



UNTO THIS LAST ON MARXIST PERSPECTIVE

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ABSTRACT

The first term in Marxist literary criticism is base us. Superstructure base in Marxism refers to economic base superstructure according to mark and Engels emerges from this base and consists of law politics, philosophy, religion art. Second one is ideology. The Shared beliefs and values held in an unquestioning manner by culture it goner what that culture deems to be normative and variable. For Marxist, ideology is determined by economics. Hegemony proposed by Italian theorist Antonio gramsci this “refers to the pervasive system of assumptions meanings and values the hub of ideologies the system that shapes the way things look what they mean and therefore what reality is for the majority of people within a given culture.

INTRODUCTION

I propose to analyze unto this hart by John Ruskin in the light of Marxism. Marxism is a set of theories or a system of thought which...

...analysis developed by Karl Marx in the nineteenth country in response to the western industrial revelation and the rise of industrial capitalism as the predominant genomic mode. Marist theory is directed at social change Marxist theory analyze social relation in order to change them or rather one can say in order to see the gross injustices and inequalities varied by capitalist economic relations.

As one of the claims of Marxist theory that changes in the fundamental made of material production effect changes in the class structure of a society establishing in each era dominant

MAYURI THAKAR

1 Page



and subordinate classes that engage in a struggle for economic political and social advantage. As in Ruskin's *Unto This Last* reflects.

Ruskin was born in the middle of industrial revolution at the end of eighteenth century and in the beginning nineteenth century in *Unto This Last* Ruskin raised the question of the truth of a large body of current economic structure (doctrine) he assured in mid Victorian society to the economic doctrines with this he encased current classical economics in a social way. *Unto This Last* appeals for honesty of thought and thought of labour. He attacks the art and political economy because it ignores the social affections and treats man as a non-moral machine. When Ruskin wrote *Unto This Last* some actions and moments as well as improvement had already taken place but on one side the life of the average workers was still in plight and the other side political economy still maintained exploitation and wealth to economist was only material benefits.

What I propose to analyze its objective is about how does the text reflect a dominant ideology? Marxist explores ways in which the text reveals ideological opposition of a dominant economic class over subordinate classes. Does this text is in negative affirm or resist bourgeoisie values?

The period of Victorian age 1850 to 1900 is especially remarkable because of its rapid progress in all the arts and sciences and in mechanical invention. In the last half of the nineteenth century capital and labour were enlarging and perfecting their rival organizations on modern lines. The growth of the Limited Liability Company and municipal trading had important consequence. Large manipulation of capital and industry greatly increased the numbers and importance of shareholders as a class an element in the national life representing irresponsible wealth detached from the land and the duties of the landowner. The shareholder had no knowledge of the lives, thoughts, or need of the workmen employed by the company in which he held shares. As a result of this dissatisfaction his influence on relation of capital and labour was not good. The paid manager acting for the company was in direct relation with the men and their demands. But seldom had he had that familiar personal knowledge of the workmen which the employer had often had under the more patriarchal system of the old family business now passing away.

The increasing power and organization of trade unions at least in all the skilled traders enabled the work men to meet on more equal terms the managers or the companies who employed them. The harsh discipline of the strike and lockout taught the two parties to respect each other's strength. Under these conditions the increasing national dividend was rather unevenly distributed between classes but the distinction between labour and capital still went on increasing Marxian doctrines therefore as to the inevitability of the class struggle were rife at the end of the country.

MAYURI THAKAR

2 Page



This impact of industrialization gave birth to industrial revolution the unrest of the working men noticed by Karl Marx and expressed in communist manifesto of 1848 but how did the industrial revolution influence Karl Marx that will lead to his thought of represent aspect of the objective reality of their time.

