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False Consciousness in Selected Stories of Chekhov and Maupassant

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I hereby declare that the thesis/research/term paper entitled,
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Letter of Approval

This thesis entitled “False Consciousness in Selected Stories of Chekhov and Maupassant” submitted to the Department of English, Ratna Rajyalaxmi Campus, T.U. , by Ms. Anju Tamang has been approved by the undersigned members of the Research Committee:

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Abstract

This research on selected stories of Chekhov and Maupassant is conducted to excavate the false consciousness among the working class people during 1880s which has been preventing the revolution against the capitalism. The awareness among these people about their economic condition is mandatory in the revolution. However, the working people are blinded by false consciousness and they have accepted the rule of capitalism. The strategy of capitalism is to obstruct the revolution that has succeeded through ideology and commodity fetishism.

In “The Lottery Ticket” by Chekhov, Ivan Dmitritch and Masha show an excessive desire to materialism which is a strategy created by capitalist society to obstruct the revolution. Similarly, police superintendent Otchumyelov and red-headed policeman in the story “A Chameleon” are unaware about the exploitation of capitalist and work as their managers to frighten the poor people in the market. Likewise, the young lawyer in “The Bet” refuses the two million money of his bet and disappears to live an austere life without contributing his intelligence and effort to unite working people to revolt against the capitalism. Finally, Monsieur and Madame Loisel spend their whole life to pay off the debt that they have taken to buy another necklace to replace the lost one due to extreme desire of Madame Loisel to spread her beauty through commodity. Anti-capitalist theory has been applied in this research. Karl Marx, George Luckas, Louis Pierre Althusser, Raymond Williams and Terry Eagleton are theorists who have written against capitalism, and their theories are applied in this research. As a whole, this research studies the selected stories of Chekhov and Maupassant and examines them through anti-capitalist perspective.

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False Consciousness in Selected Stories of Chekhov and Maupassant

Introduction: Situating False Consciousness in Marxist Theory

False consciousness emerges in the absence of class consciousness in Marxism. Anton L. Allahar provides explanations to both concepts. He writes, “class consciousness or awareness, for example, speaks to the notion that a social class is made up of individual who share a set of common interests, are politically aware of this fact, and are indeed capable of acting together to promote and defend those common interests” (101). It illustrates that class consciousness is awareness of people about their class or condition. They realize the common problems and aspirations of their class and come together to promote themselves. However, when such consciousness is absent and promotion of their class is impossible due to lack of awareness among these people is known as false consciousness. Furthermore, Allahar elucidates, “false consciousness, conversely, describes a situation in which individuals who share that common class situation are not aware of the fact, and as a consequence, are not able to conceive of acting in concept to pursue their interest” (101). False consciousness is the condition when individuals lack their common interests and they can do nothing to achieve their interests.

According to Marxists, class consciousness is the only tool to unite the proletariats against the unfair treatment and hierarchical division between capitalist and proletarian. False consciousness holds a negative meaning in Marxism because it obstructs the proletarian for revolution against capitalism as predicted by Marx. W.G. Runciman also defines false consciousness as, “blindness to their “true” interests in attributed to proletariats who fail to see the impending collapse of capitalism as Marxists see it” (303). False consciousness blinds the proletariats from their true interests which

are to create classless society removing the capitalist rule and live communist lives together in the society. Such false consciousness is formulated due to ideology among the proletariats. Various elements of ideology are active to create false consciousness. Ideology distorts the meaning of idea and functions in the favor of power that is capitalism. About this, Ron Eyerman recalls, “Marx and Engels focused primarily on the concept of ideology, using the term to refer to the distorted beliefs intellectuals held about society and the power of their own idea” (43). This provides a sufficient evidence that Marx and Engels have presented their collective view on false consciousness earlier in their works.

Karl Marx and Fredrick Engels are the founders of Marxism and Communism. The books, that they have written collaboratively such as *Das Kapital*, *Communist Manifesto*, *The German Ideology* and so on, are regarded as milestones for Marxist criticism. The class consciousness of the proletariats against the capitalists and bourgeoisie would lead to the class struggle. The proletariats will win the struggle because they are larger in number than the bourgeoisie and they have nothing to lose which encourages them to fight with all their might. This is an emergence of classless society where there is no any class and sort of conflict, discrimination or exploitation of class. This is the manifesto of communist promulgated by Marx and it is a foundation of all the trade unions established to emancipate from exploitation. However, there are many obstacles on the way of communism. The most difficult one to tackle is ideology. Marx and Engels have proclaimed ideology as, “the production of ideas, of conceptions, of consciousness, all that ‘men say, imagine, conceive’, and includes such things as ‘politics, laws, morality, religion, metaphysics’ etc” (47). The consciousness of people is

not an innate nature that they possess from the period of their birth rather it is a constructed concept in the mind of humans. People obtain this concept with frequent and continuous experience while living in society. Similarly, both of them assert, “the ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas; hence of the relationships which make the one class the ruling one therefore, the ideas of their dominance” (64). These ideas are entangled with material relationships which are not beneficial for proletariats rather they are instrument for dominance of ruling class.

