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and Reinterpretation of  
Shakespeare's Selected Plays**

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# Conspirational Abstraction: A Marxist Recontextualisation and Reinterpretation of Shakespeare's Selected Plays

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## ABSTRACT

Marxian materialism highlights the dialectical dualism of capitalist and proletariat for all possible logics which may have been required for recalibration of one's understanding of the abstraction of the poor. The capitalist with his malicious forgery presents contemporary capitalism as an amalgam of the previous and latest inventive mechanism which preserves capitalist's settlements for obscurantism. Shakespeare's selected plays decode and construe the social construction incorporated as a domineering factor to sway over the proletariats on the road to Marxist abstraction. Chomsky and Foucault (2006) describe that truth has its own entire regime which is interlinked with structures of power that manufacture and sustain it. The devious ways of devising ideology and cultural hegemony for the radical colonization of cognition for the transformation of conceptualization of universal objectivity and subjectivity are highlighted. The capitalist quietly smuggles his power mechanism in form of inviolable laws and substantiates their emergence as coincidental structurally concatenated patterns of articulation. The Marxist analysis goes underneath the racialization of capitalist's social construction's magic of ubiquity of generalizing the particular proletariat and locates his abstraction, suspension and denied presence. Shakespeare spotlights the proletariats from the greater whole of totality and highlights those abstracted objects as social subjects.

**Keywords:** Abstraction, Marxian Materialism, Dialectical Dualism, Obscurantism, Colonization of Cognition.

# Chapter 1

## Introduction

Mguire (2006) relates that Marxism is a philosophical theory which is actually a way to critique the life and its whole of organization and ultimately making an effort to change it. Lenin (1977), Boucher (2012), Rees (1998), Renton (2002) elucidate that one finds Marxist theory as well as its path towards the crisis start from the classical Marxism which is based on historical materialism which is a means of understanding and explaining world. German philosophers Marx with Engels studied the philosophy of human history and critiqued it from their perspective. Marx observed, brooded over, thoroughly understood and then explained the social phenomenon from the core of its depth. Marxism is a theory which is actually a magnifying glass to bring under notice all minute, trivial as well as conspirationally hidden aspects of life under the normal looking organization of life. It is a key to unlock the conspirational phenomenon of social organization. Marxism is a theory which is enriched with all possible capabilities and capacities of subverting the capitalistic social organization. Marxism offers a discourse for speculative construction and demonstrating the blind spots as well as the devious ways of capitalist's social organization which possesses the magic of ubiquity to abstract, obliterate, and suspend the existence of concrete proletariat.

This research with the help of Marxist theory is going to work beyond the institutional structures and spot light the mode of being, ontology of the abstracted, obliterated, and conspirationally suspended proletariat. Whitehead (1967) relates that a conflict of doctrines does not come out as disaster rather it appears as an opportunity. It is generally and largely accepted that Marx has been the one to insert an entire and absolute break in people's consciousness of history and politics and thus Marxist theory becomes a source of an utterly a new field of epistemology though its profound epistemological, philosophical as well as conceptual revolutions are still less acknowledged. He actually breaks down the concepts of classic economy and philosophy the way he learned. He has developed his ideas in the form of critique. Marx and Engels (2010b) explain that when one tries to overview social construction present around one realizes that economy keeps shaping and changing the true base of society which remains constantly complicating the entire superstructure entangling all institutions legal, political, philosophical as well as religious conceptions of every possible age. They further relate that it is the economic base which is the actual determining force for the exploitation of the poor.

Whitehead (1967) expounds that it needs immensely unconventional and extraordinary mind to take the responsibility of inquiry of the obvious. Marxist theory believes in organizing a discourse differently from the present conventional hegemonically transferred structure in the form of knowledge, norms, conventions, and issues which seem to be crystallized along with its relevancies to the social set up assumed as independent. This theory makes an effort to examine the apparently crystallized issues, influences and aftermaths of materialism, transformation of whole human beings along with lives as abstract in the context of economic development and social construction. One can easily trace out that Marxists believe that there are the economic conditions which are actually affecting people's every possible side of life. In philosophical history one finds Marx as a theorist who has been a force to bring to collapse previously arranged soil of field of knowledge. This soil has been referred in Marxian terms as pointed towards classical political economy along with philosophy from back Plato to his present time Hegel. He emerges as the founder of modern sociology and deeply contributes for settling down novel methodological as well as epistemological configuration. Marx's theory develops in a way of critique. Although it has not been the only critique appearance after that of Kant yet definitely it is the first time that critique expresses the analysis of the history and all of its possible conditions while allowing discourses to presume their rationality along with the merits of truth. Marx sets material analysis of the history against the prevailing ideological base of 18<sup>th</sup> century and in disagreement with the discourses of prevalent classical economists.

One finds categories of Marxist analysis empower one to distinguish between historical specificity of the very contemporary capitalism. Marxist's ways of analysis decodes the whole framework of colonization of one's cognition which is really crucial for understanding the present. Marxists' criticism begins with an understanding of the world around in the materialistic framework. His analysis seems characterized by the materialistic elucidation of history and emerges as historical materialism. Marx ceases to follow unrolling previous abstract ideas to dig out the truths of social construction rather devises the ways for dissimulation of obscurantism of capitalist's organization.

