

The Power of Capitalism and Its Representations: A Marxist Analysis of *Hard Times*

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Abstract

Capitalism is an economic and political system in which accumulated wealth is invested to increase productivity. Its representations refer to how capitalists shape society with their ideology and exploit the have-nots for their own profit. This paper explores the different strategies used by capitalists in *Hard Times* to exploit and take advantage of other people. Using the Marxist literary approach, this study reveals that strategies like the manipulation of laws, language, people's mind and the control of young children's ideology have had a negative impact on capitalists and on the exploited leading to the degradation of the social fabric. The paper proposes more responsible and humane actions in society in order to curb wealth accumulation, the exploitation of man and level down this capitalistic foregrounded ideology.

Keywords: Power, capitalism, representations, Marxist analysis, *Hard Times*

Résumé

Le capitalisme est un système économique et politique dans lequel la richesse accumulée est investie pour accroître la productivité. Ses représentations renvoient à la manière dont les capitalistes façonnent la société avec leur idéologie et exploitent les plus démunis pour leur propre profit. Cet article explore les différentes stratégies utilisées par les capitalistes dans *Hard Times* pour exploiter et en tirer profit des autres. En utilisant l'approche littéraire marxiste, cette étude révèle que des stratégies telles que la manipulation des lois, du langage, de la mentalité humaine et le contrôle de l'idéologie des jeunes enfants ont eu un impact négatif sur les capitalistes et sur les exploités, conduisant à la dégradation du tissu social. L'article propose des actions plus responsables et humaines dans la société afin de juguler l'accumulation de richesses, l'exploitation de l'homme et de réduire l'ampleur de cette idéologie capitaliste de premier plan.

Mots-clés : Pouvoir, capitalisme, représentations, analyse marxiste, *Hard Times*

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1. Introduction

The nineteenth century was marked by the Industrial Revolution leading to the formation of social classes. These classes have, in turn, led to the rise of class struggles creating many other socio-political and economic problems in England. For Prayer, “Technology enchains humans dividing people into class groups. Nature becomes unproductive and uncreative isolating the characters from the natural world and thereby the natural world is distrust. Society inflicts ruthless social constraints and restrictions where the citizens undergo constant surveillance and live in a dehumanized state making” (Prayer, 2012: 92). The new economic opportunities have helped boost the quality of life for the rich while widening the gap between social classes. Reuss (2020: 11) corroborates this impact when he argues: “The rise of capitalism over the last 500 years has created complex changes in economic power relations”. While quoting Collier (2018), Álvarez-Pallete et al. are of the view that “Modern capitalism has the potential to lift us all to unprecedented prosperity, but it is morally bankrupt and on track for tragedy” (Álvarez-Pallete, 2021: 10). It can be understood that “The capitalist society of ‘intrinsic’ and ‘extrinsic’ criticism in the west has been founded on a base of exploitation” (Misesani & Mustofa, 2022: 37).

Indeed, the massive industrialisation has given rise to a system in which accumulated wealth is invested to increase productivity, that is to say, capitalism. The consequences include the degradation of the social fabric – the human’s mental as well as their moral state. Capitalism as depicted in *Hard Times* reveals a society full of inequalities, injustice, exploitation and sufferings. From the various incidents used in the novel, it can be said that capitalists have found strategies to impose their ideology and supremacy. But these strategies are most of the times used in specific ways which do not directly suggest any attempt of domination or exploitation. It rather sounds like a help intended to improve the living conditions of the working class, whence the need to explore this manipulation of language.

2. Statement of the Problem

The aim of this paper is to explore the different strategies used by capitalists in *Hard Times* to exploit and take advantage of other people. In this regard, it answers the following questions: What is capitalism? How is it represented in *Hard Times*? What impacts does the implementation of this ideology of capitalism have on characters in *Hard Times*?

The Marxist literary criticism is used in this paper to analyse the nature of reality, the environment in which characters live and how these characters function. For E. Terry (1976: vii), “the most valuable way of discussing Marxist criticism, [...] would be a historical survey of it from Marx and Engels to the present day”. As the “production of material life conditions the general process of social, political and intellectual life” (Marx, 1970: 21), the Marxist criticism helps expose the class of “bourgeois society in a drastic manner [as they] oppress [and are] determined to eliminate” (Williams, 2006: 115-116) the have-nots. To corroborate this assertion, Bressler argues that the Marxist approach “seeks to expose the dominant class, show how its ideology controls and oppresses all actions of the working class, and finally highlight those elements of society most affected by such oppression” (Bressler, 1994: 122). The Marxist criticism is, therefore, of paramount importance to analyse typical characters whose “innermost being is determined by objective forces at work in society” (Georg, 1972:

122). In sum, the Marxist criticism is an open theory which “continually transforms itself” (Derrida, 1982: xv).

