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A Marxist Reading of "Howards End" by
E.M.Forster.
The Class Struggle Aspect.

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for a Master Degree in Literature and Civilisation

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Dedication

We dedicate our dissertation to our lovely families and friends.

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Abstract

Marxism is the dominant theory during the nineteenth century. It is concerned with the struggle between the different social classes. Class Struggle is the major issue of the nineteenth literary works, and many writers dealt with this issue in their writings. The present study aims to shed light on the class struggle aspect in E M Forster's novel "Howards End". It analyzes the novel from a Marxist view since EM Forster's novel "Howards End" has not ever been analyzed by Marxist perspective. The research attempts to identify the Class Struggle that exists within and between the different social classes in "Howards End". Hence, in this research work, Marxist theory is used to read the novel through the lenses of Karl Marx and identify the main areas of the conflict. In fact, the novel is written to emphasize Karl Marx's notion that class struggle creates new relations between the different social classes. Therefore, Howards End gathers the three struggled families despite their different ideas, thoughts, and interests.

Key words: class struggle, Marxism, Marxist theory, social class.

Table of Content

<u>IDedication</u>	<u>I</u>
<u>Acknowledgements</u>	<u>II</u>
<u>Abstract</u>	<u>III</u>
<u>Table of Content</u>	<u>IV</u>

[General Introduction](#)

<u>1- Background of the Study</u>	<u>1</u>
<u>2- The Aims of Study</u>	<u>1</u>
<u>3- Justification</u>	<u>1</u>
<u>4-Motivation</u>	<u>2</u>
<u>5- Research Questions</u>	<u>2</u>
<u>6- Hypotheses</u>	<u>2</u>
<u>7- Methodology</u>	<u>2</u>

[Chapter One](#)

[Marxism And Marxist Literary Criticism](#)

<u>Introduction</u>	<u>6</u>
<u>1.1Marxism Theory</u>	<u>6</u>
<u>1.2Marxist Literary Criticism</u>	<u>8</u>
<u>1.3 Reflectionalism</u>	<u>12</u>
<u>1.4 The Social Class</u>	<u>13</u>
<u>1.4.1 Karl Marx's concept of social class</u>	<u>14</u>
<u>1.4.2 Weber' Concept of Social Class</u>	<u>15</u>
<u>1.4.3 The Characteristics of the Three Classes</u>	<u>17</u>
<u>1.4.3.1 The Upper Class: The Bourgeoisie</u>	<u>17</u>
<u>1.4.3.2 The Middle Class: The Petty Bourgeoisie</u>	<u>18</u>
<u>1.4.3.3 The Lower Class: The Proletariat</u>	<u>19</u>
<u>1.5 Class Struggle</u>	<u>20</u>
<u>1.6 Modernism and Marxism</u>	<u>22</u>
<u>1.6.1 Modernism</u>	<u>23</u>
<u>1.6.2 Modernism and Marxism</u>	<u>25</u>
<u>Conclusion</u>	<u>27</u>

Chapter Two

Marxist reading of Howards End: Class Struggle Aspect

<u>Introduction</u>	<u>30</u>
<u>2.1 Characteristics of the Three Classes</u>	<u>31</u>
<u>2.1.1 Wilcoxes</u>	<u>31</u>
<u>2.1.2 Schlegels</u>	<u>33</u>
<u>2.1.3 Basts</u>	<u>34</u>
<u>2.2 The Main Reasons behind Class Struggle in Howards End</u>	<u>35</u>
<u>2.2.1 The Relationship between All the Classes</u>	<u>35</u>
<u>2.2.2 The Differences</u>	<u>37</u>
<u>2.3 Class Struggle in Howards End</u>	<u>40</u>
<u>2.3.1 The Struggle between Wilcoxes and Schlegels</u>	<u>40</u>
<u>2.3.2 The Struggle between Wilcoxes and Basts</u>	<u>44</u>
<u>2.3.3 Struggle between the Schlegels</u>	<u>45</u>
<u>2.3.4 Struggle between the Basts</u>	<u>47</u>
<u>2.4 The Extricable Relationship: Only Connect</u>	<u>48</u>
<u>Conclusion</u>	<u>50</u>
<u>General Conclusion</u>	<u>51</u>
<u>Work Cited</u>	<u>53</u>
<u>ملخص</u>	<u>58</u>

General Introduction

<u>1- Background of the Study</u>	<u>1</u>
<u>2- The Aims of Study</u>	<u>1</u>
<u>3- Justification</u>	<u>1</u>
<u>4-Motivation</u>	<u>2</u>
<u>5- Research Questions</u>	<u>2</u>
<u>6- Hypotheses</u>	<u>2</u>
<u>7- Methodology</u>	<u>2</u>

General Introduction

1- Background of the Study

Literature has always been a mirror that reflects society. It shows how certain society lives, works, and behaves. Since that society has different backgrounds, cultures, ideologies and perspectives there were different classes and classification. The resulted class struggle was not between citizens or between ideologies, it was about who owns the means of production. The owners control other peoples' lives and jobs. Consequently, many revolutions appear to retain the workers' rights. Literature depicts these issues and put them in pieces of writings. Many writers reflect their society by using different way of expression, just like EM Forster who was affected by Karl Marx sociology. Forster tries to picture the modernist society and focus on struggle within the community. The study under the investigation tries to analyze the novel "Howards End" by E M Forster's sociologically.

2- Aims of Study

The present dissertation attempts to read EM Forster's "Howards End" using Marxist lenses to show specifically class struggles aspect.

3- Justification

EM Forster has never been analyzed by Marxist point of view, since he portrays his society we will shed light on his work "Howards End" and study it as a case study of the research.

4-Motivation

We are a big fan of E M Forster novels especially "Howards End". So, we choose to analyze it from a new perspective which is Marxism. Moreover, as we are the first section to pass master degree, we try to help the upcoming student to enrich better understanding.

5- Research Questions

The study under the investigation tries to answer the following questions:

- 1 What are the social classes represented in "Howards End"?
- 2- What are the Class Struggle aspects?
- 3-How does "Howards End" depicts the Class Struggle?

6- Hypotheses

We formulate the following three hypotheses:

- 1- There are at least two classes.
- 2- The major aspects of the struggle may include ideas, thoughts, and interests.
- 3- "Howards End" may depict struggle within the same family and between different families.

7- Methodology

The present study is descriptive, analytical, and using qualitative data. We will apply the Marxist theory to depict the ideology of Marx concerning the social Class Struggle aspect in Forster's "Howards End". It is divided into two main chapters; the theoretical and practical. The latter takes the analytical part of the study. The former consists of two sections; the first section presents Marxism theory and the Marxist literary criticism all

along with social class theories and the second section is about the modernism and Marxism.

Chapter One

Marxism And Marxist Literary Criticism

Introduction.....	6
<u>1.1Marxism Theory</u>	<u>6</u>
<u>1.2Marxist Literary Criticism</u>	<u>8</u>
<u>1.3 Reflectionalism</u>	<u>12</u>
<u>1.4 The Social Class</u>	<u>13</u>
<u>1.4.1 Karl Marx's concept of social class</u>	<u>14</u>
<u>1.4.2 Weber' Concept of Social Class</u>	<u>15</u>
<u>1.4.3 The Characteristics of the Three Classes</u>	<u>17</u>
1. <u>4.3.1 The Upper Class: The Bourgeoisie</u>	<u>17</u>
1. <u>4.3.2 The Middle Class: The Petty Bourgeoisie</u>	<u>18</u>
1. <u>4.3.3 The Lower Class: The Proletariat</u>	<u>19</u>
<u>1.5 Class Struggle</u>	<u>20</u>
<u>1.6 Modernism and Marxism</u>	<u>22</u>
<u>1.6.1 Modernism</u>	<u>23</u>
<u>1.6.2 Modernism and Marxism</u>	<u>25</u>
<u>Conclusion</u>	<u>27</u>

Chapter One

Marxism And Marxist Literary Criticism

Introduction

During the nineteenth century, Marxism has emerged as a great philosophical movement against the capitalist system. Since the literary text reflects the society, many writers present their writings in the form of fiction. In this sense, the Marxist writers provide the reader with real insights about their societies. This chapter attempts to shed light on the doctrine of Marxism as well as its application in literature. Since Class Struggle is the main aspect of Marxism, the present chapter tries to demonstrate the Class Struggle between the different camps in the modern society.

1.1 Marxism Theory

Marxism is the mid-nineteenth century theory which is developed by Karl Marx and Friedrich Angles (Chambre, McLellan, 2018). Tyson states that "the economic power is the motive behind all social and political activities, including education , philosophy, religion, government, the arts, science, technology, the media and so on" (2006, 53-54).

Therefore, Marxism is a socioeconomic system that relies on Marx's theories. Moreover, Marxist theory aims to understand the nature of the distinction between classes, sociopolitical, lifestyle, the dominant class, and the individual's psychology in society (Tyson, 2006).

Additionally, Marxist theory has a broad meaning. It is the principle that the ordinary people (the proletariat) are oppressed by the upper class (the bourgeoisie). By which, one day, according to Marx, the lower class will rise up, put an end to the upper class and generate a society of communism. "Marxism is an interpretation of history which explains the progress of society as a product of the expansion of the forces of production of the material means of life, that is, development of economy (Marx, Angles, 1998, 40).