Eighteenth century French philosopher Antoine Destutt de Tracy has introduced the term ideology as philosophical one for science of ideas. Raymond Williams explains, “‘ideology’ was coined as a term in the late eighteenth century, by the French philosopher Destutt de Tracy. It was intended to be a philosophical term for the ‘science of ideas’” (56). According to *DK Illustrated Oxford Dictionary*, the meaning of “ideology” is, “a system of ideas and principles forming the basis of an economic or political theory” (340) which provides the definition of ideology as a system which has been formed on the basis of economic and political theory. J.A. Cuddin elucidates that ideology, “designates any comprehensive system of political thought articulated or otherwise tacitly supported by an individual or institution” (358). This proves that ideology supports a particular political thought to conduct any certain task or individual or institutional task. French emperor, Napoleon Bonaparte has also defined the word ideology as an impractical theory and denounces it as abstract illusion. Raymond Williams proves the view of Napoleon on idea as, “it is even more significant in the next stage of the development, that a derogatory sense of ‘ideology’ as ‘impractical theory’ or

‘abstract illusion’, first introduced from an evidently reactionary position by Napoleon, was taken over, though from a new position, by Marx” (57). Marx and Engels employ cynicism for ideology as Bonaparte. They remark ideology as an idea of gravity for sinking man. Raymond Williams reassures the meaning of ideology as, “the simple cynicism of the appeal to ‘self-interest’ [that] became critical diagnosis of the real basis of all ideas” (58). This emphasizes to interpret ideology in a cynical way that assists to critical analysis of ideas.

In the similar way, a Welsh academic, novelist and critic, Raymond Henry Williams reinforces the concept of ideology in the following way:

The difficulty then is that we have to distinguish three common versions of the concept, which are all common in Marxist writing. These are broadly: i) a system of beliefs characteristic of a particular class or groups; ii) a system of illusory beliefs-false ideas or false consciousness which can be contrasted with true or scientific knowledge; iii) the general process of the production of meaning and ideas.

In one variant of Marxism, senses i) and ii) can be effectively combined.

In a class society, all beliefs are founded on class position, and the systems of belief of all classes-or quite commonly, of all classes preceding, and other than, the proletariat, whose formation is the project of the abolition of class society-are then in part or wholly false (illusory). (55)

These categories of ideology by Williams also help to elaborate the meaning of ideology.

Ideology is a set of belief system of people. Sometimes, this belief system is illusory

which contrasts the true and scientific meaning of reality thus leading to false consciousness. Finally, it is a common process of producing ideas which are false too.

As a whole, ideology enunciates false consciousness which forbids the proletariats from revolution. It develops a form of apparatus for the ruling class to continue grip on their power for longer period. Therefore, only if ideology is analyzed with cynical perception, the true meaning of ideas can be evaluated otherwise blind acceptance of such ideologies become various forms of apparatuses. Various apparatuses are used by the capitalist state to rule over the people in different forms.

Apparatus is an instrument to accomplish certain activity. *DK Illustrated Oxford Dictionary* defines the term “apparatus” as, “the equipment needed for a particular activity or purpose” (40). French philosopher, Louis Pierre Althusser categorizes apparatus in two groups: the first, Ideological State Apparatus (ISA) and second, Repressive State Apparatus (RSA). He illustrates the differences between RSA and ISA as, “(Repressive) State Apparatus belongs entirely to public domain, much the larger part of the Ideological State Apparatuses (in their apparent dispersion) on the contrary, of the private domain. Churches, parties, Trade Unions, families, some schools, most newspapers, cultural ventures, etc., etc. are private” (144). The first one is the power of the government which functions in a soft way. It comprises of abstract and psychological aspects of human beings such as churches, education, family, medicine, trade, religion, and law, union and so on which formulate ideas in human mind human beings from birth to death. This strategy is an unseen and unknown power to control over people. This apparatus assists to regulate and promote capitalism without any violence in a convincing way whereas the second apparatus is a forceful control over the people. It is a physical

and violent form of the state which forces the people to follow particular doctrine formulated by the state. Eventually, ISA establishes two grounds for people to believe on.

These two foundations are known as base structure and superstructure. Base structure is the basic foundation to regulate the people. It is laid on the bottom most level in the economic structure or system of human beings. Base structure is the ground of human society which is economy base, and superstructure is built upon this base structure that includes other institutions such as religion, education, human relation and behavior and so on. Marxist critics argue that economy is the foundation of human society and psychology. It is economic condition of the people which propounds their relationship, psychology, religion, education, government and other faculties. Base structure is the class consciousness of people. It is the real consciousness of the people about their social, political and economic position in the society and behaves accordingly to deal with any sort of stratification. *DK Illustrated Oxford Dictionary* defines the terms “class” and “consciousness” as, “a set in a society based on social and economic status” (134) and “awareness of something” (152) respectively which have the meaning that awareness of the people belonging to the particular set of political, social and economic positions in the society thus encouraging them to uplift their condition. It is used in political theory in Marxist criticism as a belief of a person related to their social class or economic rank in society, the structure of their class and their class interests.