The paper is divided into two sections. The first section explores the concept of capitalism while focusing on the power of capitalism. It also discusses the negative impact of this ideology on capitalists themselves and on the exploited leading to the degradation of the social fabric. The second section analyses education as a representation of the power of capitalism used to implement this ideology which is imposed on children and the oppressed in *Hard Times*.

3. The Power of Capitalism and Its Impact

The current world is mostly dominated by capitalism and for this reason, it is important to analyse and understand the concept of capitalism and its different implications. With the industrialization, land owners have seized the opportunity to use the new machines of production in their factories to get more profit for themselves. This desire to make more profit lays the foundations of capitalism wherein, energy is wasted and labour force is over exploited. Known as “an economic system in which a country’s businesses and industry are controlled and run for profit by private owners rather than by the government” (Hornby, 2010: 209), capitalism begins with the “individual as the primary unit of political, social, and economic life” (Brook, 2012: 5). Capitalism implies a “socio-economic system where properties are owned individually or privately and where the government does not involve in the regulations, supervision or in market processes” (Brook, 2012: 4).

Capitalism is defined in the context of this paper as a socio-political ideology and economic system in which private actors own and control property for their own benefit. The main objective of capitalists is to make profit and accumulate riches. Therefore, manufacturers do not produce with the intention of helping others but rather to serve their personal interest. As Weber argues: “Man is dominated by the making of money, by acquisition as the ultimate purpose of his life. Economic acquisition is no longer subordinated to man as the means for the satisfaction of his material needs” (Weber, 2005: 18). It can be inferred that, in a capitalist world, ideologies, institutions, factories, laws, goods and services are not necessarily designed for the welfare of people but rather to achieve one’s personal interest.

Given that an individual in a capitalist society is forced to be involved “...in the system of market relationships, to conform to capitalistic rules of action...” (Ibid: 19), it can be understood that capitalism is not a mere economic system but a multidimensional ideology used to shape and organise society. In a capitalist system, decision-making and investments are determined by the owners of wealth. Likewise, property is controlled in such a way that inequality and exploitation become the order of the day. For Parker (2002: 23), “The core of the capitalist system, according to Marx, is found in how the propertyless proletariat must sell its labour power to those who have accumulated capital. Exploitation of the worker occurred because the capitalists derived a surplus through the workers’ creation of commodities whose value was greater than the value the workers received for their labour services.”

With regard to the above assertions, one can say that capitalism is not only about money but it involves also the formation of social strata. With the economic growth, profit is prioritised over social good, power is more concentrated in the hands of a minority group of capitalists who use it to exploit the working class creating thus social inequalities. Hence, capitalism implies the demand for labour force, its alienation and depression. It also allows us to analyse the power relation between the different classes, the class struggle and the

exploitation endured by the working class in *Hard Times*. This section identifies the different ways used by capitalists to make more profit through the exploitation of the working class.

The power of capitalism is expressed through the use of language. Known as a means of communication and a carrier of meaning, language has been used by capitalists as a source of power for the implementation of their ideology. The manipulation of language has led to negative consequences such as the manipulation of laws, the extension of lies to usurp the self-made-man title. In *Hard Times*, language has been manipulated and used to achieve specific goals. As a doctrine relating to “the ways in which ideas of different kinds grip the minds of masses, and thereby become a ‘material force’, [...] the theory of ideology helps us analyse how a particular set of ideas comes to dominate the social thinking of a historical bloc...” (Hall, 2005: 26). The ideology of capitalism as it is seen today can be traced back to the Industrial Revolution where capitalists have used language to promote it. Capitalists have also used language to enact various laws which have helped them extend their domination over the working class and then impose this ideology to serve their interests.

The study notes that ideologies are not only shaped by the power relations between the powerful and the powerless but also promote the interest of the dominating class and keep their status. In *Hard Times*, the manufacturers have promoted the ideology of “Facts’ education” which allows Gradgrind and his fellows to create mechanised human beings, if not, robots, who are undoubtedly ready to execute any task they are asked to do. The analysis of Mr Gradgrind’s imperative utterances: “I want...”, “Stick to...”; “don’t call yourself [...], call yourself...”, “he mustn’t...”; “give me...” (Dickens, 2008: 1-3), shows that he is in a position of power which allows him to give orders to Mr M’Choakumchild, his interlocutor.