The industrial revolution advanced capitalism to its final stage, which Marx saw as an ultimate evil. Before the industrial revolution feudalism existed which is a society run by land owners when the aristocracy gives land to the peasants and those land owners scrape and consume the profit the peasants make by taxation and taking of food using the knights as the collectors. Financial capitalism was a growing idea taken from the Greeks and Romans who believed that most individuals had a right to sell things to gain profit and to run businesses. This idea was reintroduced to Europe during the renaissance, but it was still applied using feudal methods. The American and French revolution helped strengthen capitalism and the end of the great French war made England one of the richest nations in the world. Advances in technology and new inventions brought about the Industrial Revolution. The industrial Revolution created factories and housing for the peasants and it created a better market and made intelligent men big business men who exploited hundreds making them very wealthy. Because of the system lots of money could be made buying labour to make products that could be sold to other workers. Marx saw this new capitalism as unfair where the intelligent ruled the poor and created a new aristocracy who made workers got to work doing a job that was degrading, unfulfilling and where you were not paid a fair wage to make a living. So he came up with the idea of communism where capitalism is destroyed as is any other type of inequality and where the state and all institution disappear. So the Industrial revolution not only gave birth to progress, wealth and democracy it also gave birth to communism Ruskin was born in the middle of the great upheaval known as the industrial revolution.

RUSKIN'S ENGLAND

Ruskin was born in the middle of the use of steam and power-driven machinery and the growth of large mills and factories. At the same time, thousands of acres of common land were enclosed and put to private use. Men who before supported themselves on their own small piece of land grazing their sheep and cattle on the common land were thus now unable to make a living. They had to sell their little farms and become hired labourers, at very low wages, on the large farms which had been enriched by the enclosures. The bulk of the rural population was now, as it never had been before, as class without property, entirely dependent upon an employing class.

Many drifted to the towns in the hope of improving their position. But here too independence had gone. Workers who before the industrial revolution had bought their own raw materials



spun and woven them and sold the finished goods could not compete with the new machinery. They sank from the position of skilled craftsmen to that of hands in a factory.

Wages were so low that a decent life was impossible; the whole family from the age of four or five worked. In 1828 about three million of the wage-earners were children earning about new shilling a week while of over four million adult males the great majority earned from 8s. to 12s. a week. Combination laws which prevented under penalty of imprisonment or transportation the formation of trade unions or participation in a strike prosecutions for breach of contract the fact that the magistrates were often the men's employers and the steady supply of workhouse children who were out up to auction and carried off by contractors to work sometimes 200 miles from their relatives made these wages possible. In 1828 for instance a woman of 22 was sent to jail for breaking a contract to work twelve hours a day (exclusive of meal-times) for two years at 3s. 6d. a week for the first year and 4s. a week for the second ; she lived she said almost entirely upon bread and water.

Children in mill often worked even longer hours in 1833 Carlyle wrote of "Little children laboring for 16 hours a day, inhaling at every breath a quantity of cotton fuzz falling asleep over their wheels and roused again by the lash of things over their backs or the slap of "Billy-rollers" over their little crowns "in factories with a temperature of 800 -850.

Even the better-paid working people had no votes until 1832 and the current political economy which Ruskin attacked maintained that any interference with industry was wrong consequently parliament for long rejected any attempt to regulate hours and working conditions by law, and the first laws failed through constant evasion and the fact that the magistrates were mainly mill-owners. It was not till 1847 that the hours of all factory children under 18 were limited to 10 a day, exclusive of mealtimes. Even then as still today the hours of many children not in factories remained unlimited.

The one matter in which the economist favored interference with trade was the importation of corn; and the system of protection raised the price of corn and therefore of bread to a level which in the hungry forties meant literal starvation for many workers. Bread was largely made of plaster. Most of the necessaries of life were heavily taxed.

There was no state education and the hours of work made impossible the handing-down from parents to children of traditional knowledge in 1842 for instance in South Wales not one grown male in fifty could read.

Insanitary slums were built not only in the towns but in the country for the accumulation of wealth was considered a virtue and a better return on capital could be got from hovels than from wholesome houses. It was not till the cholera outbreak of 1855 spread from the sweated workers in the slums to the rich folk whose clothes they had made, that it began to be realized

MAYURI THAKAR

4 Page



that good business might not mean real wealth and that since the economic doctrine buy in the cheapest and sell in the dearest market produced such results there might be something wrong with it, The industrial revolution and the doctrine of non-interference (laissez-faire) had, in the years after the Napoleonic wars when all Europe was impoverished made England the richest country in the world: but at the cost of thousands of young children worked or starved to death and millions more ruined in health and reduced to the condition of ignorant salvaged.

When Ruskin wrote *Unto This Last*, some improvement had already taken place but the life of the average worker was still a brief one of toil hunger disease and dirt with the oblivion of drunkenness as the main relief state interference of any kind still maintained that man is swayed by self-interest and that if employers and workmen each tried to get as much wealth as possible, unhampered by state-regulations the country as a whole would profit. Wealth to the economist, was merely material benefits-money or money's worth.

