is they who will rediscover the secret of a lost harmony, the secret of an education which would train

individuals in the art of living and which would control technology, the secret of a moderate humanism, without megalomaniacs and without giants, one which has its aim the fulfillment of individual life.”(*Criticism of Heaven*, p.182).

That means that the machines that replaced men would no longer command the workers or define their labor force and if they were knowledgeable in the domain it would be them who administer the machines for a balanced life.

## **2.7 Individual alienation**

Alienation runs through *A Christmas Carol* since it is a significant element in the transformation of Ebenezer Scrooge, furthermore, the Victorian era was famous for its strict etiquette and cold behavior codes in order to maintain a respectable image:

“How city-people interact is discussed by Friedrich Engels (1820-94) in *The Condition of The Working Class in England* (1845). He calls London ‘the great commercial capital of the world’; discussing what is necessary for people to live in such contiguity with each other, in a city where Londoners have been forced to sacrifice the best qualities of their human nature to bring to pass all the marvels of civilization. What follows is also quoted by Benjamin as especially true of London.

And still they crowd by one another as though they had nothing in common, and their only agreement is the tacit one - that each keep to his own side of the pavement, so as not to delay the opposing streams of the crowd – while no man thinks to honor another with so much as a glance. The brutal indifference, the unfeeling isolation of each in his private interest becomes the more repellent and offensive, the more these individuals are crowded together within a limited space (Acrades 427-28).

A self-imposed discipline here maintains privacy; but, for Engels, who notes how the city produces a new type of behavior and tacit agreement between people not to talk, it is the very condition of alienation. Comparing Dickens to Engels: the division that has been created in the city as complete as death; each ‘darkly clustered house’ is the burial place of a secret, where families are divided from each other. For Dickens, this makes the city the incentive challenge to produce narratives, from the sense that coincidence, for instance, will unfold secrets.”(Jeremy Tambling, *Going Astray*,p.34-38).

With the introduction of machines and their rapid progress the humanitarian enmity progressed as if machines replaced the feeling of warmth and compassion of the individuals and Dickens ensured to represent the mass misanthrope of London “It’s not my business. It’s enough for a man to understand his own business and not to interfere with other peoples’. Mine occupies me constantly.” (Charles Dickens, *A Christmas Carol*, p.11). This kind of alienation is economic where business owners see their lives as a business that should be not disrupted from its chief concern of gaining more money every day; they deny kinship, affection and attachment and put their needs above others especially their workers in favor of production and materialism. In the *German Ideology* Marx and Engels saw that the union of the proletariat would trigger a revolution followed by the decline of the capital system of private properties “Not only at this stage does self-activity coincide with material life, which corresponds to the development of individuals into complete individuals and the casting-off of all the natural limitations. The transformation of labor into self-activity corresponds to the transformation of the previously limited intercourse into the intercourse of individuals as such, with the appropriation of the total productive forces by the united individuals; private property comes to an end. Whilst previously in history a particular condition always appeared as accidental, now the isolation of individuals and each person’s particular way of gaining livelihood have themselves become accidental.” (p.97).

Dickens went from the economic alienation of Scrooge as a representative of the Victorian businessmen to that of workers through Bob Cratchit. The bullied employee is torn apart due to his repetitive work. He labors in obedience to Scrooge that he can’t even ask for his absolute rights as to his income and better working environment “The door of the counting-house was open that he might keep an eye upon his clerk, who in a dismal little cell beyond, a sort of tank, was, copying letters. Scrooge had a very small fire, but the clerk’s fire was so very much smaller that it looked like one coal. But he couldn’t replenish it, for Scrooge kept the coal-box in his own room; and so surely as the clerk came in with the shovel, the master predicted that it would be necessary for them to part. Wherefore the clerk put on his white comforter, and tried to warm himself at the candle in which effort, not being a man of strong imagination, he failed.”(Charles Dickens, *A Christmas Carol*, p.06). It is his right to work in warmth and be provided with commodities which makes working comfortable in order to be a productive employee but Scrooge forces him to work in a non-stop and cold atmosphere and expect him to produce more.