The orders given by Gradgrind through the use of imperative verbs confirm Mr M’Choakumchild’s inferiority and shows that he has nothing else to do but obey without interfering in the discussion or asking any question. Besides, Mr Gradgrind uses his position of power to correct and censor any person who speaks with fancy and this shows that the language used by the power and capital holders is that of domination. This fact-based language is also used to promote the ideology of capitalism and the supremacy of capitalists. Moreover, the fact-based language is devoid of emotions and by promoting and using it, Mr Gradgrind is preventing the questioning of capitalists’ hegemony.

Still in the perspective of using a language of domination, is the synecdochical representation of the workers through the word “Hands”. Through the novel, the Hands are represented through the characterisation of Stephen Blackpool and his wife Rachel. By using a part of the body “hand” to represent the whole body, Dickens is indirectly depicting the inferior role played by workers in his highly capitalistic society of *Hard Times*. Though the workers – “hands”, are more numerous than capitalists – “the whole body”, the former are represented with a part rather than the whole body showing that the workers during the Industrial Revolution have really gone through unbearable hardships and sufferings. The deplorable social conditions and the monstrosity of capitalism are depicted in *Hard Times* through the ruthless behaviour of capitalist known as the “Honourable Gentlemen” who “cause destruction through exploitation, oppression and corruption” (Djagri, 2020: 22).

Another strategy used in *Hard Times* and which represents the power of capitalism is the ideology of a self-made man. This ideology is promoted through the language of persuasion. The act of persuasion is used to convince people. It is also used as a source of inspiration with regards to the values of respect, fame and consideration for the one who embodies them. In *Hard Times*, the ideology of a self-made man is promoted by Mr Josiah Bounderby who is at the same time a manufacturer, banker and merchant. From Coketown and thanks to his achievements, Bounderby claims to be a self-made man who suffers a lot

and worse, he does not receive any support from anybody. Through the narrator's description, we get to know Bounderby as: "A big, loud man, with a stare, and a metallic laugh [...] A man with a pervading appearance on him of being inflated like a balloon, and ready to start. A man who could never sufficiently vaunt himself a self-made man" (Dickens, 2008: 11).

By combining irony and sarcasm altogether in the description of Bounderby, Dickens exposes thus the hypocrisy, labour exploitation and false values of the Victorian society with its selfish capitalists who pretend to improve the workers' conditions of life. Through the narrator, one comes to know that Bounderby proclaims to anyone that he was born and abandoned in a ditch by his mother and was raised by an alcoholic grandmother. We are also informed that he was a "Vagabond, errand-boy, vagabond, labourer, porter, clerk, chief manager, small partner" (Dickens, 2008: 14) before becoming "Josiah Bounderby of Coketown". By going around and boasting of his achievements, Bounderby wants workers to understand that though he comes from a poor family, he has made it. Thus, the only way to become a self-made man is through hard work.

The full description of his life experience also intends to tell workers to stop complaining because life has been difficult for all of them. His invented tragic story shows how language has been manipulated and this situation can be used to draw the attention of workers so as to undermine their complaints. Bounderby's attitude represents the direct consequence of social changes brought by industrialisation and capitalism. In this capitalist society, wealth determines who should hold power. Through his depiction of Bounderby as a boasting, self-interested hypocrite capitalist, Dickens surely implies that Bounderby uses his wealth and power abusively and this contributes to reinforce injustice between the rich capitalists and the poor workers. The deliberate manipulation of language to promote the ideology of self-achievement shows that Bounderby does not want to improve his workers' conditions. Likewise, the type of language used does not allow workers to ask for the improvement of their working conditions.

For Bounderby, those who ask for the improvement of their conditions of life are loafers who want easy ways to get away from the difficulties of life. As a result, his typical language intends to warn workers that what they are going through is normal and that he has passed through these very steps. This ideology of a self-made man allows him to oppress and exploit the workers who are galvanised and censored to bear in mind that great achievements demand difficult times. Unfortunately, no worker could overcome neither poverty nor oppression no matter how hard they work. In addition, when Bounderby presents himself as someone who fends for himself, it is purported to provoke a change of mind from the workers and disarm them from any rebellious thought and action. This strategy shows the power of the ideology of capitalism which lulls and compels the oppressed to accept oppression and exploitation with no retaliation. This strategy is commonly used by capitalists to oppress more and more. Indeed, language is extremely important for the foregrounding of an ideology. This is the reason why capitalists have used it as a strategy to oppress and make the maximum of profit as workers feel obliged to work harder for fear of being called loafers.