Ruskin influenced largely by the Thomas Carlyle (1795-1881). The other great political prophet of his age not only opposed this worship greed on moral grounds but set himself to work out a saner political economy which should recognize that self-interest is only one of the motives that move men and that the only true wealth of a nation is healthy happy citizens who have as far as possible developed their faculties and are satisfying their creative and artistic instead of merely their acquisitive instincts.

BIOGRAPHY WORKS AND POSITION OF JHON RUSKIN

Ruskin was born 1819, the son of an evangelical protestant mother who wanted him to be a bishop. His father was a successful merchant whose act collection gave "an unquestionable tone at liberal minders to his suburban Villa" at that time the rapid development of capitalism had, as Friedrich Engels put it, in matter of a few years swept away what had been the most venerable, sacrosanct and important class of society substituting in their place new formerly unknown classes whose interests, sympathies, attitudes and way of life were quite incompatible with the institutions of the old English society". These new classes were represented in the Whig party and the working class, who had formed the chartist movement. Ruskin grew up in this rapidly changing, chaotic period. He described ward worth along with the artist JMW Turner as his heroes Carlyle was a life-long friend and a father figure after his own father died.

By the age of 16, Ruskin had published an essay on the geology of his lifelong love, The Alps. A year later he defended absurd. In 1843, after Ruskin left Oxford University, he started on the first of five volumes called modern painters. They were to take 17 years to complete.



For Ruskin, Gothic 15th century Venice was the peak of arctic achievement. Its greatness, he said, arose through the “powers of laboring citizens and warrior kings”. Its rise and fall was a lesson for the British Empire. Ruskin blamed the decline of gothic on the Renaissance-bringing with it the rise of classicism and Romanticisms and the decline of religion. In 1849 Ruskin continued his study of art and architecture in the seven lamps of architecture soon after the revolutions that swept Europe. These revolutions were of a republication character. In France, King Louis- Philippe was overthrown and second republic established. In Germany, revolts aimed to unite the country and set up an elected national parliament. Uprising in a venation Republic - saw the retreat of the Austrian occupying army and the flight of the pope. In England, the People’s Character had received three millions signatures and a mass demonstration was planned. These events had been anticipated the previous year by Marx and Engels in the communist manifesto hunting Europe”.

In his work of art, Ruskin tackles the relationship between the role of consciousness and the unconsciousness, the individual society. In his art study, like on nature of Gothic – The function of workman in art. Ruskin had come to appreciate the “Geniuses of the unassisted workman”.

Now industrialization was turning men into machines. For Ruskin the real sinners were not the rebellious workers but capitalists who kept the working class poor and ignorant. Ruskin was not against wealth, but said the rich had a moral duty to employ craftsmen as creativity and usefully as possible.

His approach was not simply dictated by moral consideration, but an intellectual attempt to criticize the free market and political economists. His book unto this last, published in 1860, stared as magazine articles but they were stopped after retests. In them he coined one of his most memorable phases.

“There is no wealth but life”

He continued “Life, including all its powers of love, joy of admiration. That country is richest which nourishes the greatest number of noble and happy human beings ; that man is richest who, having perfected the function of his own life to the utmost, has also the wicket of his possessions, over the lines of others. In 1871 Ruskin setup the guide to promote craftwork based around rural communes, each with its own gallery or museum. Between 1871 and 1878 he wrote monthly letters called Fors Clavigera, addressed to “The workmen and labourers of great Britain Ruskin Continued to write and encourage breakdowns. The last ten years he spent secluded in Brantwood, his house in Britain’s Lake District. In 1900 he died surrounded by his turners.