The fear of Scrooge prevailed Bob from confronting the boss and be tête-à-tête with him without the fear of being dismissed from the unworthy job. This fear was a direct result of Scrooge's scathing severity; bob gets blamed for arriving late, for asking for a vacation, and for every inconvenience that happens at work. Through a dialogue, Dickens built on the concept of alienation:

'You'll want all-day tomorrow; I suppose?' Said Scrooge.

'If quiet convenient, sir.'

'It's not convenient', said Scrooge. 'And it's not fair. If I was to stop half-a- crown for it, you'd think yourself ill-used, I'll be bound?'

The clerk smiled faintly.

'And yet', said Scrooge, 'you don't think me ill-used, when I pay off a day's wage for no work.'

The clerk observed that it was only once a year."(Charles Dickens, *A Christmas Carol*, p.13).

The social standard and a work obligation to give all employees a Christmas vacation did not complement Scrooge image of a high-yielding worker and he pictured himself the victim of such an absurd demand since he would be losing money to pay a day-off without work. The selfishness and egoism of Scrooge brings Bob to think that his day-off is a crime and he should have thought of it before asking "However it is held that this fragmentation decisively determines the postulates of liberty and equality and gives to them a separating content. At the same time, it is emphasized that this content overlaps with selfish interests which makes possible their actualization in a 'society' of egoistic men, on the other, it is implied that this political form, to the degree that it widens the dissociation between men instead of suspending it, is a mistaken form, a form which produces human alienation."(*Open Marxism*, p.122).

The otherness is further explained when Bob feels grateful for the Christmas dinner he arranged with his family and thinks to himself that Scrooge was the one who paid for it as if all the work he has endured was not a match to his boss's tyranny. The humble table that gathered the Cratchits in joviality is for Bob a some kind of charity he received from Scrooge and that it was not an exchange of his labor and independence with a small salary; nevertheless he does not want to see that his job is ruining him rather than building him up

and that the sacrifices he made doing the work of his boss should bring him more than a modest Christmas celebration:

‘Mr. Scrooge’. Said Bob; ‘I’ll give you Mr. Scrooge, the founder of the feast.’

‘The founder of the feast indeed.’ Cried Mrs. Cratchit reddening. ‘I wish I had him here. I’d give him a piece of my mind to feast upon, and I hope he’s have a good appetite for it.’

‘My dear’, said Bob, ‘The children. Christmas Day.’

‘It should be Christmas Day. I am sure’, said she, ‘on which one drink the health of such an odious, stingy, hard, unfeeling man as Mr. Scrooge. You know he is Robert. Nobody knows it better than you do, poor fellow.’”(Charles Dickens, *A Christmas Carol*, p.66).

Bob is blinded or does not want to see the cruel heart of his boss either because he is naïve and believes everybody to be as good and gentle as he is or it is Scrooge who flooded his brain with ..... and his heart of fear. Wray-Bliss and Parker added to Marx’s idea of alienation in their *Marxism, Capitalism and Ethics*:

“In addition to being unable to labor in this purposive or self-determined way because of structural alienation, Marx highlights how workers are also alienated subjectively, in consciousness. Through their taking part in the process of production, workers come to understand that their activity in ‘a self-determined’ way. As the worker’s experience of labor is working in capitalist organizations, where the work that is done is felt to be alien to the worker unsatisfying and tedious where its alien character is obvious from the fact that as soon as no physical or other pressure exist, labor is avoided like the plague (in Simons 1994:62), workers begin to understand all labor as similarly alien. People are at home when they are not working and when they are not working they are not at home. Labor becomes only a means to an end, the means to buy their existence and their leisure is then defined as non-laboring time. Work in the capitalist organization turns the unity of people with their activity into its opposite, the alienation of people from the activities they perform.

‘... activity as passivity, power is weakness, procreation as emasculation, the worker’s own physical and spiritual energy, his personal life- for what else is life but activity-as an activity turned against him, independent of him, and not belonging to him.’(ibid: 62).

The potential to self and world create, to develop and express one’s freedom through labor in the world becomes a negative burden, a chore to be avoided.”(16-17).