Defined as a set of rules and regulations "prescribed by some superior and which the inferior is bound to obey" (Willis, 1926: 1250), laws are also manipulated in *Hard Times* by capitalists to achieve their goal. It can be understood from this definition that laws or regulations in a given community are prescribed by those in power and the masses have no choice but to obey. The same situation occurs in *Hard Times* where power holders and decision makers are at the same time those who have more capital. Being a Member of Parliament, Gradgrind has a position that allows him to indulge his interest in tabulating data about the people of England, he establishes and promotes the Fact education which has

become one of the principles on which people of Coketown should live on. Although he is not a factory owner, Mr Gradgrind manifests the spirit of capitalism in such a way that he treats people like machines that can be reduced to a number of scientific principles.

To worsen the situation, many other “tabular statements” like the complaints of “the Teetotal Society”, “the chemist and druggist” and “the experienced chaplain of the jail” (Dickens, 2008: 19), are issued by parliament to make the people of Coketown religious by force. This confirms that decision makers are not part of the working class and that they base themselves on “their own personal experiences” (Ibid: 19) when it comes to decision making. How can the capitalists, who are not living in the same realities as the workers, decide on what is good or bad for them? This shows, once again that, rules are there to serve the interest of the Manufacturers. As a result, the workers have no choice but to respect the established rules as they have been conditioned since their childhood by the Fact education to believe that the laws are made for a better world. Besides, the same which allows the rich to divorce, has been manipulated to force Stephen Blackpool to stay in a marriage that does not suit him. Blackpool’s desire to divorce his drunken wife has been annihilated because he is poor and could not afford the fine provided for by the law. This shows another type of social injustice created by the manipulation of law towards the have-nots.

4. The Representations of Capitalism in *Hard Times*

In the light of Marx’s and Engels’ class theory which advocates that the relationship that people have with the economy shapes ideas, belief systems and culture, it can be shown that capitalists in *Hard Times* not only exploit the workers but also find ways to keep them in miserable conditions. Still in this Marxist perspective, the ruling class’ desire is to have an absolute control over every domain in the society like education, environment, politics and human resources while the working class is obliged to obey rules in order to survive. So, any political power that unjustly seeks to control people for its own benefits, bears the germs of capitalism. Therefore, dictatorship for instance, favours social class divisions leaving room for misery and massive exploitations. In the process of acquiring power and making profit, capitalists work out new strategies to exploit the masses. The representation of capitalism in *Hard Times* is characterized by all the strategies used by capitalists to implement their ideology of exploitation so as to make more profit. These strategies include the ideology prescribed for young children’s education and the control of people’s mind as well as the architectural building standard.

Hard Times depicts the socio-political landscape of the 19th century England. The representation of capitalism in the novel is embodied by Thomas Gradgrind and Josiah Bounderby who use the ideology of capitalism to make their desires fulfilled. As a set of ideas constructed to define things which can guide people’s actions, the capitalists’ ideology has been imposed to both children and grown-ups for a total control of property. Known for its subjective representation of reality, education comes as the first driving force used by capitalists to impose their ideology and maintain their supremacy. In *Hard Times*, those who govern make use of the available means to condition children right from childhood by forbidding them to express their feelings and also by controlling what children must learn at school.

In fact, Mr Gradgrind, the school board Superintendent orders the teacher to teach children only facts. As he says: “Now, what I want is Fact. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. [...] You can only form the minds of reasoning animals upon Facts [...] This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir! (Ibid: 1). From

this assertion, one can say that education which is the source of knowledge and freedom is devoid of emotion and creativity. A horse for example is described as a: “Quadruped. Graminivorous. Forty teeth, namely twenty-four grinders, four eye-teeth, and twelve incisive.” (Ibid: 3). Gradgrind and his fellows work out an educational system which prohibits emotions in order to conform people to the capitalists’ ideology that promotes self-interest.