Class consciousness is an awareness that is a key to initiate the revolution that would help to create a dictatorship of proletariats, transforming from wage earning, and property less mass into the ruling class. However, this consciousness is often misled by false consciousness, i.e. the wrong understandings of proletariats for accepting the rule of

capitalist and bourgeoisie as true. It is also a way in which material ideological and institutional processes in capitalist society misguide the proletariats to wrong direction of the revolution. This misinterprets the true relation between the classes and the real state of affairs regarding the exploitation suffered by the proletariats. It misrepresents the proletariats' real situation and leads them to accept such exploitation by bourgeoisie in various forms. Such type of acceptance is also known as hegemony in Antonio Gramsci term. The founder of Italian Communist Party, Gramsci has introduced the term 'hegemony' as 'Quaderni del Carcere' which is a consensus to be ruled. It is simply an acceptance of traditionally signified domination resulted by the false consciousness. Raymond Williams clarifies the concept of Gramsci in the following way:

Gramsci made a distinction between 'rule' (dominio) and 'hegemony'. 'Rule' is expressed in directly political forms and in times of crisis by direct or effective coercion. But the normal situation is a complex interlocking of political, social and cultural forces, and 'hegemony', according to different interpretations is either this or the active social and cultural forces which are its necessary elements. (108)

He has distinguished between rule and hegemony. Rule is a direct political rule over the people whereas hegemony is only a social or cultural rule over the people without their realization. Hegemony is always a process. It is a system or a structure. It changes according to experience with various elements of the societies, different social relationships and variations in social activities occurred in society. J.A. Cuddin illustrates, "the notion of hegemony thus embodies a more dialectical connection between superstructure and economic base than that allowed by a deterministic reading of Marx,

which sees historical change and revolution as generated necessarily by development as the economic level” (320). The development of dialectical connection between base structure and superstructure sets a limit which promotes hegemony where the former is valued more than the latter one. Gramsci presents hegemony in comparison to apparatus as, “these two levels correspond on the one hand to the function of “hegemony” which is the dominance group exercises throughout society and on the other hand to the “direct domination” or command exercised throughout the state and “juridical” government” (145). This elaborates that apparatus and ideology in any other form create dominance or hegemony over people. Gramsci elucidates the meaning of hegemony by connecting it to cultural and intellectual hegemony. It comprises of dialectical connection between superstructure and economic base. Williams Raymond adds, “the traditional definition of ‘hegemony’ is political rule or domination, especially in relations between states. Marxism extended definition of rule or domination to relations between social classes, and especially to definitions of a ruling class” (108). It is a social process nurtured by ideology among the proletariats which hinders them from being class conscious. Hegemony misguides the working class to accept the rule by capitalist and make them ready to be ruled thus, obstructing the proletariats revolution visualized by Marx. Whereas, ideology refers to the idea or belief that people follow. Williams asserts, “the position is clearly that ideology is theory and that theory is at once secondary and necessary ‘practical consciousness’, as here of the proletariat, will not itself produce it” (108). Ideology fabricates hegemony. Williams quotes, “‘hegemony’ goes beyond ‘ideology’” (109). This notion obfuscates the revolution still giving continuity to the rule of capitalism resulted by ideology, false consciousness and hegemony which Marxist

criticism opposes. The major cause for hindrance of the proletarian revolution that started from idea up to hegemony is false consciousness.

False consciousness is a Marxist concept which people are not able to see things, especially exploitation, oppression and social relations, as they are. It is a concept that opposes from class consciousness which is formed and developed through various social circumstances in the course of history. George Lukacs presents the relationship between class consciousness and false consciousness with their relation to history. He clarifies as, “it appears, on the one hand, as something which is subjectively justified in the social and historical situation which can and should be understood, i.e. as ‘right’. At that same time, objectively, it by-passes the essence of the evolution of society and fails to pinpoint it and express it adequately. That is to say, objectively, it appears as a ‘false consciousness’” (50). He presents class consciousness as ‘right’ whereas false consciousness as ‘wrong’ which fails to address the essence of evolution of the society which is revolution. Luckas further argues, “it must not be thought, however, that all classes ripe for hegemony have a class consciousness with the same inner structure” (52). False consciousness among the proletariats promotes hegemony and obstructs the revolution. The different spectra of society such as social relationships, cultures, languages, occupations, skills and perceptions contribute to form false consciousness in the course of historical development. The proletariats are ready to remain working and be ruled by few numbers of capitalists due to different idealism generated through historical dialecticism. He further illustrates, “idealism succumbs here to the delusion of confusing the intellectual reproduction of reality with the actual structure of reality itself” (9), where proletariats are guided towards the false consciousness because of idealism. Similarly, Raymond

Williams provides another name for false consciousness, i.e. “practical consciousness” which is evolved through specific relationships, specific skills, and specific perceptions in the society to lead a practical life. He further proves, “practical consciousness, and this is not only a matter of relative freedom or control. For practical consciousness is what is actually being lived, and not only what it is thought is being lived” (131). From these perceptions, it is clear that false consciousness is a hindrance in Marxist philosophy by misleading the proletarian revolution into impossibility.

False consciousness is also generated through commodity fetishism. J.A. Cuddin defines the meaning of fetishism as, “fetishism is the attribution of power or value to an object, and it is a much used concept in literary and cultural theory” (277). This clarifies fetishism as the strong desire to give value to an object. Moreover, he elaborates its meaning connecting to Marxism as, “for Marxism, commodity fetishism mystifies and obscures the exploitative nature of production, a situation which can only be resolved by economic revolution” (278). Commodity fetishism also blurs the exploitation of capitalism in the form of means of production. The production of commodity is another strategy of capitalism to distract working class people from the revolution. The capitalism generates fetishism among working class through commodity which obscures the revolution. Dimitri Dimoulis and John Milios explain, “commodities are counter-posed to the human being as ‘a world of readymade things and relations between things’, as ‘powers which act autonomously’” (9). This generates the meaning that commodity undervalues human existence by creating the world of already made things and act in powerful way. Similarly, they provide the meaning of fetishism as, “the self-generating consequence of the concealment of social relations through the operations of the