MARXIST APPROACH TO UNTO THIS HART

MAYURI THAKAR

6 Page



The tradition of socialist criticism in Britain went back to William Morris, who first applied Marx perspectives on the theory of labor and alienation to artistic production the creative approach that William Morris employed in his designs was revealed in a lecture from 1874. First diligent study of nature and secondary, study, study of the work of the ages of art. Altogether Kelmscott published 53 titles (18,000 copies in all) including the nature of the Gothic chapter from the stones of Venice by the art critic, John Ruskin, Morris who wrote the preface praising the book, had been greatly inspired by Ruskin whose writings influenced the arts and crafts movement by encouraging the revival of Gothic art and architecture. Morris believed that the art and design of his own time was inferior and unworthy. He felt that this was due to the poor quality of life during the industrial Revolution as there attempt behind this movement in which Ruskin was also become O part of that. The arts and crafts movement was a reaction against the poor quality of design during the industrial revolution. The members of the arts and craft movement believed that the growth of industry had destroyed traditional skills and had removed the pride that a craft man could find in his work. The members of the arts and crafts movement formed themselves into crafts guilds, based on the medieval examples, in order to encourage high standards of design and provide a supportive working environment. The crafts guides gave themselves names such as the century guild of saint George, the art workers guild and the guild of handicraft. The arts and crafts movement raised the status of design in art education and established it as an essential element in the manufacturing process.

According to the Marxist view of culture, the modes of production are the primer that happens in a society is in some way related to and determined by the mode of production or economic base. The economic base in any society generates other social formation called the superstructure. Marxist theory is how the between economic base and a particular aspect of superstructure, which Marxists name ideology. Ideology there will typically be one or several kinds of religion people can think about religion, politics and art respectively, ideology is how a society think about itself , the forms of social consciousness that exist at any particular moment ideologies supply all the terms and assumptions and framework that individuals use to understand their culture , and ideologies supply all the things that people believe in and then act on.

In the essay, “The Roots of Honour” Ruskin points out that no satisfactory course of social action can be decided upon without taking into account the influence of social affections. Man has his feelings and emotions and these cannot be separated from this economic activity. The relation between employer and his workmen should not be regulated by the laws of political economy as per the ideology of economic theories the entity called the economic man, that is a man completely considerations. This belief in the economic mans was most



important of issue by Ruskin. How Ideology of political economy should work within the class of struggle.

The analysis of nineteenth century the economic base was labour, and all or the superstructures like organized religion, local and national politics and art especially literature, worked to upheld slavery as a good economic system.

Literature then is part of any culture's superstructure and this superstructure used by Ruskin to flash the light on the contemporary economic structure. Like Marxist Ruskin examine how the economic base of culture and particularly of capitalist cultures, influences or determined the form and content of literature.

In Marxist approach critics want to investigate how literature can as a reaffirmation of existing conditions onto this last has this reflection for enlightenment. He did not want to elevate the working class socially it enlighten it, no to make the "carpenter on artist but to make him happier as a craftsmen".

As Marxists claims, in the era of capitalist economic organization that emerged in the west during the eighteenth century, the reigning ideology incorporates the interests of the dominant and the exploitative class "the bourgeoisie" who own the means of production and distribution as opposed to wage – earning working class.

The exploitative class in Ruskin society suffered under the harsh condition of the industrial revolution as Ruskin maintains that orthodox political economy is inapplicable to the present world. It ignores social affections which have a practical relation with economic life.

Like maxis ideology the ideology of political economy by Ruskin is claimed to those who live in and with it seems a natural and inevitable way of seeing, explaining and dealing with the envioning world, but in fact has the hidden function of leg timing economic interest of ruling as bourgeoisie ideology is regarded as both producing and permeating this social and cultural institutions, beliefs of present period including politics, morality and the legal system as well as literature.

1. The title, Unto this Last refers to Christ's parable of the vineyard labourers from Chapter 20 of Mathew's Gospel. This is the story of the farm owner who hired different groups of day labourers at dawn, breakfast, noon, and supper to work in his vineyards. When dusk came and it was time to pay up, he gave the same amount of money of each- no matter how many hours of work each had done. When some of the fellows hired at dawn grumbled and said that this is unfair, the landowner told them to mine their own business. I assume that Ruskin choose this title because the parable specifically undermines conventional attitudes about wages and suggests the need for an ethical dimension in economic transactions.



2. One of the first issues Ruskin examines is the concept of “wealth”. He argues that wealth has two components: material possessions and power; briefly stated, wealth can consist of how much food, housing, clothing etc. a person owns. In addition, it also consists of the ability to get other people to do things for you. The thought example that he employs is to consider a wealthy land owner. If the other people in his country are all well-off independent farmers, he will have a problem finding servants to work in his fields. If, on the other hand, they are impoverished and landless, he will have no trouble at all getting them to do just prosperity it will become increasingly impossible for the wealthy to hire others to do certain jobs.