Marxism regards the society as the expansion of capitalists who own the means of production as well as they are the responsible for the economic evolution. In another side, Lenin points out "without revolutionary theory, there can be no revolutionary movement"(1969, 540). Therefore, Marxism admits that the working class needs a great revolution to free themselves from the domination of the bourgeoisie. Also, they should have an equal right to their controllers. Eagleton says "genuine equality means not treating everyone the same, but attending equality to everyone's different needs" (2002, 17).

The Marxism major goal is to achieve socialism. For Marx, socialism is the transitional phase between capitalism and communism. It is featured by the eradication of many of the negative characteristics of capitalist society (Lmouser, 2012). Furthermore, Marxists believe that everything in society, even the institution belongs to the bourgeoisie. The inventive objectives of Marx were those of social and political revolution.

Marxism is a scientific theory of human societies, it is considered as an issue of people's struggles from certain forms of exploitation and oppression (Selden, Widdowson, and Brooker, 2005).

In brief, according to all these critics, Marxism is one of the major theories of sociology. Karl Marx and Friedrich Engels are the founders of this dominant theory. Marxism believes that the history of all classes is the history of Class Struggle. Moreover, the Class Struggle exists between the Exploiting Class which owns the natural and manufacturing sources and the Exploited Class that owns just the labor power. The exploitation and oppression create a great tension between the two classes as well as motivate the working class to make the revolution. The proletarian revolution changes the whole society from capitalism to communism. As result, the society became a classless society.

1.2 Marxist Literary Criticism

Marxism is a complex sociological theory. It is the nineteenth-century phenomenon that is characterized by its complicated principles. Dobie argues that the principles of Marxism were not designed to serve as a theory about how to interpret a text (2015). Marxism based on the two main statements stated by Marx. Firstly, social human beings determine their consciousness rather than vice versa (Selden, Widdowson, and Brooker, 2005). Secondly, "The philosophers have only interpreted the world; our business is to change it" (Hyman, 1947, 553). Both statements indicate that human thoughts are designed by the society where he lives; the main aim behind the philosophers' interpretation of the society is to change it.

Moreover, the analysis of the seventeenth and eighteenth centuries' writings from the Marxist view resulted that the class struggles are the product of the ideological conflict. Therefore, literature is a component of this ideological field. Marx and Angles argue that these writings arose at a particular phase in the development of early capitalist society. The conflict of the social class establishes the ground upon which ideological conflicts arise, literature and art belong to the ideological sphere (1998).

Marx states that the Greek tragedy *Grindrisse* is considered as the first literary work that makes the connection between economic and artistic evolution. In addition to that, many classical pieces of writings are examined under the Marxist concept. Shakespeare's play "King Lear" is one of those writings which clarifies the social dichotomies such as poor and rich; justice and injustice. The play depicts the ruthless rise to power of a new class (Holbrook, 2000). Besides, the two stories of Charles Dickens: Christmas carol and Oliver twist manipulate the issues of justice and classless society. Holt says "the class must either be cared for or become a threat" (2010, 255). Moreover, Joseph Conrad's novel "Heart of Darkness" contains hidden Marxist in its deep structure. Seigel feels Marxist criticism has focused on the clash between the dominant and repressed class in any given age (2012).

Marxist literary criticism appears as reactions to the political requirements, these reactions create coherence through the political motivation and the continuance of the predispositions about literature and art which were taken from Marx and Engels themselves (Habib, 2008). Thus, there are five major predispositions which are the following: firstly, literature can only be understood in the fullness of its relations with ideology, class, and the economic substructure; secondly, language itself, as Marx said in *German Ideology*. Part one, must be understood not as self-sufficient but as social practice; thirdly, Marx said, human beings produce themselves through labor, artistic production can be viewed as a branch of production in general; fourthly, a focus on the connection between class struggle as the inner dynamic of history and literature as the ideologically refracted site of such struggle; finally, language is not a self-enclosed system of relations but must be understood as social practice, as deeply rooted in material conditions as much other practices (Habib, 2008).

Many writers adopt the Marxist view, the first intellectual Marxist is the Italian Antonio Labriola. He confirms the ideas of Marx and argues that literature cannot be separated from history because it is part of historical and economic development (Habib, 2008). Another Marxist theorist who tries to make the connection between the Marxist aesthetics and German classical philosophy is Franz Mehring who states that the economic constituents determine the literary criticism (Habib, 2008). In other words, Habib says "A working-class culture could not be produced within a bourgeois economic framework and that the workers could only advance if created for themselves the necessary intellectual weapons in their struggle for liberation" (2008, 538). He declares that the proletariat must evolve their culture (art and literature) in order to be free from the bourgeois domination. Another influential Marxist critic is Vladimir Lenin who states that the authors are not totally free, but they rely on the economic bases (2008). According to Lenin, the economic aspect has appeared in the authors' writings. He also says: "literature cannot ... be an individual undertaking" (2008, 538).

In short, all these critics attempt to draw the basic framework of Marxist literary criticism, but the most influential ones are Terry Eagleton and George Lukas. Both of them define the Marxist literary criticism in different ways. The English literary critic and cultural theorist, Terry Eagleton defines Marxist criticism this way:

Marxist criticism is not a merely sociology of literature, concerned with how novel get published And whether they mention the working class .its aim is to explain the literary work more Fully; and this means a sensitive attention to its form, styles and meaning. But it also means Grasping those forms, styles and meaning as the productof particular history(2002, 9).

Eagleton points out that there is an integral relationship between literature and history. Moreover, the main objective of the literary work is to be interesting in its form and content, as well as understanding them as the reproduction of history. In his book Marxism and literary criticism(2002), he explains how Marxist criticism examines a literary work, he says Marxist criticism analyzes literature in terms of the historical conditions which produce it, and it needs similarly to be aware of its own historical conditions (Eagleton, 2002). He insists that any piece of writing indicates the era which produces it.

Marxist literary criticism analyzes literature in terms of historical condition that aims to appreciate ideologies, and certain of those ideologies are available to us in literature. Besides, the Hungarian critic George Lukas states that the careful examination of literary devices such as symbols and motives may show the class struggle as well as depict the connection between the means of production and human institutions and ideologies.

In this sense, Eagleton talks about Marxist literary theory, and illustrates his ideas; he expresses that:

Marxist criticism is part of a larger body of theoretical analysis which aims to understand ideologies—the ideas, the values and feelings by which men experience the society at various times. And certain of those ideas, values and feelings are available to us only in literature (2002, 12).

The analysis of literary work is based on studying its historical and sociological context. Hence, a person should compose an analysis of style, themes and all these elements that compose that literary work in order to understand its structure. For instance, all the way through the period of capitalism, the individual's psyche was pessimistic especially the lower class. Therefore, literary works have a pessimistic mode.

For Marx, it is not necessary to say that the success of literature in a certain society is due to the development of the material production. It does not follow the greatest artistic achievements depend upon the highest development of the productive forces, as the example of the Greeks, who produced major art in an economically undeveloped society, clearly evidence (Eagleton, 2002).

1.3 Reflectionalism

The term reflectionalism is advocated by the Hungarian critic George Lukas who treats the literary work as a reflection of an unfolding system (Selden, Widdowson, and Brooker, 2005). Lukas regards a literary work as a mirror of its society. Hence, he supports the theory of reflectionalism which means "art reflects a totality of historical forces rather than merely documenting mechanically surface details of the word which are accidentally related" (Habib, 2008, 545).

Therefore, Alberecht confirms that at one time or another literature has been thought to reflect economics, families, relationship, climate and landscapes, attitudes, morals, races, social classes, political events, wars, religion, and many other detailed aspects of environment and social life (1954). He admits that the whole aspects and issues of society are presented in the literary work. Lukas supports him by saying" a literary work reflects not individual phenomena in isolation, but the full process of life" (Selden,Widdowson, and Brooker, 2005, 87).

Furthermore, from the Marxist view literary work reflects and portrays the socioeconomic conditions of the society. So," the writer reflects, in an intensified form, the structure of the society depicted and its dialectical development" (Carter, 2006, 58).

1.4 The Social Class

The Class is a complex concept and not easy to be defined .It has diversities of definitions (Cody, 2013).Therefore, the class is a word which has many different meanings and connotations. So that, some writers argue that it has become so stretched as to encompass even all kinds of structured social inequality in the society (Akpinar, 2005). Moreover, social class refers to a group of people who share and exchange the same values, attitudes, beliefs, traditions, customs and economic circumstances. Lmouser argues that: social class is not fixed a set of inherent attitudes.

Neither is it simply a rank or position in a social hierarchy , a marker of prestige or status , or an index of access to or control over the material resources. It is all of these, but it is also a form of doing that can pervade thought and action, and as such it can have a broad and identity in the world (2012).

Class division is not determined by inherited rank that vouched by law or social tradition (Akpinar, 2005). According to Marxist view, "the classes are not immutable, monolithic formations but are forever changing, developing, differentiating themselves, while at the same time the coming element always comes to the fore and integrate the individual within the class" (Lmouser, 2012, 20).

The widespread discussion of this theory is the concept of social class. Karl Marx and Max Weber are the most famous sociologists who discuss this concept (Wright, 2003). "For Weber, as for Marx, the basic condition of class lay in the unequal distribution of economic power and hence the unequal distribution of opportunity" (Pyakuyal, 2008, 16). Although Marx and Weber concur on the notion of social class, they differ on the view toward it. Whereas Marx focuses on the economic base in his division of class, Weber adds another basis as an important element in his division. Pyakuyal shows that in contrast to Marx, Weber added to the economic dimensions of stratification two other dimensions: power and prestige (2008).