Parker goes on to say on the effect of alienation on personal development and personal contribution to the world “but creating tools and structures in the outside world, by transforming ‘nature’ according to our plans, we objectify our species – life and we realize our unique ability to create. Not only we demonstrate our humanity through our acts of creation in the world, but we produce our humanity and hence we produce ourselves.”(p.11-12).

Alienation figured in the novella in different shapes. Dickens illustrated how alienation amid the capitalist system poisoned not only the working class but also the property owners “Nobody ever stopped him in the street, with glad-some looks, ‘My dear Scrooge, how are you? When will you come to see me?’ No beggars implored him to bestow a trifle, no children asked him what it was o’clock, no man or woman ever once in all his life inquired the way to such and such a place, of Scrooge. Even the blind men’s dogs appeared to know him; and when they saw him coming on, would tug their owners into doorways and up courts; and they would wag their tale as though they said ‘No eye at all is better than an evil eye, dark master! But what did Scrooge care! It was the very thing he liked. To edge his way along the crowded paths of life, warning all human sympathy to keep its distance, was what the knowing ones call ‘nuts’ to Scrooge.”(Charles Dickens, *A Christmas Carol*, p.05).

Scrooge purposely isolated himself from people and the world, thus, alienated from nature and society and like Bob’s blindness the former never admitted to his isolation thinking it is for his best and then imposing his isolation on Bob creating cyclic passivity towards the society. This isolation and feeling of grandeur made him a slave owner rather than an owner of a counting house all due to these capitalist mentalities “Labor is a commodity; if the price is high, the commodity is much in demand; if it is low, then it is much in supply; ‘the price of labor as a commodity must fall lower and lower.’(ibid.,p.43) This is brought about partly by the competition among the workers themselves.

‘... The working population, seller of labor, is forced to accept the smallest part of the product... Is the theory of labor as a commodity anything other than a disguised theory of slavery?’

‘Why then was labor regarded as nothing more than an exchange value?’(Eugene Buret, p.43). (Karl Marx and Friedrich Engels, *the Economic and Philosophical Manuscripts*, p.14).

Instead of cooperating together in the business Scrooge bought Bob's life for nothing more than fifteen shillings a week and in a larger image coexisting together in the society diminishing the capitalist ideology that the poor were open to be hired for lesser wages so that the rich would live in abundant wealth.

## **Conclusion**

Charles Dickens as a writer created a piece of fiction and as a social reformer he mixed the fiction with factual accounts from the reality of the Victorian era. In this story, the transformation of the protagonist from a misanthropic to a sociable man stands as an emblematic symbol to Dickens' belief in changing the economy and the society of his time in order to achieve equality and social justice. Through the novella, he mirrored the social turmoil that caused the imbalance during the reign of Queen Victoria and his hope and the hope of the abused working class to alleviate and ease the insecure lives of the unfortunate.

# **General conclusion**

## General Conclusion

Marxism deals with the economic phenomena of societies and the labor morals. It reflected the effect of imperialism on creating class-based societies and the exploitation of unskilled people by the ones who own the properties and the means of production. Through the Marxist reading of Charles Dickens' *A Christmas Carol*, it is obvious that imperialism served no good and affected both of the exploited and the exploiter and that Marxism explained the real life in the Victorian age where Dickens was a social activist who advocated for a socially stable country.

After analyzing the novella it proved that it was a product of reality and the writer's own experiences and conceptions. The plot, setting, and characters mirror the irruption of imperialism and the Industrial Revolution and their discrepancy on the British society.

Jeremy Tambling recognized the power of Charles Dickens' characterization and description "If the wind pierced me under a black sky, did I not see Scrooge's clerk trotting off to his Christmas Eve in Sommers Town? We bookish people have our consolation for the life we don't live. In time I came to see London with my own eyes, but how much better when I saw it with those of Dickens'." (*Going Astray*, p.259).

Class struggle is represented by Bob Cratchit. The terrible living conditions plus the inadequate working conditions and treatment he is forced to endure in order to produce more for his boss and less for him and his family is a total self-destruction. Nevertheless, Dickens was on the side of the poor to raise sympathy towards them in contrast to the drunk and immoral image that was popular of them in the Victorian era.