3. What this means, in effect, is that to a certain degree you can only have rich people (as powerful) if you have poor people (as powerless) like government programs such as welfare, employment insurance, minimum wage, universal healthcare, low-cost housing, guaranteed annual income, etc. create a secure “base level” to society, so the power of wealthy individuals and corporations over ordinary citizens declines.

4. Wealth as power also has an impact on wealth as possessions in those instances where the items in those instances where the items in question are in short supply. For example, consider the case of housing. The wealthy will compete with each other to purchase most of the limited stock of real estate, which will drive up prices. This will make it harder and harder for the poor to either purchase land for their own homes, or will increase the cost of rental much the wages of a worker go up in absolute terms if a significant income gap opens up between different segments of the population.

5. Ruskin’s discussion of wealth as power raises another issues that economists never touch on: the moral obligations of wealth. He does this by asking “why it is that most people routinely hold soldiers, teachers, doctors and lawyers in higher regard than business people?” His answer is that it is because each of these professions has an (at least theoretical) ethical obligation to defend some moral value with their lives, if need be. The duty of a soldier, according to Ruskin, is ultimately to die for his country. Similarly, a teacher must uphold the Truth no matter what the personal cost to her career or life doctor must stay by his post and treat people during epidemics and plagues. Lawyers must see that people get full support of their right no matter how unpopular (someone has to represent even Paul Bernardo). In contrast, classical economics presents the ideal business person as having absolutely no greater ethical compass than greed pure and simple. Ruskin believes that this is a total perversion of reality. In his opinion being a merchant of business person is potentially just as noble a calling as any other. The problem is, however, that classical economics has strongly promoted the idea that business people have absolutely no ethical responsibility to the other folks in society. Insofar as anyone actually believes this foolishness, they are supporting the



idea that a business person should shirk her ethical responsibilities in much the same way as a cowardly soldier, teacher, doctor or lawyer.

Business people do great good in society by organizing wealth-creating enterprises, risking capital on ventures and so on. But insofar as they do follow an ethical calling, they need to have some sort of moral foundation to fall back on. Ruskin asks the simple question “If the essence of being a soldier is the potential to be asked to die for his country, what similar potential sacrifice does our society ask of the business person?” The implication is that the business person should risk her wealth for the greater good of the community. The soldier hopes for victory, but he does risk his life. In the same way, a business person risks her capital in the hope of making a profit, but the profit is only legitimate if it can be made by not harming the greater good of society.

6. Ruskin fleshes out this principle by arguing that it is possible to develop an economic system that is based on non-fluctuating wages. That is, wages will no longer be based upon supply and demand, but rather on what is considered a reasonable income. At this point, the efficiencies that one entrepreneur seeks to use while competing with others become technological innovation, quality, and goodwill. Payroll will be controlled through good management practice such as only hiring the very best employees and scheduling work as efficiently as possible. (In Christ’s parable, the vineyard owner was penalized for not doing a better job at recruiting his day labourers instead of passing on the cost to his employees in the form of reduced wages.)

Classical economics does a tremendous disservice to society by arguing that commerce has absolutely no moral obligations whatsoever. This is not, Ruskin would argue, a statement of scientific objectivity, but rather a specifically narrow-minded point of view that is being promoted as if it were a scientific fact. In effect, the discipline of economics is actually a form of propaganda for a specifically amoral worldview (or cannot be “Value-Free” he is simply attempting to hide his own particular values-probably because if they were clearly articulated they would be seen as obviously indefensible).

7. Moreover, Ruskin would argue that a great many business people do not act simply out of self-interest because they are influenced by values that bleed into their economic activities from other aspects of their lives (i.e. religion, personal philosophy, etc.) Moreover, these values not only do not always harm their businesses they often benefit them by creating labour stability, “good will” with both clients and fellow business people, and so on. Furthermore, Ruskin argues it is these businesses that create most of the true wealth in a society. In contrast, those managers and businesses that most clearly follow the a moral worldview of classical economics often do much more harm than good. It is only when the greed of business people is reigned in by ethical considerations that the free market becomes

MAYURI THAKAR

10 Page



a benefit to society instead of a liability. Why Ruskin asks, shouldn't our society admit this fact and stop teaching at universities (and to all who are foolish enough to listen) that people are inherently greedy and no one should ever consider anything but their own narrow self-interest?