economy” (34). It denotes the self desired human relation in the society resulted by economy. Economy plays a significant role to formulate fetishism and motivate humans to develop their relationship in the society according to the economic condition. They apply, “in commodity fetishism, things are the bearers of value in a natural way” (12) which means commodity fetishism has gained supreme value in the life of people naturally. People are attracted towards the materials and obsessed with them. Thus, eradication of the commodity fetishism is possible only after the end of capitalism because it is generated by bourgeois. It blocks the real consciousness of the proletariats of their present class condition along with various apparatuses and ideologies. The attachment of working class people to superstructure is not their fault at all. It is created by capitalism which Marx has warned against it. These people are victimized by capitalism and trapped in the vicious cycle of misery to sustain their living. Such pathetic condition of working class people was already predicted by Marx which Terry Eagleton elaborates further.

Terry Eagleton claims that Marx was right. *Communist Manifesto* is right and the prediction made by Marx is also right despite failure of the revolution and communism in this capitalist world. He rationalizes this as, “besides, Marx himself predicted a decline of the working class and a steep increase in white-collar work” (3). This indicates that to suppress the authority of working class and ensure the authority of the capitalists, the capitalists have provided them with certain facilities. Such provision functions as false consciousness and hegemony among the working class people which enthralls them and secure their authenticity.

Marx has a great admiration for the working class. He acclaims that this working class will keep the history of struggle between capitalist and working class alive.

Eagleton clarifies: “without the middle classes Marx so deeply admired, we would lack heritage of liberty, democracy, civil rights, feminism, republicanism, scientific progress and a good deal more, as well as a history of stumps, sweat shops, fascism, imperial wars and met Gibson” (13). Marx himself asserts that the existence of working class as heritage which continues the glorious history of mankind.

Eagleton further supports that such prediction of revolution has failed as already foreseen by Marx. He proclaims, “you cannot abolish social classes in conditions of scarcity, since conflict over a material surplus too meager to meet everyone’s needs will simply revive them again” (16). The major reason behind this failure of the revolution is the condition of working class. Their condition is miserable with various difficulties even to fulfill their basic needs rather than thinking about the revolution against capitalism.

The above explanations clarify that the rule of capitalism will be ensured even for the future too due to a rhizome enhanced by the capitalism itself. The working class people are trapped in the grasp of capitalism in this modern world, which makes the revolution impossible. Rather than thinking for the liberty of working class and emancipation from capitalism, they have been victim of materialism and start worshipping the world invented by it.

False consciousness is prevalent everywhere in present society. It is not only in this society but was in practice in past too. It is proven through different forms of literature published in the past. Most of the stories written in nineteenth century were also influenced by false consciousness. The stories selected for the present study particularly

Anton Chekhov's "The Lottery Ticket", "A Chameleon", "The Bet" and Guy de Maupassant's, "The Necklace" which were published in late nineteenth century, depict false consciousness of the characters.

Many critics have analyzed the above mentioned stories from different theoretical perspectives. Scott Foresman examines "A Chameleon" as, "Anton Chekhov planted a number of comical details in this story, beginning with its main character's name and ending with the blustery threat at the end" (319) where he analyzes the characters in a comical way. He provides detail explanations of the characters that are presented in a funny way in the story by Chekhov. The name of the main character is Otchuymelov which means "crazy" in Russian language. Likewise, a red-headed policeman is another comical presentation. Similarly, an American novelist and critic Henry James examines "The Necklace" by Guy de Maupassant as, "but for the most part M. de Maupassant's heroines are a mixture of extreme sensuality and mendacity" (542) which seems appropriate too. He further analyses it by presenting the way that Madame Loisel forces her husband to buy a new dress and the husband permits her to borrow a diamond necklace from her friend for a party organized by the Minister of Education solely to make her glamorous. She does not have any wish but only to spread her charm of beauty and attract other guests in the party. Finally, Ann Charters discusses both of the writers and their stories collectively as:

Maupassant's lack of sentimentality towards his characters, as in his depiction of the 'little' clerk's wife in 'The Necklace', laid him open to charge of cynicism and hardness. Even if Maupassant's stories display a greater distance from his characters and less sympathetic irony than

Chekhov's both writers were the most accomplished of narrators in their powers of exact observation and independent judgment and on their supple practical knowledge of their craft. (837)

She evaluates Chekhov and Maupassant as less sympathetic to their characters. She argues that these writers keep a necessary distance with their characters and depict the practical aspect of human life. She studies their stories through unpleasant aspect of practical human condition.

Although there are some analyses of these selected stories, they are from different perspectives rather than the Marxist perspective. Thus, this study clings on the Marxist criticism focusing more on false consciousness of the characters. The stories illustrate obsession of middle class characters to the materialistic world created by capitalism. Not only that, the stories show that the middle class people are diverted from the proletariat revolution for their liberty due different apparatuses imposed by the state directly or indirectly. The characters in these stories are guided by various ideological state apparatus, controlled by repressive state apparatus and misled by commodity fetishism. Karl Marx and Fredrick Engels, Antonio Gramsci, Louis Pierre Althusser, Williams Raymond, George Lukacs and Terry Eagleton have derived various theories and concepts in Marxism against capitalism. Their concepts of anti capitalism are applied in this research to study the characters' false consciousness in these stories.