1.4.1 Karl Marx's Concept of Social Class

Marx argues that persons share important characteristics in the system of economic production, this condition depends on individual status within the economic process whether they own and control the means of production or work for some else (Kimball, 1965). Marx in his book the Capital(1967) states that class is the proprietorship of possession. Each proprietorship enables persons with power to prevent others from this possession in order to utilize it in individual aim (Akpinar, 2005). Giddens confirms that there are only three social classes in each society which are upper, middle, and lower class(1991). The three classes refer to the bourgeoisie who owns the means of production; the landowners and the proletariat (Akpinar, 2005). Moreover, Giddens says:

Classes are constituted by the relationship of groupings of individual to the ownership of private property in the means of production. This yields a model of class relations which is basically dichotomous. All class societies are built around a primary line of Division between two antagonistic classes one dominant and the other subordinate(1991, 23).

Therefore, the class is a side of production's relation. This relation includes two major contrariness, which are poor and rich. Additionally, Marx and Angeles argue that the capitalist class could not exist without the proletariat or vice versa (1998). Karl Marx believes that the most important characteristic of the social class is its economic interest (Pyakuyal, 2008). So, the crucial factor which distinguishes one class from the other is the economic aspect.

Besides, Marx and Angles view the class as" an avoidable antagonism between the exploiter and the living and laboring raw material he exploits" (1998, 100). Despite other theorists, they regard the class as an exploitation. "The Marxist model elaborates the mechanism of these causal paths in terms of exploitation as well as bargaining capacity within exchange" (Wright , 2003, 9). Wright defines exploitation as a complex notion which refers to a particular framework for understanding capitalist economics, which is the labor theory of values (2003).

Since the working class has only the labor power and no property, it needs to use this power to live; the capitalists who own the means of production exploit the workers' power and give them a little income. Wright considers the exploitation and domination the primary sources of class antagonism (2003). According to Marx the source of the capitalist wealth is the requisition of surplus labor (1998).

The capitalist exploits the effort of the workers. "Marx's theory of exploitation is based on the notion that labor is the only substance of products considered value" (Marx, Angles, 1998, 403). Thus, the exploitation is crucial standard in differentiating one class from another.

The exploitation is not exclusive to the capitalist class. It is also considered as a feature of other classes which are classified into two principal categories ; an exploited class that makes a capital and an exploiter class that monopolizes it.

1.4.2 Weber' s Concept of Social Class

"The post-war reception of Weber in the United States has objected to the limited extent that pre-war American sociology has considered his stratification categories" (Horowitz, 1964, 345-346). It attempts to formulate Non-Marxist theoretical framework and concepts. Weber's main interest was in capitalism, he treated its relation to the origination of modern state (Pyakuryal, 2008). In capitalism, the market determines life chances. Gidden defines life chances as the following "the chances an individual has for sharing in the socially created economic or cultural "goods" that typically exist in any given society" (1991, 130-131).

Weber viewed class as only one aspect of the distribution of power in society (Weber, 1978). In Weberian model, power is considered as the main element since it gives social honor. Furthermore, in Weberian view power is people's opportunity to perceive their own (Pyakuryal, 2008). Besides , "power is the probability that one actor within a social society relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests"(Weber, 1978, 53).

Moreover, Weber considers classes as worthy interest because they shape life chances, as well as they connect one's position in the capitalist marts with the disparity in the prorate

of life chance (Weber, 1978). In contrast to Karl Marx, there is no premise in the Weber that class will be the main resource of the struggle.

Furthermore, social stratification has been viewed by Weber in three dimensions: economic class, social class, politic (Pyakuryal, 2008). In addition to that, it is important to Weber that the outcome of the competition, in spite of chance and fate, leads to the actual selection of those who have the necessary personal qualities in a greater measure than other qualities (Pyakuryal, 2008). That is, the differences between the different social classes are mainly referred to their economic conditions. Weber refers the concept of "class" to any group of people who share the same opportunity in the living conditions and the equip of goods. Therefore, this opportunity is determined by the power to the comport of commodities in order to get economic revenue. Hence, people who have the same customs, traditions, language, lifestyle are formulating a social class. In this sense, Weber clarifies that the noticing of social stratification needs the study of behavior rather than the ownership of people (Pyakuryal, 2008). Over and above, Weber viewed that "social class makes up the totality of class positions within which individual and inter-generational mobility are easy and typical" (Weber, 1978, 302). However, he denies the community of social class and considers the class as a category of the population with similar life chances.

All in all, according to Weber class refers to any group of people who share a similar position in an economic market (1978). Furthermore, he believes that class structure is complicated and more than two distinct classes.

1.4.3 The Characteristics of the Three Classes

1.4.3.1 The Upper Class: The Bourgeoisie

The bourgeoisie is the oppressive class. It owns the means of production which includes natural and manufacturing resources. The capitalist class has the right to buy and exploit the power of labor. Moreover, it has the capital which is the main tool of the exploitation. Being wealthy is not enough for men to be capitalist, but it is necessary to use it in self-expansive through employment and exploitation of labor. The bourgeoisie has a law which calls the general law of capitalist accumulation, it states the exaggeration of capital accumulation leads to two consequences. The former is the profits of the owner of capital and the latter the worse circumstances of working class (Marx, 1867).

Historically, the bourgeoisie class includes traders, industrialists, manufacturers, and others who are able to rise a capital or practicing a commerce. Therefore, in order to extend their fortune, they need a great freedom. The bourgeoisie class has formed the crop of the struggle between these economists and the feudal authorities (Marx, Angles, 1998).

In other hands, Karl Marx argues that since the bourgeoisie exploits the working class in a merciless way, this attitude will lead to the elimination of the capitalist class. Hence, he predicates that the continuation of exploitation would provoke a big revolution. By the time, a great resentment will overthrow the capitalism (1998). Marx points out that the ideas of the ruling class are in every age, the ruling ideas. The class which is the dominant material force in society is at the same time its dominant intellectual force (1998).

In brief, the bourgeoisie is the wealthy, materialist, imperialist, and economist class that own and control the means of production. Thus, it uses these means to exploit the working class that needs a little income to survive. The capitalist class is characterized by merciless dealing with the workers. The unrespectful attitude leads to a great revolution which is

made by the proletariat. By the end of the conflict between the both, the capitalist is the loser.

1.4.3.2 The Middle Class: The Petty Bourgeoisie

The petty (petite) bourgeoisie is the middle class in the capitalist society. Originally, "the petty bourgeoisie is a group of craft workers and small traders of the mediaeval era" (Baker, 1986, 10). Moreover, the petty bourgeoisie appears as a category during the industrial development of capitalism (Baker, 1986). So, it is a subclass of the bourgeoisie, the petty bourgeoisie seems to have developed as a distinct group within the socio-economic structure of individual capitalism. Furthermore, there are two main differences between the bourgeoisie and the petty bourgeoisie; the latter is distinguished from the former in its economic dependence and instability as well as in its reliance on its own labor power (Baker, 1986). Besides, the petty bourgeoisie is the middle class which exists between the exploiting and exploited classes. In another side, the middle class is featured by having some property but not enough to hire workers; the class's members have to work in order to live (Marx, 1867).

Karl Marx is one of the theorists who anticipate the disappearance of the petty bourgeoisie by the collapse of capitalism. So, some members would move to the bourgeoisie and the others to the proletariat (Marx, 1986). In short, the petty bourgeoisie is the middle class's members. They are neither rich nor poor. Moreover, they are interested in music, art, and literature. Therefore, they are called the intellectual sort.

1.4.3.3 The Lower Class: The Proletariat

The proletariat means the class of modern wage laborers who, having no means of production of their own, are reduced to selling their labor power in order to live (Marx, Engels, 1998). Hence, it is the lowest economic class in a society. Historically, in the late middle age as the aristocracy strata face financial problems, the proletariat class was evolved (Marx, 1867). Marx and Engels state that the lower class includes small traders people, shopkeepers, retired traders men, the handicraft men peasants (1998).

In Marx theory, the proletariats have only their labor power without any source or property. They rely on their hand, minds, and bodies to gain enough income (Marx, 1867). Accordingly, Marx and Engels argue that the proletarian diminutive capital does not suffice for the scale on which the modern industry is carried (1998). This means the proletariat class is subordinate to the upper class. As result, the exploitation is made by the bourgeoisie who increase their capital and make profits as well as they give a little payment to proletariat less than its value (Marx, Engels, 1998). The exploitation will lead inevitably to the struggle between the two camps.

Marx views that the proletariats 'defeat of capitalism would create a classless society (Draper, 1977). Furthermore, the society will change from capitalism to socialism through the proletarian revolution. Hence, Draper says that revolution, in short, is made in the name of the proletariat, not by it, and usually in countries where the proletariat hardly exists (1977). Moreover, Karl Marx asks all working class over the world to unify. He states let the ruling class trembles at a communistic revolution.

The proletariat is the lower class in the capitalist society. It buys its power to the bourgeoisie in order to survive. As result, it faces a great exploitation which considered as

the main reason behind its revolution against the capitalist class. The revolution ends with the victory of the proletariat and the elimination of the bourgeoisie.