Children in *Hard Times* are brought up to be emotionless so that if they want to work in businesses, they can ruthlessly exploit others to carry on the ideology of the system. Therefore, they constitute the next generation of capitalists to be. Gradgrind symbolises the capitalist and imposes the way in which children should be educated. From the narrator’s words, we get to know that Mr Gradgrind is “A man of realities. A man of fact and calculations. A man who proceeds upon the principle that two and two are four, and nothing over, and who is not to be talked into allowing for anything over” (Ibid: 2). From this description, it can be argued that, for Gradgrind, poverty is related to fancy whereas facts are sources of wealth. Practically speaking, a person who born ruler will remain ruler and a poor worker is condemned to remain a worker as “two and two are four, and nothing over” (Ibid). Gradgrind presumes that the education the children receive is the best for them now and in time. Under normal circumstances, children must be taught how to think critically and not to swallow everything like robots. Education wherein humans are programmed like robots is no more a good one but rather the killing of innocent children. By determining the kind of education children must receive, the capitalists are trying to condition them and control their mind so as to make them think accordingly to their ideology. Once this exercise is successful, chances are that the newly conditioned minds will not think differently and rebel against the system.

With a good education, one can fend for a better future, but once this education is curtailed to fulfil somebody’s desire it leads to disaster. This double role of education is what Guiton corroborates when he argues: “while education can be viewed as a force for positive social change, which encourages children to think critically and challenge authority, it can also be a mechanism for reinforcing the prevailing ideology and strengthening the capitalist status quo” (Guiton, 2017). As a matter of fact, the education proposed by the ruling class contributes to maintain every social class at their place. Indeed, the facts education imposed by capitalists has detached itself from the major function of education which is the transmission of norms and values binding individual members of society together. Instead of creating social unity the facts education has been rather used to encourage conformity to match with the ideology of capitalism.

Gradgrind insists on this fact education when addresses the little students in the following terms: “You are to be in all things regulated and governed [...] by fact. We hope to have, before long, a board of fact, composed of commissioners of fact, who will force the people to be people of fact, and of nothing but fact. You must discard the word Fancy altogether” (Dickens, 2008: 5). However, while the other kids are taught in Mr Gradgrind’s school and are intended to be models, the little Gradgrinds are taught to be models in a different context. Though Mr Gradgrind insists on the fact that his own children are having the same facts education, the latter are indirectly taught to preserve their status of rulers. The following describes how Gradgrind’s children are educated: “There were five young Gradgrinds, and they were models everyone. They had been lectured at, from their tenderest years; coursed, like little hares. Almost as soon as they could run alone, they had been made to run to the lecture-room” (Dickens, 2008: 7).

This shows that the little Gradgrinds are taught facts in a different environment because “No little Gradgrind had ever seen the moon; it was up in the moon before it could speak distinctly” (H.T, p7). In other words, the little Gradgrinds do not go to the same school as others and they do not mess up with other children and social realities. Thus, if they become business owners, they will exploit their employees in a ruthless way. This is how capitalists take captive people’s mind from childhood in order to impose their ideology. Apart from the control of children’s education, Gradgrind also sees to it that the grown-ups are receiving the same fact ideology. As it is put: “There was a library in Coketown, to which general access was easy. Mr. Gradgrind greatly tormented his mind about what the people read in this library” (Ibid: 41). This control of elderly people’s mind in order to impose the capitalists’ ideology is expressed as follows:

The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that [...] the ideas of those who lack the means of mental production are subject to it. [...] The individuals composing the ruling class possess among other things consciousness, and therefore think. [They] rule also as thinkers, as producers of ideas, and regulate the production and distribution of the ideas of their age: thus, their ideas are the ruling ideas of the epoch (Cohen, 2002: 73).

Likewise, in *Hard Times*, the workers’ children are prescribed a type of education where ideas contribute to maintain them enslaved for the interests of Gradgrind and his fellow capitalists. The education of children represents the canal for passing capitalists’ ideology and is used to mechanise and condition children’s mentality in order to remove any spirit of revolt or resistance to the decisions of the ruling class. Thus, it is not by mistake that they become employees who would never dare complain even if they suffer. So, education becomes a tool that serves for the implementation of capitalists’ ideology.

However, Dickens uses Sissy Jupe as the opposite representation of fact education. Sissy allows herself to fancy and dream about a joyful world rather than the environment in which she lives. Though she is exposed to the fact education, she remains faithful to her dreams throughout the novel. Cecilia, Mr. E. W. B. Childers, Mr Sleary and his Horse- riding club are all promoters of imagination, cheerfulness and independence and in this regard, are representing the opposite side of the mechanised capitalistic world. It can be noted that, capitalists have proceeded through children’s education to impose facts, conformity and obedience to the detriment of fancy, curiosity and revolt which are prohibited. By doing so, they have successfully implemented their ideology which enables them to make more profits and maintain their social status while exploiting the working class for ever.