8. Minimum wage laws, collective bargaining legislation, safety standards, environmental regulations, etc. have all forced the marketplace to reward companies that consider other issues beyond the narrow ones of supply and demand. Unfortunately, the academic economics of university, right wing political parties and certain vested interests presented in this book Ruskin's time. Even Marxists, because of their dogmatic adherence to naïve 19th century materialism, usually refuse to accept the importance of ethics to the economy and seek to define all reform movement in terms of "class struggle". Ruskin, Gandhi and Luther-King Jr. / Add 8.2 see the things more open and pragmatic perspective.

Work should be paid at an equal rate for a given job."

He says;

"The natural and right system respecting all labour is that it should be paid at a fix rate, but a good workman employed and the bad workman unemployed."

This means that two workmen one more able than the other, cannot be played against one another to reduce the final price of the work. In that case one worker will be paid less than the fair price, the other will not work. According to Ruskin more just is to pay the superior worker the going rate for the job. The inferior worker still does not work. In the first case both the workers suffered. But in Ruskin's argument the worker who is paid a just wage he is happy. The other worker is unemployed but the total effect of the transaction is better than the first. Ruskin's solution for the inferior worker is than he should be educated that the expense of the state. Then he will have the same skill sets. As the honourable dealing worker Ruskin states that:

"The master of the factory should treat every one of his men as he would treat his son."

Their relationship should depend on justice and affection not on expediency or hostility.

The Roots of Honour with reference to a profession lie in the readiness of its members to suffer to take risks and to die for it. The soldier, the physician and clergyman are honoured because they are capable of self-scarifies for their profession. The merchant is always believed to act selfishly and so he is not honoured by society. The duty of merchant is to prove for society, production, preservation and distribution of thing should be in the most beneficial way to the society.



Ruskin defined wealth and shows that wealth can only be acquire under certain moral conditions, such as honesty and justice. The second essay, titled, ‘The Veins of Wealth’ draws a distinction between Mercantile Economy and Political Economy. Mercantile Economy is concerned with riches that people accumulate at the expense of other. The art of getting rich is also the art of making other poor. Political Economy deals with the economic well-being of the state or for citizens when inequality of wealth is unjustly establish and unjustly directed, it is harmful to the nation. When justly establish and nobly used it benefits it’s the nation. According to Ruskin:

“Wealth is no accumulated materials goods but power over man specifically power over men’s labour”

National wealth is not built by a system of a few individuals getting rich at the expense of the many but by the equitable sharing of riches among the greatest amount of citizens and to bring up as many citizens as possible to the highest level of education and intellect. The real veins of wealth are nothing but bright-eyed happy human beings.

The third essay ‘Qui Judicatis Terram’ (you that are the Judges of the Earth) deals with the idea of justice. To Ruskin, Justice of injustice is inherent in all human economic transactions. Absolute justice is unattainable but just justice required for practical purposes can be achieved can be achieved by proper action. When men are treated and paid justly we go from a society where the rich get richer and the poor poorer to the society everyone has a chance to raise in economic status under payment and over payment are against the principle of justice.

Ruskin argues that the distress of the working man arise from the forces of competition and oppression. The only effective way to tackle them is through government and co-oppression. Absolute equality is impossible but a jester system has to be and can be establish. The fourth and final essay Ad Valerian (According to value) attempts to define value, wealth, wise and production Ruskin analysis the definitions of value given by Mill and Ricardo and shows them to inadequate. The Ruskin’s view value is that which leads to or supports life. Wealth is defined as “the possession of useful articles which we can use. More possession of object is not wealth. Price is exchange value and its expression by currencies. The price of a thing is the quantity of labour given by the person who desires to get it. In industrialized society this labour is generally measured money. Productions mean things which are consumable.

“Production does not consist in things labouredly made, but in things serviceably consumable. And the question for the nation is not how much labour employed but how much life produces for as consumption is the end and the aim of production, so life is end of aim of consumption”.



Life includes all its powers of life, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings. That man is richest who's having perfected the functions of his own life to the utmost. He has also the widest helpful influence, over the lives of others.