1.5 Class Struggle

Conflict theory is developed by Karl Marx in his book the communist manifesto. Marx and Angles state that "the history of all hitherto existing societies is the history of class struggle" (1998, 57). They insist that the class struggle is the origin of all the society's classes. Moreover, in the capitalist society, the class struggle is an antagonism which presents itself throughout the society (Marx, Angles 1998).

Wright argues that class struggles are depicted as a fight between the two different classes which are the bourgeoisie and the proletariat (2003). Therefore, class conflict results from the basic conflict of the class interest which the capitalist society is incapable to solve it Karl Marx views history as the tale of class conflict in which the oppressed fight against their oppressors (Draper,1977). In other hands, Marx points out that the bourgeoisie exploits the proletariat in a merciless way. Besides, the proletariat (industrial working class) creates a great wealth for the bourgeoisie (the property-owning class). Wright defines the exploitation as" a structure of inter-dependent antagonistic interests in which advancing the interests of exploiters depends upon their capacity to impose harm on the exploited "(2003, 32).

The capitalists have an advanced interest which allows them to hurt the working class. Thus, the exploitation is considered as the main reason behind the struggle in the capitalist society. Marx argues that the economic and political conditions that impose on the working class are the major causes of the conflict theory (1998).

The major goal of Marxism is to achieve a classless society in which all the members have the equal rights. This occurs only through the revolution of the working class. Lenin states that the revolution is the center of the Marxist notion (Lukas, 1970).

He argues that the only possible means of achieving socialism is through a violent revolution (1970). Moreover, Marx points out that the only revolutionary class which able to realize socialist movement is the proletariat. Townshend says the independent movement of immense majority working in the interest of the immense majority . He considers the proletariat as the arm to abolish the capitalist class (1999). In addition to that Lenin supports this idea by saying that the proletariat is only the revolutionary class which has the ability to unify all the working classes against the bourgeoisie in order to end up the capitalism (1969). Marx maintains that a clear revolution is always needed (Miliband, 1969). Hence, "the proletariat needs to be trained in order to properly overthrow the government" (Lenin, 1969, 34). Therefore, the proletarians need a communist who controls and organizes their revolution. Marx views the communist as a leader and an organizer of the proletariat (Marx, Angeles, 1998). According to that, Lenin states that the proletariat needs a centralized organization of force (Getzler, 1996).

Marx regards the revolution as the physical manifestation of the proletariat that fulfills the class consciousness (Getzler, 1996,464). Additionally, he believes that the capitalist class would create a miserable situation for the working class who should make an uprising against the bourgeoisie and build socialism (Marx, Angeles, 1998). Lenin views the proletarian revolution as a civil war (Evans, 1993) as well as, he argues that the civil war is the only way to realize communism. Moreover, Lukas states that the civil war is only chance for the proletarians to resist their persecution and the international revolution is the only possible to gain their war (1970). In other hands, the proletariat needs to crush the whole capitalist system in order to ban rebuilding the political and economic control (Lukas, 1970).

In short, class struggle is the conflict which takes place between two opposite classes. These classes have different interests. Therefore, the class antagonism occurs. The struggle is

centered around the bourgeoisie who owns the means of production as well as exploits the efforts of the proletariat or subjected class, and the working class. In order to remove this exploitation, the proletariat makes huge revolution against the capitalist class to retrieve their rights. At the end of this conflict, the social change happens and the society turns from capitalism to socialism.

1.6 Modernism and Marxism

1.6.1 Modernism

Modernism appoints the wide literary movement that expanded all of the arts and even leaked into politics and philosophy (Milne, 2002). In general, the standard definition of modernism is that "modernism refers to a term applied to the broad range of experimental bearings in the literature of the twentieth century "(Baldick, 1990, 58). The roots of modernism are in the changing technology of the late nineteenth century, and in the theories of many thinkers as Marx and Freud; in addition to that, modernism influences painting firstly (Milne, 2002). Moreover, the most influential writers of modernist writings are T.S Eliot (1885-1965), William Faulkner (1897-1962), James Joyce (1882-1941), Ezra Pound (1885-1972), Gertrude Stein(1874-1946), Wallace Stevens(1879-1955) and Virginia Woolf(1882-1941) (Milne, 2002).

Therefore, the main works of Modernism are the American novel "Call It Sleep" which is written in 1934 by Henry Roth, this novel uses the technique of "stream of consciousness" which characterizes the modernist literature. Another important work is Ezra Pound's long poem "The Cantos", this poem reflects and contains the ideas of modernists. "A Fare Well to Arms is a significant novel, it is written by Ernest Hemingway in 1989. In addition to that, the work of Wallace Stevens "Harmonism" is considered an influential work of poetry in the modernist literature. Also, there is another notable work in modernism which is the Gertrude

Stein's book "Tender Buttons"; this book is a collection of poetry. Moreover, there is the novel of Virginia Woolf "To the Lighthouse". Virginia Woolf's works are characterized by the use of stream of consciousness or the inner monologue style. The greatest work of modernist literature is James Joyce's novel "Ulysses". It is considered by many to be the finest novel ever written and took ten years to be written (Milne, 2002).

Broadly speaking, modernism is characterized by shifting away from the traditions and using new forms and expressions. Thus, many styles in Art and Literature from the late nineteenth and the early twentieth centuries are different from the previous ones. Furthermore, the word "modernism" refers to a particular strain of thought. Moreover, literary modernism takes new aspects of literature. It is concerned with changing society. Modernism deviates from the traditions and changes literary concepts into new mental trends (Levenson, 2011). Accordingly, the modernists believe that modernization changes the nature of reality and literature (Matz, 2006). In addition to that, Abrams states that "modernism breaks with the past and the conventions of literary genres which were dominant in the previous eras (1971).

Moreover, modernist fiction is against the standards of the past, it reflects the inner aspects of the individual (Matz, 2006).

Therefore, modernist literature aims at making fiction itself as complex as interesting and as strange as interesting and as strange as modern experience" (Matz, 2006, 6). Modernist literature is characterized by using some literary techniques. Firstly, epistemological level; according to Lacey "Epistemology also called the theory of knowledge" (2005, 96). In modernist literature "the omniscient narrator" was abolished.

Secondly, individualism. In modernist literature, individualism reflects the writer's views as opposed to the traditional literary standards; it is mantled with "individual

consciousness" (Matz, 2006). In other words, the internal world of the author is preferred to the external world of the community (Waugh, 2001). Moreover, the alienation of the modern man helps in shaping the individual because every person in modern society takes haven in his own world of being. In addition to that, all the modernist narratives aim to defamiliarize the norms of the audience (Matz, 2006). Thirdly, a significant element that characterizes the modernist literature is "stream of consciousness". Abrams defines the stream of consciousness as:

The name for special mode of narration that undertakes to reproduce ,without a narrator's intervention ,the full spectrum and the continuous flow of a character's mental process ,in which sense perceptions mingle with conscious and half-conscious thoughts memories ,expectations ,feelings ,and random associations (1971, 202).

Furthermore, the stream of consciousness includes the interior monologue which is widely used in modernist literature. According to Mchale, the interior monologue in literature helps to foreground the epistemological level of character's limitations (2003). Fourthly, an irony. The irony is defined as:" a statement in which the meaning that a speaker implies differs sharply from the meaning that is ostensibly expressed" (Abrams, 1971, 97). The irony of narratives makes the construct of the modern literature battered and cannot be predicted so that the reader faces "juxtaposition" and complex narration (Faulkner, 1993).

1.6.2 Modernism and Marxism

Marxism refers to the Victorian era, where there was a concrete struggle between the bourgeoisie and the proletariat. Karl Marx and his followers focus on the traditional style of writing. Marxist's major aim is to show the struggle between the classes in the literary works. In the other hand, modernism is the movement of the 20th century which emerges as a rejection to the circumstances of the society after the First World War. It aims to change the world and break the traditions as well as bring modern style to literature.

Therefore, there is a relationship between Marxism and Modernism. The society is the shared point in both Marxism and Modernism. Nevertheless, Marxist literary criticism represents the society in a truer way by taking the historical context into consideration, modernism is featured by the ignorance of the historical condition of the literary works. Thus, George Lukas states that "true realism did not just depict the appearance of the social world but provided a truer, more complete, more vivid and more dynamic reflection of reality"(Carter, 2006, 57-58).

Lukas' view about realism and reflectionalism embodies clearly in the Marxist literary works. In another side , Lukas points that modernist works are lacking the historical context. Furthermore," Lukas rejected the static , a historical epic structure of James Joyce's work, and found modernist writing in general, lacking in historical awareness"(Carter, 2006, 58). Modernist writers focus on the individuality and isolate themselves from the society as well as using the technique of stream of consciousness in their writing (Carter, 2006). In contrast, Lukas criticizes this idea and confirms that idea : "literary work reflects not an individual phenomenon in isolation, but the full process of life "(Selden, Widdowson, and Brooker,2005, 87). Modernist writers fail to reflect the real society in their works since they use the modern techniques such as the inner monologue,

the stream of consciousness, diaries, etc. Lukas says "this failure to perceive human existence as a part of a dynamic historical Environment in fact the whole of contemporary modernism, as reflected in the works of writers, such as Kafka, Beckett, and Faulkner "(Selden, Widdowson, and Brooker, 2005, 88).

The application of Marxist literary criticism in the Victorian literature is easy because there is a clear and concrete class struggle, whereas its application in modernist literature will be difficult. The class struggle in the modernist writings is hidden and occurs in the inner thoughts. Therefore, the class struggle in "Howard End" is the struggle of thoughts.