The characters of the selected stories for the present purpose show their obsession to commodity and present themselves as state apparatuses to generate false consciousness which are examined in this thesis in later chapters.

**False Consciousness in the Selected Stories: An Analysis from Marxist Point of View
From Commodity Fetishism to False Consciousness in “The Lottery Ticket”**

In “The Necklace” Ivan Dmitritch and Masha are middle class working couple living on twelve hundred annual incomes. Masha has a habit of buying lottery ticket. One evening, when Ivan searches for the number on newspaper first five digits match while only two digits are left. At that time, they imagine about spending seventy-five thousands of the lottery. They dream of living luxurious life with the money. Later on, they hate one another because they think that money is more important than their relationship. However, the last two digits do not match and it leaves them disappointed.

This story is published in 1886 is about a middle class couple living by earning “an income of twelve hundred a year” (31). Masha buys lottery ticket whenever she has money because she wants to improve her living condition. Living in a human society she has to uphold herself to create an equal status there. Therefore, she makes a choice of buying lottery to gain the economic success that she wishes to achieve. She does not want to spend her life in poverty like other proletariats or working class people are living. She wants to be rich only to live lavishly. From her encounter with various elements in the society, she wishes to live a life a rich lady. She doesn’t pay any attention on uplifting the economic condition of the whole class that is working class. She doesn’t realize that her whole class has been exploited and oppressed by the capitalist society. Instead, she wants to live a lavish life as one of the capitalists and do nothing to contribute in the prosperity of her class. However, she has never won any. One evening, Ivan looks on the newspaper for the number of lottery. Initially, the first five digits match for seventy-five lottery and

they have only two digits left to match. Then, they start dreaming of the money which is an only medium to gain economic prosperity for them.

Unlike Marx's prediction, the working class would find them inferior due to lack of money so they take money as power thus leading them towards fetishism of the materialistic world designed on the ground of capitalism. They are aware about their economic condition. They even make an effort to gain financial success to uplift their position. Therefore, Ivan asserts, "that's not money, but, power, capital" (32). According to the prediction of Marx, the working class should revolt against capitalism to form a classless society. However, Ivan and Masha are astonished by the fetish world of capitalism. Marx has already predicted that the dream of proletarian revolution and formation of classless is not easy as it seems to be. He has warned about various obstacles that may occur on the way of the revolution. Therefore, he has made the proletariats aware about such difficulties and presented various examples of them too. He has already presented his ideas about fetishism of commodities which is an active medium of the capitalism to divert the revolution. Dimitri Dimoulis and John Milios prove it as, "in the course of his (Marx) further investigations, Marx made it clear that the concept of fetishism does not refer only to the commodity but to all forms of capital (money, means of production)" (34). They are guided by commodity fetishism. Even though they are not sure that they have won the lottery, they dream of spending the money lavishly: "spend twenty-five thousands on real property in the shape of an estate; ten thousand on immediate expenses, new furnishing, travelling, paying debts and so on" (32). They have been victim of the trap set by capitalism from which they cannot escape. Large real estate, new furniture, fashionable clothing, expensive jewels and travelling to

the different parts of the world are dreams of middle class people which prevent the revolution.

Likewise, the world of capitalism and false consciousness formulated by it is very frustrating that people would forget all the institutions like family, relationship, human emotion, and friends and so on. They give priority to monetary value over human relationships. They do not want to uplift the whole class but only to be able to dominate others. In the thought of winning the lottery, Ivan and Masha start hating one another. Chekhov exhibits it as, “and he looked at his wife, not with smile now, but with hatred. She glanced at him too, and also with hatred and anger” (35). Husband and wife become enemy of one another due to money. When Marx has made the prediction of the consciousness of the working people, he has thought that people this class would be able to support each other. When a member of this class is uplifted towards the economic prosperity, the person would help other members of the same class too but it seems to be just opposite in the very story. Even husband and wife start to hate one another which saddens the true sense of Marxism. The structuralism Marxist Louis Pierre Althusser has illustrated that the other institutions of society and human are determined by economic structure. Therefore, Ivan and Masha even despise their other family members, relatives and friends in the thought that they would come begging money to them if they win the lottery. The story presents it as, “all those wretched brothers and sisters and aunts and uncles would come crawling about as soon as they heard of the winning ticket, would begin whining like beggars, and fawning upon them with oily, hypocritical smiles. Wretched, detestable people” (35). The couple frowns over the thought of their relatives whom they should be helping in case they win the lottery. At the end, the last two digits

of their lottery do not match and they come to the reality out from the daydream. Ivan and Masha are made victim by the astonishing world formed by the capitalism. Their perception and circumstances lead them unconsciously to the way of the false consciousness. They are unable to find themselves as the victim of capitalism because they are blinded by the world of fetishism. They are committed themselves to achieve economic prosperity like the people of capitalist society. Even without their realization, they are being ruled by the invisible hand of capitalism. They are following the command of the wand moved by the people of capitalist society. Even while buying the lottery ticket in the hope to win one, they have been the puppets of capitalism. When they are blinded by fetishism, they are guided towards false consciousness. As a result, Ivan and Masha can't gain any material success in the story as they have always desired to have. In addition to this, they can't contribute for the development of their whole class.