Ideology is an illusion which masks the real/objective situation, an example of this would be an ideology that tells you, as a worker, that the capitalists are really working in your interest, which disguises or hides the 'objective' reality that the capitalists' interests are opposed to the workers' interests. Engels says that the illusions created by ideology create false consciousness in people, who believe the ideology representations of how the world works and thus misperceive, or don't see at all, how the world objectively works in terms of the mode of production and the class divisions that mode of production creates. Workers, for Engels, are deluded by various kinds of ideology into thinking they're not exploited by the capitalist system instead of seeing how they are.

In this view, literature is also a kind of illusion, a kind of ideology that prevents people from seeing the real relations of production at work. The earliest Marxist literary critics argued that a work of literature was entirely determined by the mode of production, by the economic base of the culture which produced it. This view, however, couldn't account for how or why literature might be able to challenge the ideological assumptions of a society; in this view, literature could only uphold the dominant cultural organization that produced it, rather than being a force for opposition or change.

Subsequent Marxist critics have argued that literature does something more complicated than simply 'reflecting' the values that support capitalism. According to Pierre Macherey, literature doesn't reflect either the economic base or other ideology, but rather it works on existing ideologies and transforms them, giving these ideologies new shape and structure; literature in Macherey's view is distinct from, and distant from, other forms of ideology and can provide insights into how ideologies are structured and what their limits are. This view is also followed by George Lukacs, who argues that Marxist literary criticism should look at a work of literature in terms of the ideological structure(s) of which it is a part, but which it transforms in its art.

For other Marxists, including Bertolt Brecht, Walter Benjamin, and Louis Althusser, literature works the way and ideology does, by signifying the imaginary ways in which people perceive the real world; literature uses languages to signify what it feels like to live in particular conditions, rather than using language to give a rational analysis of those conditions. Thus literature helps to create experience, not just reflect it. As a kind of ideology, literature for these critics is relatively autonomous, both of other ideological forms and of the economic base.

MAYURI THAKAR

13 Page



SOCILIST CRITICISM IN BRITAIN

The tradition of socialist criticism in Britain went back to William Morris, who first applied Marxist perspectives on the theory of labor and alienation to artistic production. In 1884 the Fabian Society was formed with the aim of substituting for Marxist revolutionary action a Fabian policy of gradually introducing socialism through influencing government policy and disseminating pamphlets to raise awareness of economic and class inequalities.

Marx attempted systematically to seek the structural causes behind what he saw as a system of capitalist exploitation and degradation, and to offer solutions in the spheres of economics and politics. As with all socialists, Marx's main objection to capitalism was that one particular class owned the means of economic production: "The bourgeoisie... has centralized means of production, and has concentrated property in a few hands". The correlative of this is the oppression and exploitation of the working classes "in proportion as the bourgeoisie."

Ruskin observes that the class which is struggling for mastery must gain political power in order to represent its interest as the general interest (GI, 52-53). This is the germ of Marx's concept of ideology. He states that the class which is the ruling material force in society is also the ruling intellectual force in society is also the ruling intellectual force. Having at its disposal the means of production, it is empowered to disseminate its ideas in the realms of law, morality, religion, and art, as possessing universal verity. Thus, dominant ideas of the aristocracy such as honor and loyalty were replaced after bourgeois ascendancy by ideas of freedom and equality, whose infrastructure is class economic imperatives (GI-64-65). Marx's notion of ideology is this ruling class represents its own interests as the interests of the people as whole.

RUSKIN'S POLITICAL AND ECONOMICAL VIEWS :

John Ruskin was the most influential art critic in mid-nineteenth century in England. He published book about art, architecture and many other subjects. He influenced Tolstoy, Marcel Proust and Mahatma Gandhi among many literary and political figures: One of his most enduring books 'Unto this Last' was first published in 1860 as a series of essays on social theory these essays on political economy were published in Cranial Magazine.

Ruskin was deeply concerned about plight of the working class of his time who suffered under the harsh conditions of the industrial revolutions. He was writer about Political Economy who had published works on Free-market capitalism. They theorized that economics were governed by laws of nature the law of supply and demand and the law of self-interest which could not be regulated by governments. The sad effect of these economic laws was that a certain amount of population was destined to be poor. Ruskin found the ideas

MAYURI THAKAR

14 Page



of these political economists reject able. He wrote the essays entitled ‘Unto This Last’ as a rebuttal to the capitalistic economy.

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