Conclusion

Marxism movement concerns with the struggle between the bourgeoisie and the proletariat, it aims to free the oppressed class from the oppressing class. Accordingly, Marxism views that the revolution is the only way to realize a classless society.

Therefore, Marxist literature was the effective weapon which evoked the revolution, as well as raises the awareness of the proletariat to retrieve their rights. In addition, the Class Struggle between the ruling and ruled classes changes the whole society. Thus, the conflict ends by the collapse of the capitalism and the appearance of communism.

Chapter Two

Marxist reading of Howards End: Class Struggle Aspect

<u>Introduction</u>	<u>30</u>
<u>2.1 Characteristics of the Three Classes</u>	<u>31</u>
<u>2.1.1 Wilcoxes</u>	<u>31</u>
<u>2.1.2 Schlegels</u>	<u>33</u>
<u>2.1.3 Basts</u>	<u>34</u>
<u>2.2 The Main Reasons behind Class Struggle in Howards End</u>	<u>35</u>
<u>2.2.1 The Relationship between All the Classes</u>	<u>35</u>
<u>2.2.2 The Differences</u>	<u>37</u>
<u>2.3 Class Struggle in Howards End</u>	<u>40</u>
<u>2.3.1 The Struggle between Wilcoxes and Schlegels</u>	<u>40</u>
<u>2.3.2 The Struggle between Wilcoxes and Basts</u>	<u>44</u>
<u>2.3.3 Struggle between the Schlegels</u>	<u>45</u>
<u>2.3.4 Struggle between the Basts</u>	<u>47</u>
<u>2.4 The Extricable Relationship: Only Connect</u>	<u>48</u>
<u>Conclusion</u>	<u>50</u>

Chapter Two

Marxist reading of Howards End: Class Struggle Aspect

Introduction

Marxism is concerned with the struggle for power between the ruling class and the working class, between the bourgeoisie and the proletariat. Since Marxist theory focuses on the class struggle between the different classes within the society, this chapter is going to shed light on the class struggle in E.M Forster's novel "Howards End". Besides, this chapter is going to identify the main characteristics of each class: the Wilcoxes, the Schlegels, and the Basts; the major reasons behind the struggle; the embodiment of the conflict aspects with concrete examples, as well as the extricable relationship between all the classes at the end of the novel.

2.1 The Characteristics of the Three Classes

2.1.1 Wilcoxes

From the Marxist view, Forster presents the Wilcoxes as the materialistic class. This appears clearly throughout the novel, especially in their dealings with other classes. The Wilcoxes regard themselves as the heirs of the earth as Forster mentions "Nature is turning out Wilcoxes in this peaceful abode, so that they may inherit the earth"(1910, 196). Nevertheless, the other classes refuse this notion and believe that there is no place for them on the earth.

But the Wilcoxes have no part in the place, nor
in any place. It is not their names that recur in the
parish register. It is not their ghosts that sigh
among the alders at evening. They have swept
into the valley and swept out of it, leaving a little
dust and a little money behind.
(Forster, 1910, 263-264).

This quote indicates that the existence of the Wilcoxes is temporary, and one day they will disappear and leave just a few dust and money.

The Wilcoxes care about what person has more than what person is. "I have patience with a man who knows his job, he would say, really having patience with the job, and not the man" (Forster, 1910, 281). The Wilcoxes evaluate people according to their status rather than their humanity. Mr. Wilcox believes that the capitalists are better than the socialists. "When Mr. Wilcox said that one sound man of business did more good than a dozen of your social reformers" (Forster, 1910, 26). On the light of this quotation, Forster clarifies that the Wilcoxes are a capitalist family who believes that one businessman is more beneficial for the society than many other reformists. Besides, they refuse equality and socialism. The following quotation illustrates this point. "...that equality was nonsense votes for women nonsense, socialism nonsense" (Forster, 1910, 25).

Hence, the Wilcoxes are imperialist, rich family. They gain their fortune from business in colonial countries overseas, Forster says:

In it was another type, whom Nature favour -the Imperial Healthy ever in motion, it hopes to inherit the earth. It breeds as quickly as the yeoman ,and as soundly; strong is the temptation to acclaim it as a super-yeoman, who carries his country's virtue overseas .But the imperialists not what the thinks or seems. He is a destroyer. He prepares the way for cosmopolitanism , and though his ambitions may be fulfilled the earth that he inherits will be grey (1910, 344).

In addition to that, they are mercantilist family, and care about business and commerce.

"he lived for the five minutes that have past, and the five to come; he had the business mind"(Forster ,1910, 263). Moreover, the Wilcoxes are not the intellectual sort. They care neither about art nor about literature. "Mrs. Wilcox had no idea; she paid little attention to grounds. She was not intellectual, nor even alert"(Forster,1910, 82).

Another main feature that characterizes the Wilcoxes is that they are pragmatic, and believe that always there is superiority and inferiority, high and low, rich and poor. A clear example of this notion is mentioned in the novel." And there always will be rich and poor: you cannot deny it"(Forster,1910, 203). Furthermore, the Wilcoxes are distinguished by being emotionless. "Mrs. Wilcox might reach back word into deep feeling end be pained by things that never touched the other members of that clan " (Forster, 1910, 67).

The quotation above illustrates the notion of the Wilcox's emotionless. Whereas Mrs.Wilcox feels pained and sympathy with others in certain cases, other members of her family do not. An obvious example of her sympathy is when she discovers the relationship between Helen and Paul, she attempts to recover the situation without hurting any part. In

addition to that, she builds a close relationship and friendship with Margaret who is from a different class.

Finally, The powerful men sneer, neglect, and don't respect others. The following quotations emphasize this idea." When Charles said "why be polite to servant ? They do not understand it " (Forster, 1910, 26)." It is so easy for an English man to sneer at these chance collisions of human beings "(Forster, 1910, 26). The use of the word "servants" indicates that the upper class deals with others in an unrespectful way.

2.1.2 Schlegels

Schlegels are middle-class family who is characterized by being intellectual and cultured persons. They care too much about art and literature. The following quotation clarifies and supports the idea:

What do you think of the Wilcoxes? Are they our sort? Are they likely people? Could they appreciate Helen .Who is to my mind a very special sort of person? Do they care about Literature and Art? That is the most important when you come to think of it. Literature and Art. Most important (Forster, 1910, 10).

The Schlegels make their relationships with other people according to their cultural interests. The first question that Margaret asks indicates that they prefer to deal with people who are similar to them. In addition to that, they consider art and literature as the standards that determine their relations.

And these women with a theory, who held that reticence about money matters is absurd, and that life would be truer if each would state the exact size of the golden island upon which he stands, the exact stretch of warp over which he throws the woof that is not money. How can we do justice to the pattern otherwise? (Forster, 1910, 150).

The quotation above indicates that the Schlegels are against materialist people, as well as they diminished the value of money in front of other things in life. In addition to that, the Schlegels inherit their hate to imperialism from their father who refuses it previously. E.M. Forster explains this idea in the following quotation "and that is the man who beat the Austrians, and the Danes, and the French, and who beat the German that was inside himself. And we are like him"(1910, 169). Accordingly, the quotation below depicts to what extent the Schlegels face

difficulties in dealing with the manifestations of imperialism." But perhaps she was seeing the Imperial side of the company rather than its West African, and imperialism always had been one of her difficulties "(Forster, 1910, 207). Furthermore, the Schlegels are idealistic since they care too much about others and their emotions. They respect man despite what he has. "When Charles said "Why be so polite to servants? They do not understand it", she had not given the Schlegels retort of " if they do not understand it, I do" (Forster, 1910, 26). The discussion between Helen and Charles about servants sheds the light on the Schlegels' respectful attitude towards the human being. Helen deals with others politely regardless their social positions. Whereas Charles sneers the servants and wondered why Helen respect them, she replied that she will appreciate them even they don't understand her.

2.1.3 Basts

Basts are poor lower class. They live in a small, cheap and modest house which indicates their social situation. The quotation below illustrates this clearly.

"A block of flats, constructed with extreme cheapness, towered on either hand. Farther down the road two more blocks were being built, and beyond these an old house was being demolished to accommodate another pair" (Forster, 1910, 50). Leonard Bast is a symbol of poverty and misery. He is a sample of the working class who owns just his work and salary. "He was a clerk in the employment of the Porphyryon Fire Insurance Company" (Forster, 1910, 50).

The previous quotation describes Mr. Bast's job as a clerk in the company. So, he is an ordinary man like many other English men. Accordingly, the Basts are intellectuals and ambitious, especially Leonard who always attempt to enhance his culture. He reads books and attends concerts. So, he cares about literature and art. "If only he could talk like this, he would have caught the world. Oh, to acquire culture! Oh to pronounce foreign names correctly! Oh, to be well informed, discoursing at ease on every subject that a lady started! But it would take on year"(Forster, 1910, 42).

The quotation above clarifies the desire of Leonard to be a literate man who utters the foreign words and names correctly. Similarly, the following quotation emphasizes his excitement to live the artistic life he dreams. "He felt that he was being done good to, and that if he kept on with Ruskin, and the Queen's Hall Concerts, and some pictures by Watts, he would one day push his head out of the grey waters and see the universe" (Forster, 1910, 53-54).