Rulers' Apparatus for Promotion of False Consciousness in "A Chameleon"

In the story, "A Chameleon", a police superintendent Otchumyelov and a red-headed policeman come to a market which is all silent due to their presence. They obstruct business of the shop keepers there therefore none of them wish any trouble confronting them. Hryukin, a goldsmith has blood on his little finger claiming that a puppy has bit him. He seeks for justice to the superintendent. Otchumyelov frequently fluctuates in his decision when he hears that the owner of the puppy is General and not. Finally, it is proven that the puppy belongs to the General and Otchumyelov sends the puppy at the General's scolding Hryukin for forgery.

Marxist critic, Louis Pierre Althusser has classified the people of a society into four classes and they are: the exploited, the exploiters, the exploiters' auxiliaries and high

priests of the ruling ideology. In these four categories, the proletariats, the capitalists, the managers and the functionaries are included respectively. In this story too, there are such categories where proletariats on the lowest level of the hierarchy are exploited. They are silenced by the authenticity of the rulers and the rulers' auxiliaries. These auxiliaries are the police superintendent Otchumyelov and red headed policeman in this story.

Otchumyelov and red-headed policeman in the story represent the auxiliaries of the rulers who are even scarier and crueler than the rulers because they have direct access in day to day life of the proletariats and thus exploit them. These characters from the story are also made serious victim of capitalism. They are guided by false consciousness rather than true consciousness of their class. They have been kept in the delusion of being auxiliaries of the rulers to oppress other poor people in their society. Though they are never provided with the position equal to the rulers who are capitalists in capitalism, they are severally used by the rulers. It would not seem appropriate to the capitalist to oppress the proletariats by themselves which may lead to the revolution. Therefore, they show fake sympathy over their auxiliaries and make them to do the work which they have not been able to do through these auxiliaries. In the story too, the police superintendent and the policeman inflict the proletariats and create hegemony among the poor common people in that locality. According to Althusser, police always function as repressive state apparatus and use physical force to rule over them. The story portrays this invisible force and authority of the rulers even in their absence as, "there is silence. Not a soul in the square. The open doors of the shops and taverns look out upon God's world disconsolately, like hungry mouths; there is not even a beggar near them" (132), this

shows the presence of capitalism only with mere presence of the managers which is an evidence of hegemony in the text.

In such silent street, Hryukin who represents proletariat in the story is scolding a white borzoi puppy for biting him. He asks for justice with Otchumyelov which includes strangling of the puppy and fair compensation from its owner. In this course, the superintendent alters his decision frequently according to the economic and social status of owner of the puppy. Here, justice, an institution of superstructure is founded on the base of economy. There are frequent alterations in his decisions in the story which are; “and the dog must be strangled” (133), “surely it couldn’t reach your finger. It’s a little dog, and you are a great hulking fellow” (133), “they would not worry about the law, they would strangle it in a twinkling! You’ve been injured, Hryukin, and we can’t let the matter drop” (134), “it may be a valuable dog, and if every swine goes sticking cigar in its mouth, it will soon be ruined. A dog is a delicate animal” (134), “since he says it’s a stray dog, a stray dog it is. It must be destroyed” (135), “so this is his honour’s dog? Delighted to hear it. Take it. It’s not a bad pup. A lively creature” (135). These are the expressions of Otchumyelov which he changes whenever he is confused about the owner of the dog. At the end, he threatens Hryukin and goes across square with content heart for being able to impress the General sending his puppy with his cook. These auxiliaries are the mediums of capitalism which continues the rule of it. The frequent changes in the expression of the police superintendent occur due to his false consciousness. As being a member of the working class in his society, he should have to work for the benefit of proletariats of his society. He should have served the poor people there and put effort to make them also aware about their class. With his initiation, the poor people in that

locality would have been united and fought against the General and his rule to establish a classless society as Marx has predicted. However, He has been presented as one of the axillaries of the ruler in his society. He is working as a puppet of the General and his family. The actual duty of a police superintendent is to provide service to the common people and to unite the proletariats for the revolution as being a conscious working man. But, he is working very hard to impress only General Ivanitch Vladimir and his wealthy family.

False consciousness has been very active and blinded the real vision of the superintendent in the story. Otchumyelov is always ready to serve the rulers even by exploiting other poor people in the form of state apparatus. He fails to realize that it is his duty to make other poor people about their class, unite them for the class struggle and show them the true dream victory which will lead to classless society. He doesn't feel himself to be the victim of capitalism because he is trapped in the fake dream of the rulers to achieve better future and the status as one of the capitalists which is never possible. However, this seems impossible in the very story as he is made servant by the rulers and he can't fulfill the prediction of Marx due to false consciousness. As a result of the false consciousness of these characters, the rule of the capitalist continues in the story. The proletariats can't attain any victory over their revolution and they are continuing to be oppressed and exploited by the capitalist rulers of their society. They are not rescued from such time of suppression merely due to false consciousness of the police superintendent in the story.

Imprisonment for Money in "The Bet"

In "The Bet", a young lawyer and banker agree on a bet to spend fifteen years of

voluntary life imprisonment in the banker's home for two million. The young lawyer is determined to win the bet and get the two millions from the banker. However, five hours prior to his release, he leaves the prison. He claims that while in the prison reading different philosophical books, he has understood the value of knowledge. He relishes his knowledge is more than that two millions which he once cherished. Therefore, he rejects the two million which has been guaranteed through the bet.