Another representation of capitalism in *Hard Times* is the architecture or the design of the buildings. Coketown symbolises the industrial city which reflects the very nature of architecture during this great revolution. Through the narrator’s description, we get to know that Coketown:

[...] was a town of red brick, or of brick that would have been red if the smoke and ashes had allowed it; but as matters stood, it was a town of unnatural red and black like the painted face of a savage. It was a town of machinery and tall chimneys, out of which interminable serpents of smoke trailed themselves for

ever and ever, and never got uncoiled.[...] It contained several large streets all very like one another, and many small streets still more like one another, inhabited by people equally like one another, who all went in and out at the same hours, with the same sound upon the same pavements, to do the same work, and to whom every day was the same as yesterday and to-morrow [...] All the public inscriptions in the town were painted alike, in severe characters of black and white. The jail might have been the infirmary, the infirmary might have been the jail, the town-hall might have been either, or both, or anything else [...] Fact, fact, fact, everywhere in the material aspect of the town; fact, fact, fact, everywhere in the immaterial. (Dickens, 2008: 17-18)

Even the architecture of the town is designed by the facts promoters who were in fact the capital holders or the rulers. The environment in which the workers live also contributes to their depression. Manufacturers who are at the origin of the design of Coketown, have shaped it according to their ideology and finally, the city looks like themselves, that is, very monstrous. By imposing the Fact design to the city's construction, capitalists also impose their way of seeing things to other people. For them, as long as they make money, nothing else is important. All these representations are strategies worked out and used by capitalists to extend their control over young children's education, promote their ideology and take advantage of workers.

5. Conclusion

The analysis has shown that capitalism is not only an economic and political system but also a powerful ideology which carries with it a direct and negative impact on the working class. It has also revealed that, the accumulated wealth of capitalists is the result of the indignant income they get through the exploitation of workers. To implement this ideology, capitalists have proceeded through the control of young children's education to condition their minds and lives. These capitalists have also manipulated both language and laws to enslave workers preventing them from being independent and happy. Laws in *Hard Times* are far from restoring justice, instead, they rather constitute profit-making tools for capitalists and a strong barrier to the working class. Thus, the manipulation of laws contributes more to the sufferings of the workers who are bound to obedience and respect.

Besides, the analysis has shown that the implementation of the ideology of capitalism has led to a clash between two opposing forces: on the one hand, the ideology of "Fact" which is promoted and on the other hand, the ideology of "Fancy" which is prohibited by the same capitalists. The promoters of the fact philosophy, believe that everything in life is made up with facts and to understand something, one needs to be based on these facts. As the whole educational system is just about facts, facts become the symbol of arrogance, greed, manipulation and degradation in this capitalistic context. The agenda behind fact education is that, it serves as a strategy to maintain people in a total ignorance for an easy exploitation.

The study has also noted that, capitalists are presented in *Hard Times* as unscrupulous beings whose only desire is to have profit and materials through unethical conduct. The fact that they are ready to perform any act or work out any strategy to achieve their goal, has eventually undermined social norms and has, therefore, led to the degradation of the social fabric. Both Mr Bounderby and Mr Gradgrind stand as the social representatives of capitalism and the power of their thoughts and practices has turned the whole environment of Coketown into an unfavourable place for its inhabitants and other entities. In sum, all the strategies used by capitalists such as the control of young children's education, the promotion

of self-made man ideology and the manipulation of language and laws have helped them promote and then establish their ideology to make profit.

6. Recommendations

The paper recommends for the State to play its role by regulating the type of education that is given to children in schools, especially in private ones. The control of curriculums by the State can help stop private individuals like Bounderby and Gradgrind from infusing inhumane capitalistic ideologies on innocent children. Education which is a driving force for the implementation of ideologies like capitalism, must also not be left in the hands of private individuals. As a result, no private ideology can be transmitted to children and this can avoid their growing up to become self-made men who are ready to manipulate laws for their own profit. The paper also recommends this State-control of school curriculums to make sure that children, the State's future leaders, are well-trained to carry out more responsible and humane actions to curb wealth accumulation and the exploitation of other people in society.

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