2.2 The Main Reasons behind the Class Struggle in *Howards End*

2.2.1 The Relationship between All the Classes

Firstly, the relationship between the first and second class is portrayed in three different phases. The love between Helen and Paul is considered as doorways to all other relations between the two classes. The following quotations show the beginning and the end of this relation. "Dearest, dearest Meg. I do not know what you will say. Paul and I are in love. The younger son who only came here Wednesday" (Forster, 1910, 7). When Charles refuses it the relation ends up. "Let me tell you the thing's impossible, and must be stopped" (Forster, 1910, 22). Charles refuses the relation of Helen Schlegel and his brother Paul because he regards the Schlegels less than them, and they do not belong to same class. He thinks that his brother is an idiot and the relationship must be finished.

The second phase is the friendship of Margaret and Mrs. Wilcox. When the tension raises between the two families Margaret tries to repair the situation, she visits Mrs. Wilcox and builds a close relationship with her. Margaret is the only person who supports and helps Mrs. Wilcox in her last days. "I should like to give something worth your acquaintance, Miss Schlegel, in memory of your kindness to me during my lonely fortnight. It has so happened that I have been left alone, and you have stopped me from brooding. I am too apt to brood" (Forster, 1910, 86).

As a result, Mrs. Wilcox decides to leave Howards End to Margaret as a reward of her help " I tell you- I keep on telling you -Miss Schlegel- she's got it - your mother's left it to her .And you've all got to move out ! ". Howards End?" (Forster, 1910, 102).

The third phase in these relations is the marriage of Margaret and Mr. Wilcox. After the death of Mrs. Wilcox Henry is impressed by Margaret Schlegel and decides to marry her despite their belonging to different social classes.

Secondly, the major relationship between the second and third class is embodied in the sympathy and the impress between Helen Schlegel and Leonard Bast.

"I shall always look back on this talk with you as one of the finest things in my life"(Forster, 1910, 129). Throughout the novel, Helen defends Leonard Bast and supports him. She attempts to help him in his crisis as possible as she can. Correspondingly, Leonard admires her and is influenced by her intellectual thoughts.

Thirdly, Jacky and Leonard Bast relate to Mr. Wilcox twice indirectly. Once in the case of his mendacious news about Porphyrio Company. "Let your young friend clear out of the Porphyrio Fire Insurance Company with all possible speed"(Forster, 1910, 142). Henry tells the Schlegels that the company which Leonard is working in will bankrupt in the coming days, and Leonard should leave it as soon as possible. After a period of time, the company does not bankrupt but Leonard loses his job.

The other one is his ancient relationship with Jacky. "Jacky replied : "if it is not Hen!", "Hen do not go .You do love me, dear, do not you?" (Forster, 1910, 244).

2.2.2 The Differences

The differences between the three classes or even within the same class are considered as principle reasons behind class struggle throughout the novel. Even there are some differences

between all the classes, the difference between the first and second class is the most important one.

Therefore, the notable distinctions between the first and second class refer firstly to their disparate conception of the outer life.

The quotation below shows how the Schlegels care about this outer life which is centered around the personal relation whereas the Wilcoxes neglect it and do not admit it .

The truth is that there is a great outer life that you
and I have never touched- a life in which telegrams
and anger count. Personal relations, that we think
supreme, are not supreme there. There love means
marriage settlements, death, death duties. So far
I'm clear. But here my difficulty , this outer life ,
though obviously horrid , often seems the real one
– there's grit in it , It does breed character relation.
(Forster,1910,29).

Whereas the Schlegels hallow concepts such as death, love, marriage and give them Value, the Wilcoxes ignore them.

Moreover, the feminine touch that exists in the Schlegels' house and missed in the Wilcoxes is a distinguishing feature between the two classes. E M Forster mentions this point in the following quotations.

I don't mean that this house is full of women . I
am trying to say something much more clever. I
mean that it was irrevocably feminine, even in
father's time. Now I'm sure you understand!
Well, I'll give you another example . It'll shock
you, but I don't care. Suppose Queen Victoria
gave a dinner-party, and that the guests had been
leighton, milais, swinburne, rossetti, Meredith,
fitzgerald, etc. Do you suppose that the
atmosphere of that dinner would have been
artistic? Heavens .No! The very chairs on which
that sat would have seen to that. So without
house-it must be feminine, and all we can do is
to see that it isn't effeminate. Just as another
house that I can mention, but won't, sounded
irrevocably masculine, and all its inmates can do

is to see that it isn't brutal (Forster, 1910, 46-47).

In fact, the contrast perception of prose and passion creates tension that led to conflict between the Schlegels and the Wilcoxes, as the author says: "The gulf between them was economic as well as spiritual"(Forster, 1910, 329). On the light of the following quotations, the author insists that the Schlegels have high self-esteem and regard themselves best than the Wilcoxes.

Then because my life is great and theirs are little". Said Helen, taking fire." I know of things they can't know of, and so do you. We know that there's poetry. We know that there's death, they can only take them on hearsay. We know this is our house, because it feels ours oh ,they may take the title-deeds and the door-keys, but for this one night we are at home(Forster, 1910,319).

Even Howards End is owned by the Wilcoxes, the Schlegels feel it as their own after they furnished it by their furniture. They believe that they deserve it more than the Wilcoxes because they give the house spirit.

In other hands, interesting in art and literature plays a crucial feature between the Schlegels and the Wilcoxes. Where the Schlegels are the intellectual sort of society, the Wilcoxes are not. The following quotation emphasizes this notion:

What do you think of the Wilcoxes? Are they our sort? Are they likely people? Could they appreciate Helen, who is to my mind a very special sort of person? Do they care about Literature and Art? That is most important when you come to think of it. Literature and Art. Most important (Forster, 1910, 10).

Inevitably, members of the same class have similarities and shared points, but the slightest distinctions between them can evoke conflict. Schlegels are the half-German intellectual girls.

The appearance, other's appreciation and view of the world are the major differences between them. Firstly, Helen is pretty, attractive, easier to build relationships and becomes more popular than Margaret.

Helen advanced along the same lines, though with more irresponsible tread. In character she resembled her sister, but she was pretty, and so apt to have a more amusing time. People gathered round her more readily, especially when they were new acquaintances (Forster, 1910, 32).

Secondly, Helen views the relationships as timeless engagement, while Margaret views it impermanent. "I believe we shall come to care about people less and less, Helen. The more people one knows the easier it becomes to replace them"(Forster, 1910, 139).

Thirdly, whereas Margaret is interested in the practical world, which is the realistic one, Helen who is sophisticated and idealistic neglects this world, and considers it as valueless.

Helen in those days was over-interested in the subconscious self. She exaggerated the punch and Judy aspect of life, and spoke of mankind as puppets, whom an invisible showman twitches into love and war. Margaret pointed out that if she dwelt on this she, too, would eliminate the personal (Forster, 1910, 205).

Moving on to the third class, the Bastards are couple whom poverty gathered them while the cultural aspiration disperses them. The conversation between Leonard and his wife clarifies this difference:

"I will tell you another thing too. I care a good deal about improving myself by means of Literature and Art and so getting a wider outlook"

"To all his moods Jacky remained equally indifferent. When Sunday was ready-and not before she emerged from the bedroom, saying "But you do love me, do not you?"(Forster, 1910, 57).

Hence, the crisis between Leonard and his wife Jacky get worse because of the misunderstanding between them. "I am very glad you say that. Now my wife would never understand. Not if I explained for days "(Forster, 1910, 129).

2.3 Class Struggle in "Howards End"

Marxist criticism is used to identify the major aspects of class struggle in "Howards End". "Howards End" is the best depiction of the class struggle either within the same class or between different classes.

2.3.1 The Struggle between Wilcoxes and Schlegels

The disapproval of the love relation between Paul Wilcox and Helen Schlegel is the starting point of the struggle between the two classes. The two families refuse this engagement because each family regards themselves best than the other, as well as there is no equivalence between them.

So they played the game of capping Families,
around of which is always played when love would
unite two members of over race. But they played it
with unusual vigour stating in so many words that
Schlegels were better than Wilcoxes , Wilcoxes
were better than Schlegels (Forster, 1910, 23).

The quotation above describes the ego of the two families and the view of each family toward the other. This refuse creates tension between the families, especially Helen who hated the Wilcoxes and takes a harsh attitude toward them. Therefore the relation ends by the returning of Helen to Wickham place, and the traveling of Paul to Nigeria. By the time, the Wilcoxes take a flat opposite to the Schlegel's house. In fact, the struggle blows up again. The following quotation indicates the coming of the Wilcoxes. "The most unfortunate thing was not very serious. One of the flats in the ornate block opposite had been taken furnished by the Wilcox family" (Forster, 1910, 60).

The struggle between the Wilcoxes and the Schlegels comes through three different patterns: Charles with Margaret, Henry with Helen and Henry with Margaret.

Firstly, the conflict between Charles and Margaret passes through two phases: The first one is when Margaret becomes the owner of Howards End after the bequest of Mrs. Wilcox. Charles ignores this bequest because he considers Howards end as his own, and no one can take it from him. The quotation below insists the anger of Charles and his wife after hearing the bequest's new." I tell you .I keep on telling you. Miss Schlegel. She is got it. Your mother's left it to her – and you've all got to move out! "(Forster, 1910,102).

The second phase happens when Charles refuses the marriage of Margaret and his father and thinks that she will take his mother's place.