Ideological state apparatus is imposed on common people in the form of profession which indirectly motivates them to follow the path of capitalism. In this story, the young lawyer of twenty five years old is willing to spend his life in confinement to earn two million offered by the young banker in the form of bet. The banker considers himself superior than the young lawyer and boasts, "think of it, young man, while there is still time. To me two million is a trifle, but you are losing three or four of the best years of your life. I say three or four, because you won't stay longer" (300). This proves that the young banker is form of apparatus. He is alluring the young lawyer to the confinement in the form of ideology. He indirectly motivates the young lawyer to stay in the prison for money. Likewise, the lawyer is also guided by false consciousness who wants to win the bet and earn money. The prison is also a form of repressive state apparatus which forces the common people to follow the rule. According to the bet, the lawyer is kept in a home confinement near to the banker's house at twelve o'clock of November 14, 1870 with an agreement to set free at twelve o'clock of November 14, 1885, exactly after fifteen years. During this period, the young lawyer reads various books related to philosophy, religion, language, music and so on whereas the banker loses

his money due to his extravagant nature. It presents the discriminatory lifestyle between proletariats and auxiliaries of the rulers. The young lawyer spends his life in prison to earn money whereas the young banker spends money lavishly.

The young lawyer desired to attain economic power to live his life in luxury when he made the bet. He thought that money was the most important aspect in life to live happy life so he easily accepted the bet. However, while reading in the prison, he encounters with knowledge and liberates himself from the fetishism of money. He finds money has no value at all comparing to knowledge. He considers that philosophy and knowledge are more valuable than the money thus he leaves a note to the banker, “to prove to you in action how I despise all that you live by, I renounce the two million which once dreamed as of paradise and which now I despise. To deprive myself of the right to the money, I shall go out from here five hours before the time is fixed, and so break the compact” (300). The banker is bankrupted in the course of time and to show his supremacy he tries to kill the lawyer. The book describes, ““poor creature!” thought the banker, “he is asleep and most likely dreaming of the millions. And I have only to take this half-dead man, throw him on the bed, stifle him a little with the pillow, and the most conscientious expert would find no sign of a violent death” ” (305). The banker is ready to murder the lawyer for money. He is functioning as an auxiliary of the capitalist state mechanism.

Invisible role and power of state is enforced on the lawyer through the banker and prison. The lawyer readily accepts the offer of the money and prison. The young lawyer is unable to realize his weakness and lead the revolution for the people of his class because he gets victimized by state apparatuses. In the end of the story too, he leaves his

desire upon the money and wants to lead an austere life. He thinks death is better than life. He sacrifices his life for money. He denounces money at the end but his knowledge of books also do not trigger a sense of revolution in him. So, he gets victim of false consciousness. This finally proves that the state apparatuses are very active to manipulate the working class people and obstruct their revolution.

Dominance of False Consciousness in “The Necklace”

In “The Necklace”, Monsieur and Madame Loisel are a middle class couple. Madame Loisel once borrows a diamond necklace from her friend for a party which she loses. They work very hard to pay for a replaced diamond necklace and success later too. Finally, she reveals the truth that she has lost the real diamond necklace and bought another diamond necklace to replace the lost one to her friend. Her friend discloses that the necklace was a forged one. It was not a real diamond necklace rather a replica.

Madame Loisel suffers a lot from her financial inferiority because of her marriage to a little clerk of the Ministry of Education though she is exceptionally beautiful. She finds her life to be unfair because she deserves to be rich and show her beauty at best. The story illustrates, “she was as unhappy as though she had married beneath her: for women her: for women have no caste or class, their beauty, grace, and charm serving them for birth or family” (226) which depicts that she feels her life in miserable. Another example also postulates, “she suffered from the poorness of her house, from its mean walls, worn chairs, and ugly curtains” (226). This suffering forces her to get help from other aristocrat women from upper class to prove herself like one of them.

According to Marxism philosophy, a middle class person who is educated should contribute to form a union of the working class in a society and lead the union to

proletarian revolution. However, Madame Loisel is too much worried to imitate the lifestyle of the capitalist people so; she spends four hundred francs of her husband to get an elegant dress for her. This can't make her satisfied which makes her frustrated every day. To get a suitable jewel for her beautiful dress, she asks for a necklace with Madame Forestier with her husband's permission. Madame Forestier gladly lets her to borrow a beautiful diamond necklace for the party organized by the Ministry of Education. As Madame Loisel has planned, she becomes successful to spread charm of her beauty in the party. She is content with her appearance in the party due to the necklace however, she loses the necklace somewhere on the way while returning home from the party. They look for it wherever they can but they can't find. At last, they make a decision to buy a new diamond necklace exactly the same to replace the lost one. Monsieur and Madame Loisel sell everything they have even the house to get a replica of the diamond necklace. Both of them work very hard living the lowest level of life they can imagine. They work day and night to pay for the debt which they have borrowed to buy a necklace. They should have been working so hard to aware the people of their class to struggle against the exploitation of capitalism instead.

However, false consciousness takes over the true consciousness in these characters and they fail to unite the working class people for the revolution. They are ready to be exploited by the capitalism. At the end, they pay all debt off which they have taken to buy the replica. One day, she encounters Madame Forestier and discloses the truth of losing the necklace and the hardships they have gone through to buy the same type of diamond necklace. Madame Forestier reveals that the necklace was a forgery and

they wasted their life for forged diamond necklace. In this way, Madame Loisel is trapped in world of capitalism and fetishism.