Class consciousness runs through the novel as the ghost of the present introduced two ragged children and to which he warned to stay away from especially the one called Ignorance since providing knowledge would change a whole class "Education will enable young people to quickly familiarize themselves with the whole system of production and to pass from one branch of production to another in response to the needs of society or their own inclinations. It will, therefore, free them from the one-sided character which the present-day division of labor impresses upon every individual. Communist society will, in this way, make it possible for its members to put their comprehensively developed faculties to full use. But, when this happens, classes will necessarily disappear. It follows that society organized on a communist basis is incompatible with the existence of classes on one hand, and that the very building of such a

society provides the means of abolishing class differences on the other.” (Karl Marx and Friedrich Engels, *Manifesto of the Communist Party*, p.51). Therefore, education and the awareness of one’s social rank expose exploitation and then protests would rise to uplift the workers’ rights and worth as persons before being laborers.

Individual alienation is depicted in the way Scrooge purposely secluded himself from the outside world resulting in his grumpy and cold nature. Dickens implied that money is not the way to happiness and fulfillment like the Cratchits who kept the Christmas festivities high and how they found solace in each other’s warm bosom in a world which disdains people like them.

All in all, Marxism encouraged moving to action in order to achieve social equality. it is a universal truth to denote the complete malarkey of division as to find people richer than needed while others consume themselves in extreme starvation and poverty. Dickens, thus, as a Marxist set a palpable picture of the Victorian age and the repugnant reality of imperialism through the plot of *A Christmas Carol*.

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# **Glossary**

## Glossary

- **Capitalism:** is an economic system that is based on the ownership of the means of production.
- **Marxism:** named after its founder Karl Marx and the contributions of Friedrich Engels criticizing the backlashes of capitalism on society and the working class.
- **Bourgeoisie:** the upper class who owns the means of production and hires the poor for low wages.
- **Proletariat:** the poor class who have no properties and which capitalism affected the most.
- **Class struggle:** the conflict between the bourgeoisie and the proletariat due to the big social and economic differences.
- **Class consciousness:** in Marxism it is the understanding of social and economic ranks.
- **Individual alienation:** the passiveness of society as a whole to its members as individuals.

## Résumé

Notre étude essaie de discuter la théorie Marxiste et ses éléments dans la société Victorienne en utilisant le roman *A Christmas Carol* de Charles Dickens comme une puissante preuve qui décrit les idéaux du Marxisme. La nouvelle est le miroir de la société Britannique qui est basé sur la class, la négligence de la classe inférieure à cause de la corruption et l'égoïsme d'autosuffisance de l'éthiques Victoriens. Cette recherche tend à équilibré entre les spéculations du Karl Marx et celles du roman et son écrivain. Dans ce cadre, le travail est devisé en deux chapitres: le premier représente la théorie Marxisme et le second inspecte le roman selon cette théorie.

**Mots clés:** Marxisme, société Victorienne, division sociale, négligence, égoïsme, autosuffisance, Communisme.

## المخلص

تحاول دراستنا مناقشة النظرية الماركسية و عناصرها في المجتمع الدستوري باستخدام رواية تشارلز ديكنز "أنشودة عيد الميلاد" كدليل داحض لوصف أركان النظرية الماركسية. الرواية عبارة عن مرآة للمجتمع الفيكتوري الذي يرتكز على الطبقات الاجتماعية و إهمال الطبقة الكادحة وهذا يعود إلى فساد الأخلاقيات و اعتمادها على الاكتفاء الذاتي. يميل هذا البحث إلى الموازنة بين توقعات النظرية الماركسية و توقعات الرواية و كاتبها. في هذا الاطار، ينقسم هذا البحث إلى فصلين: الأول يمثل النظرية الماركسية و الثاني يتفحص الرواية وفق هذه النظرية.

**الكلمات المفتاحية:** المجتمع الفيكتوري، النظرية الماركسية، الانقسام الاجتماعي، الإهمال، الاكتفاء الذاتي، الشيوعية.