But if I find them giving them sallow airs or
monopolising my father, or at all. Treating him, or
worrying him with their artistic beastliness. I intend
to put my foot down, yes, firmly taking my
mother's place! Heaven knows what poor old Paul
will say when the news reaches him (Forster, 1910,196).

Charles believes that Margaret tempts his father by her artistic life in order to get his money, and this is the idea that mentioned in the quotation above.

Secondly, the most notable struggle between the Wilcoxes and the Schlegels is the struggle between Henry and Helen about several issues. The contradictory thoughts of Helen and Henry play a major role in their conflict. Whereas Henry is a capitalist man who believes that always there is poor and rich, Helen seeks to formulate classless society through the collaboration between the upper and lower classes. The following quotation clarifies Helen and Henry's point views towards each other. Henry sees Helen as a social reformist who want to create justice and equality between all the classes of society " by all means subscribe to charities-subscribe to them largely-but don't get carried away by absurd schemes of social reform " (Forster, 1910, 203) .In the other hand, Helen believes that

Henry is a capitalist man who deems that there always be upper and lower class, and no one is responsible for this division. "There always have been rich and poor. I'm no fatalist. Heaven forbid! But our civilization is moulded freat impersonal forces." (Forster, 1910, 203). In addition to that, Helen confirms that Henry exploits the poor and transgresses their rights.

Said Helen slowly, "I don't like those men. They are scientific themselves, and talk of the survival of the fittest, and cut down the salaries of their clerks, and stand the independence of all who may menace their comfort, but yet they believe that somehow good. It is always that sloppy "somehow" will be the outcome (Forster, 1910,203).

Another issue that sheds light on the struggle between Helen and Henry is the case of Leonard Bast. Henry 's mendacious news about the clerk's work ignites the fire between Henry and Helen, she becomes wrathful because Henry evades from the responsibility of the loss of the clerk's job.

A word of advice. Don't take up that sentimental attitude aver, and one's sorry for them, but there it is. As civilization moves for word, the shoe is bound to pinch it is places and it's absurd to pretend that any one is responsible personally, neither you, nor I nor my informant , nor the man who informed him , nor the director of the Porphyryon are to blame for this clerk's lose of salary . It's just the shoe pibching. No one can help it; and it might easily have been worse (Forster, 1910, 202).

The quotation above explains how Henry disregards the crisis that he makes and considers it spontaneous thing. The following quotation clarifies the anger of Helen toward Mr.Wilcox's attitude. "Helen quivered with indignation" (Forster, 1910, 202).

Thirdly, Henry and Margaret quarrelled twice, once about his ancient relation with Jacky, and the other one is about her sister Helen. In the past, there was an illegitimate relation between Henry and Jacky, when Margaret discovers this relation the struggle happens. Even the illegitimate relation happened before Margaret's engagement with Henry, she does not forget and forgive Henry's betrayal.

"Why does she call you "hen" ? Said Margaret innocently "has she ever seen you before? " (Forster, 1910, 245). The quotation indicates Margaret's discovering of the connection between Jacky and Henry after their meeting with Jacky. Margaret grows anger and puzzled because she does not absorb the situation "Margaret began to grow frightened. I do not know what it is all about" She said " Let's come in "(Forster, 1910, 245).Correspondingly, Henry thinks that the meeting is planned and blames Margaret. " Don't you indeed? He said bitinglly." I do. Allow me to congratulate you on the success of your plan" (Forster, 1910, 245). Moreover, Henry's disposition toward Helen's crisis raises the tension between Margaret and him, especially when he refused the request of Helen to sleep at Howards end for just one night ,this causes Margaret displease.

To night she asks to sleep in your empty house –
a house which you do not care about , and which
you have not occupied for over a year. May she?
Will you give my sister leave? Will you forgive
her as you hope to be forgiven, and as you have
actually been forgiven? Forgive her for one night
only. That will be enough (Forster, 1910, 325).

The quotation above denotes the degree of Margaret's anger from Henry. He could not forgive the pregnancy's guilt of her sister even she forgives his guilt. Besides, the quotation below illustrates how Margaret dispraises her husband about the horrific things he makes in his life, her words reflect the harshest struggle between them.

Not any more of this! She cried." You shall see the connection if it kills you , Henry ! you have had a mistress- I forgave you. My sister has a lover – you drive her from the house. Do you see the connection ? Stupid, hypocritical , cruel-oh contemptible! A man who insults his wife when she's alive and cants with her memory when she's dead. A man who ruins a woman for his pleasure and casts her off to ruin other men. And gives bad financial advice and then says he is not responsible. These men are you. You can't recognize them ,because you cannot connect (Forster, 1910, 326).

2.3.2 The Struggle between Wilcoxes and Basts

Another struggle happens between the Basts and the Wilcoxes. The Wilcoxes destroy the life of the Basts twice, firstly, when Henry caused the loss of Leonard's job. Secondly, the killing of Leonard Bast by Charles Wilcox.

Firstly, Henry Wilcox insults Leonard Bast and confirms that they don't belong to the same class.

You behave much too well to people, and then they impose on you. I know the world and that type of men, and as soon as I entered the room I saw you had not been treating him properly. You must keep that type a distance. Otherwise, they forget themselves. Sad, but true. They aren't our sort, and one must face the fact (Forster,1910,154).

This quotation shows the advice of Henry to the Schlegels in order to avoid and keep a distance between them and the Basts. In addition to that, Henry plays the most important role in the miserable life of Leonard Bast. Even he is the principle responsible behind the loss of Leonard's job, Henry denies that. " A clerk who clears out of any concern, good or

bad, without securing a berth somewhere else first, is a fool, and I've no pity for him" (Forster, 1910, 200).

The quotation above clarifies the disdain of Henry toward Leonard's crisis. Therefore, the Bast's lives are pulverized by the Wilcoxes "I have found out something about Mr. Wilcox. He has behaved very wrongly indeed, and ruined two people's lives" (Forster, 1910, 267).

Finally, the struggle between the Wilcoxes and the Basts ends by the death of Leonard Bast which is caused by Charles. "The man took him by the collar and cried. "Bring me a stick women were screaming. A stick, very bright, descended. It hurts him not where it descended, but in the heart. Books fell over him in a shower. Nothing had sense"(Forster,1910, 245).

2.3.3 The Struggle between the Schlegels

The struggle between the first and second class creates the cruelest conflict within the second class. The two sisters who have different characters fail to control the situation. Leonard Bast and Henry Wilcox play the most important part in this struggle. "Evidently these sisters quarreled" (Forster, 1910, 42). This expression indicates the beginning of the sisters' conflict. The exaggeration of Helen's sympathy with the poor Leonard Bast makes Margaret vexed. In addition to that, Helen hates the Wilcoxes whereas Margaret attracted to them.

Oh, I have no patience with him. I hate him.
Poor dear Mr.Bast! He wanted to talk Literature,
and we would talk business. Such a middle of a
man , and yet so worth pulling through. I like
him extraordinary". "Well done" Said Margaret,
kissing her, but come into the drawing room
now, and do not talk about him to the Wilcoxes.
Make light of the whole thing (Forster, 1910,158).

Accordingly, another aspect of the struggle between the Schlegels' sisters is the refuse of Helen to Margaret's marriage.

"Do not do not do such a thing! I tell you not to- do not. I know –do not!." "What do you know?" "Panic and emptiness," sobbed Helen. "Do not!" (Forster, 1910, 182).

Hence, Margaret considers her sister selfish because she refuses her marriage without any obvious reason. "Then Margaret thought "Helen is a little selfish. I have never behaved like this when there has seemed a chance of her marrying" (Forster, 1910, 182). Furthermore, the comparison between the cases of Margaret with Henry and Helen with Paul evokes the conflict between the two sisters. In the case of Helen with Paul, both families reject the relation and believe that it is impossible since there are a lot of differences between the two classes. In contrast, these differences petered in the case of Margaret with Henry. Even Henry is older and widower there was no bound in his relationship with Margaret.

"That's foolish. In the first place, I disagree about the outer life. Well, we have often argued that the real point is that there is the widest gulf between my love-making and yours. Yours was romance; mine will be prose." (Forster, 1910, 184).

Moreover, Helen strafes her sister because of the issue of Leonard Bast. She defends him and refers the lost of his job to Margaret's husband.

"Whatever have you done now? He has lost his place. He has been turned out of his bank. Yes, he is done for. We upper classes have ruined him, and I suppose you'll tell me it's the battle of life. Starving. His wife is ill. Starving. She fainted in the train"(Forster, 1910,237).

In addition to that, the quotation below depicts the struggle between Helen and Margaret. Whereas Helen supports Leonard and accuses Henry that he is the first responsible for Mr.Bast's crisis, Margaret attempts to defend Henry.

"I agree that we are directly responsible" "No, indirectly. Via Mr. Wilcox." "Let me tell you once for all that if you take up that attitude I will do nothing. No doubt you're right logically, and are entitled to say a great many scathing things about Henry. Only, I won't have it. So choose." (Forster, 1910, 240-241).

2.3.4 The Struggle between the Basts

The main point of the conflict between the Basts is their different interests. The dialogue of Leonard and his wife indicates this idea clearly.

"From the darkness beyond the kitchen a voice called, Len?"

"You in bed? He asked, his forehead twitching.

"All right".

Presently she called him again

"I must clean my boots ready for the morning" he answered.

Presently, she called him again.

"I rather want to get this chapter done"

"What?"

He closed his ear against her.

"What's that?"