Madame Loisel is an example of the working class people who cannot afford to think going against the capitalism when they have to work day and night just to feed themselves. In this type of situation, how can a proletariat think to revolt against the capitalism and the unfair world created by it? Like Monsieur and Madame Loisel, other proletariats too are busy working to fulfill their basic needs. They are working very hard to sustain their living which has forced them to forget the revolution as predicted by Marx. This is an apparatus of the capitalism to continue its rule over the world. In this way, Monsieur and Madame Loisel are made victim in the story because Madame Loisel is guided by the false consciousness. She is obsessive to materialist world to present herself as much beautiful as she thinks her to be. She focuses only on making her look beautiful which is against Marxism philosophy. When these characters are unable to reflect true class consciousness and lead the revolution according to Marx, they also have been victimized like other working people of their class. They too have to work very hard to pay off the debt. Similarly, their negligence has halted the proletarian revolution. When such revolution is halted, the rule and dominance of capitalism continues.

Conclusion: An Obstruction to the Revolution

These stories elucidate that false consciousness misleads the middle class people towards the opposition of Marx's revolution. Rather than opposing against the capitalism and exploitation it has created, working class worships the world of capitalism gladly. It is possible due to false consciousness invented by ideology has really ruled over the mind of middle class people in these stories, "The Lottery Ticket", "A Chameleon", "The Bet"

and “The Necklace”. The proletarian revolution for the establishment of rule working class overthrowing the capitalism has not been successful. The first person to propound such revolution and rule was Karl Marx so he is regarded as the Father of Marxism and Communism.

According to the Marxist criticism, there is an unfair situation of poor people generated by the capitalist society. The excessive domination and exploitation of capitalism and factory owners over the laborers helps them to form different unions. These unions keep them aware about such exploitation and are united against it. When all the laborers of the world unite, they revolt against the unjust rule. In this struggle, the proletariats will get victory due to their larger number and they have nothing to lose unlike the capitalists. Because of such awareness and victory of one group inspires other groups as well. In this way, there will be rule of only proletariats eradicating the rule of capitalists which leads classless society; establishment of communism.

In such revolution and victory, class consciousness plays a vital role. Without it, the concept of communism is impossible. The prediction of Karl Marx has been reached only far up to the formation of different unions among the proletariats. However, due to the personal and petty desires of the leaders of these unions, they have put the revolution in the shadow. They are working as the rulers’ auxiliaries like given in the stories. “A Chameleon” depicts the picture of such rulers’ auxiliaries and their activities. In the story, the police superintendent and the red-headed policeman function as the managers of the capitalists. They are ready to do whatever they should do to please the capitalists even exploiting the poor. Their capacity and labor has been abused by the people from capitalist society without their realization. They have failed to realize that they are only a

type of working class people rather than one of the capitalists. Instead of submitting themselves on the hand of capitalism, they should be working for the welfare of the poor people like them because they also fall in the same category of proletariat. They should have united the poor people to revolt against the exploitation of the capitalists. But, such consciousness is lack in these characters in the story. They are guided by the ideology that if they satisfy the bourgeoisie anyhow, they will secure their place in this society so they do not need to worry for other people. Such type of false consciousness has taken over these people which eventually leads to the failure of the proletarian revolution as per the prediction of Karl Marx.

Similarly, the desire to earn money to be powerful and show their importance in the society like the capitalists can be seen in the stories “The Bet” and “The Lottery Ticket”. Ivan Dmitritch, Masha and the young lawyer in these stories represent middle class in the stories. Even though they are shown as the protagonists in these stories, they lack heroic characteristics in them i.e. leading their class to freedom and liberty. Instead of struggling to provide liberty to their class, they want to attain monetary power just to live a lavish life as one of the capitalists. They do not care about formulation of the union of all working class people which will initiate the revolution against the capitalism. Due to such false consciousness among these characters in the stories, the concept of class consciousness is disappeared which makes impossible to achieve the revolution. The characters are victimized in these stories by their own desire to attain monetary achievement rather than salvation and emancipation of their whole community.

Finally, the characters in “The Necklace” by Guy de Maupassant are also the victim of capitalism and fetish world founded by it. Monsieur and Madame Loisel lose

everything they have even happiness and desire to lead a normal life. They have been in the trap of fetishism so by imitating the life style and maintaining their position in the bourgeoisie society, they lose their property too. Madame Loisel is not satisfied being middle class so she wants to prove herself as one of the elite class. In this course, they forget about the revolution that they should have prepared for the welfare of their whole class. While paying for debt they have taken, they spend their life in misery and poverty. They lose the true sense of their of class consciousness negotiating their life with false consciousness. Due to their incapability to analyze the problematic condition created by capitalist society, they suffer a lot to pay the debt off. They are misguided by false consciousness therefore they choose to be oppressed in the capitalist society. Instead of uniting other working class against the exploitation created by capitalism, they become miserable victims of capitalism when they are misled by false consciousness.

Varieties of ideology and the false consciousness are created by these ideologies which are preventing the middle class from the proletariat revolution. The false consciousness is found to be superior and dominant in the characters in these stories thus forgetting the main purpose of communism and still the rule of capitalism continues. This false consciousness has created obstruction to the revolution. There is still continuity of unjust and discriminatory activities going on in the society due to misconception created by false consciousness among middle class people.

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