"All right, Jacky, nothing. I'm reading a book"

"What? He answered, catching her degraded

Deafness (Forster, 1910, 59).

Moreover, there is no natural relationship between Leonard and his wife Jacky. As result, he makes relation with Helen Schlegel who has what his wife missed. The following quotation emphasizes this point. "No affection gathered around the card, but it symbolized the life of culture, that Jacky should never spoil" (Forster, 1910, 131).

Leonard attracted by Helen's thoughts and admires her because he finds her intellectual and shared the same interests with him.

By the end, the struggle leaves different results and consequences on the three classes.

Margaret Schlegel decides to leave her husband Henry Wilcox and travel to Germany with her sister Helen. Helen is waiting for her child from Leonard Bast who killed by Charles Wilcox. Charles imprisoned for three years.

People lost their humanity and took values as arbitrary as those in pack of playing-cards. It was natural that Henry should do this and cause Helen to do that , and then think her wrong for doing it ; natural that she herself should think him wrong ; natural that Leonard should want to know how Helen was , and come, and Charles be angry with him for coming-natural , but unreal. In this jungle of causes and effects. What had become of their true selves? Here Leonard lay dead in the garden, from natural causes (Forster, 1910, 351).

This quotation concludes the struggle, as well as clarifies its causes and effects. Forster considers all the events that happen during the novel as a natural process, even the struggles, problems, difficulties, relations, and the death. Leonard ,as mentioned before ,is an intellectual and ambitious person, he loves art and literature since he reads books and attends concerts. He seeks to develop his cultural level and get impressed with people who are interesting in the artistic life. In the other side, Jacky is pathetic, stupid and dull. She does not share the same interests with her husband Leonard. Their different advertencies create a gap between them. The quotation above clarifies to what extent they are different; whereas Leonard indulges in reading a book, Jacky continues her interrupting to him until he ignores her and concentrates on his reading.

2.4 The Extricable Relationship: Only Connect

Margaret Schlegel seeks to make the connection between the Schlegels and the Wilcoxes throughout the novel. She aims to unify the two families not to separate them." Our business is not to contrast the two, but to reconcile them" (Forster, 1910, 111).

Moreover, she tries to connect Helen Schlegel who is a symbol of passion with Henry Wilcox who is a symbol of prose.

Only connect! That was the whole of her sermon.
Only connect the prose and the passion, and both
will be exalted and human love will be seen at its
height. Live in fragments no longer. Only
connect and the beast and the monk, robbed of
the isolation. That is life to either, will die.

(Forster, 1910, 198).

Besides, the following quotation indicates the difficulty that faces Margaret to achieve the connection. "Now she never forgot anyone for whom she had once cared; she connected, though the connection might be bitter, and she hoped that someday Henry would do the same"(Forster, 1910, 220). Nevertheless, the real connection between all the classes happens by the coming of the child of Helen Schlegel and Leonard Bast. The boy is a combination of passion and adventure which are the main characteristics of the second and third class. "To what ultimate harmony we tend she did not know, but there seemed great chance that a child would be born into the world, to take the great chances of beauty and adventure that the world offer"(Forster, 1910, 351-352).

Furthermore, the coming of the child enhances the relationship between the Schlegels' sisters." I don't want to hear it, she replied."My sister is going to be ill. My life is going to be with her now. We must manage to build up something, she and I and her child"(Forster, 1910, 355). This quotation indicates that the child gathers the two sisters again. After that, Helen attempts to reconcile the relationship of Margaret and her husband Henry, she accepts Henry and likes him "Meg, may I tell you something? I like Henry "(Forster, 1910, 358). Meanwhile, Henry becomes ill and divides his fortune, he leaves Howards end to Margaret." Then I leave Howards end to my wife absolutely "said Henry"(Forster,1910, 363). Correspondingly, Margaret left Howards End to her nephew." She intends when she

dies to leave the house to her nephew" (Forster, 1910,364). Therefore, the third class inherits the house of the first class via the second class.

By the end, Howards End gathered the three classes: Henry Wilcox, Schlegels' sisters and the child of Leonard Bast. "From the garden came laughter. Here there are at last! Exclaimed Henry, disengaging himself with a smile. Helen rushes into the gloom, holding Tom by one hand and carrying her baby on the other. There were shouts of infectious joy" (Forster, 1910, 365).

Conclusion

Chapter two focuses on the class struggle that exists between the three classes, as well as it identifies the major reasons behind this struggle. Therefore, this chapter shows the extricable relationship that connects the three classes at the end of the novel. In "Howards End", E M Forster presents three different classes with different features and interests which lead to the Class Struggle. Thus, "Howards End" depicts the struggle between the materialist Wilcoxes, the intellectual Schlegels, and the poor Basts. Throughout the novel, each class regards itself as the best and attempts to impose its thoughts and ideas. By the end of the struggle, Howards Ends gathered the three classes despite their different interests and thoughts.

General Conclusion

The present study aims to read E.M. Forster's novel "Howards End" by the Marxist view focusing on the Class Struggle aspect. The research is an analytical and descriptive study, which was conducted by applying the Marxist literary criticism.

Marxism is the sociological ideology which had been founded by Karl Marx and Friedrich Engels. Marxism is based on the notion of the Class Struggle. Thus, class conflict is the result of the contradictions of the socioeconomic interests between the proletariat and bourgeoisie. Furthermore, the bourgeoisie is the oppressing class who owns and controls the means of production; the proletariat is the oppressed class who owns just the labor power and employed by the bourgeoisie. Hence, the oppression and exploitation of the ruling class towards the ruled class lead to a great proletarian revolution. Therefore, the output of this revolution is the change of the society from capitalism to communism.

The Marxist movement influences the literary production of the proletarian authors. Therefore, Marxist literature is like a mirror that reflects their suffering and miserable situation under the capitalist domination. In "Howards End", E.M. Forster tackles one of the major Marxian concepts of the nineteenth century, Class Struggle. E.M. Forster uses fiction to reflect his society which is divided into different social classes. Class division refers to the different political, social, and economic levels, which lead to this struggle. During the Edwardian period, the English society was characterized by social inequalities. The idea of "Howards End" is concerned with these inequalities. E.M. Forster uses Howards End as a symbol of England which contains different struggled classes.

Moreover, "Howards End" (1910) depicts the great disparities between different social classes. The Class Struggle in "Howards End" happens between the three opposite classes: the upper materialist Wilcoxes, the middle intellectual Schlegels, and the lower poor Basts. Throughout the novel, the struggle is developing progressively until reaching its

climax. Hence, the conflict refers to the different interests of the various characters; each character aims to impose and defend his/her own ideas and attitudes .

The struggle between the different classes in "Howards End" creates a conflict within the same class, like the struggle between Henry Wilcox and Helen Schlegel leads to the struggle between Schlegels' sisters. By the end of the novel, the three struggled classes live in a peaceful house Howards End despite their opposite thoughts and levels. Since the house is the central issue of the novel, each class views it in a different way:

The upper class "Wilcoxes" does not appreciate the value of Howards End and regards it as only a source of money. As opposed to the Wilcoxes, the Schlegels appreciate the house and hope to own it one day. In other hands, the poor Basts believe that it is impossible to have a house at one time. In fact, the middle class is the appropriate class which can protect and inherit Howards End. Hence, E. M. Forster focuses on the middle class because he sees the English society as " Middle Class".

By the end of the study and the analyses of the novel we conclude that:

- 1."Howards End" presents three different classes which are: the upper Wilcoxes, the middle Schlegels, and the lower Basts.
- 2.The aspects of the struggle include thoughts, interests ,and attitudes.
- 3."Howards End" depicts the Class Struggle in thoughts and ideas within the same class and between the three different classes.
- 4.The Class Struggle refers to the desperation in the economic and intellectual levels.
- 5."Howards Ends" depicts and reflects the English society.
- 6.The middle class connects the upper and the lower classes.

Class Struggle is a dominant issue in all societies. The social inequalities touch all the human beings because they have different levels and interests. After conducting this study, we

discover new concepts and we have gained benefits from this novel. Additionally, despite the economic and intellectual differences, we should live in a peaceful society .

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ملخص

ميزت النظرية الماركسية القرن التاسع عشر، حيث اهتمت أساسا بالصراع بين الطبقات الاجتماعية المختلفة يعتبر صراع الطبقات قضية أساسية متناولة في الأعمال الأدبية خلال القرن التاسع عشر، حيث تطرق العديد من الكتاب لهذا الموضوع في كتاباتهم. تسلط هذه الدراسة الضوء على الصراع الطبقي في رواية إدوارد مورغان فورستر "هاوارد اند" ("Howards End"). إضافة إلى ذلك تعمل هذه الدراسة على تحليل رواية هاوارد اند وفق المنظور الماركسي علما ان أعمال الكاتب فورستر لم تحلل سابقا وفق هذا المنظور. تهدف هذه الدراسة إلى تحديد الصراع بين الطبقات الاجتماعية المختلفة في رواية هاوارد اند، حيث استعملت النظرية الماركسية لقراءة الرواية من وجهة نظر كارل ماركس وتحديد مواضع الصراع فيها. نتيجة لذلك كتبت الرواية لتأكيد فكرة ماركس بأن الصراع الطبقي يخلق علاقات جديدة بين مختلف طبقات المجتمع.

الكلمات المفتاحية: الصراع الطبقي، الماركسية، النظرية الماركسية، الطبقة الاجتماعية.