Marx and Engels (1956) relate the course of action and dissimulate of his theory as mystery keeps trying to evade its examination as that appears enigmatic, negative, and elusive in opposition to truth, actual, and positive so as a result mystery withdraws its inspection and likes to remain invisible. This is the very point when it offers for an unusual mind to the unconditional possibility of unearthing of making it visible and known. Marxist theory is a critique of materialistic social

organization as it opens the doors for interrogation while coming out of the structures where capitalist is politically playing exercise of power more as an interpersonal phenomenon rather than any direct power show for utilizing the generalities as spaces to abstract the proletariat and making this suspension as culturally accepted by the victim as well as the rest of society.

Marx is the first one who applies dialectics in material philosophy and spots light the mechanics of modern capitalist society. Marx (1999a) puts Hegel forward and unveils the opacity of the modern bourgeoisie society. Marxism accepts and goes along with dialectics, links in between opposites which provides novel ways of insight as well as resolution of the problem which believes not only focusing the problem but a way for unfolding opaqueness of the process. The dialectics have the ability to suspect rules and norms which seem to be taken for granted or somehow made abstract. Marx utilizes pivotal dialectical dualism in between the concept of abstract and concrete. This thought verifies contrasts to that of dialectical connection between Hegel's (1991) being and nothing. Marx's presentation of duality of both aspects abstract and concrete of social organization emerges as axiomatic. This proves to be a deep approach to history having all required potential to hunt out the secrets of oscillating power of the capitalist society which intertwines productive social relations along with social construction.

Marx places emphasis on finding out social phenomenon by means of economic corporation along with mechanism of production which thoroughly effects and controls the entire social organization. In succinct explication Marxian materialism incessantly gives priority to economy which in a comprehensive sense encompasses the total social network which contains every possible aspect of human life. Marxism turns out to be not as a kind of historic result rather proves to be a point of departure from the previous history and highlights underneath reasons of developments and changes in human's lives particularly in the context of subsistence and survival. Marx and Engels (2010a) explicate that entire life of history of people is a constant and unceasing contest between classes which opposes each other and one finds this tussle persists eternally either openly or in a hidden way. Marx adjudicates that class which possesses wealth and means of productions always have dominance and upper hand in all possible parts of life. It is so obvious that when one tries to deeply go back in the past he locates the person without land and property as dependent who belongs to a greater whole in an order of family, clan, and gradually in various kinds of societies appearing as antithesis as well as fusion of those clans.

It is the 18<sup>th</sup> century that one comes across numerous formations of social connectedness which confronts the very individual as only means towards the specific private purposes which are a kind of external necessity. Here comes in action and begins the Marxist speculative career. Marx (2015) explicates that society is not just comprised of various individuals on the contrary it demonstrates the quantum of interrelations. These interrelations exhibit the real place and groundings of those individuals in social scenario. He describes that capitalist's social construction can easily be understood in dialectical form of subject and object.

This research is going to focus and highlight the conspirational abstraction of the poor proletariat by capitalist's social organization with its framework selected from Marx (2000b) *Economic and philosophic manuscripts of 1844*. This framework has been picked out for grappling with day to day actualities of social relations and ultimately leading towards inquiries which will open up various windows along with disclosing prevalent different viewpoints which connive to present the social relation as a whole and conspirationally abstract the proletariat. The framework undertaken will assay that what has been reasons for proletariat's becoming as a greater whole and why general is always abstraction and concluding this abstraction as a deliberately hatched conspirational one. Whitehead (1967) relates that it is not the ignorance rather the ignorance of that very ignorance is the actual death of knowledge. The main point of concern of this research is to go underneath the visible pluralistic conceptualization of class system and try to reassemble distilled relations that have been made abstract and invisible on socioeconomic level. We are going to seep into the discourse of social science for the inquiry of the totality of capitalist's social relations.

Campbell and Gregor (2002) delineate that sometimes in life we come to a point where one feels the situations around as chafing. This chafing has been explained by them as a point of disjuncture, an inquiry from outside of the previous institutional structures. They call the common people as the ones who are actually being ruled. Abstraction of the proletariat is explored here as particularly subversive of the perspective of the knowledge of ourselves along with our society vested in as capitalist's social construction. The same concept is further elaborated by Smith (1987) that when one tries to understand the social construction and resolutions of our daily experiences inform us of problematic, a way to council and focus into the inquiry for spotlighting such questions which have rarely been asked previously despite that one finds them as latent in the world around in our day to day actual experiences. She further relates that actual understanding of

this problematic leads the inquiry of the opaque which is somehow there and present either partially or thoroughly in hidden form.

These ideas of ignorance, chafing, and problematic lead to speculating career for investigating the invisible content as well as principles of calculability of abstraction of the economically dependents. This mystery of abstraction leads towards a speculative process which is a guiding thread to revisit Marxist theory so that it can provide us with all required instruments to explore ways for consideration of logic of abstraction of the proletariat as practical but unconscious social synthesis of capitalist social system. Marxist theory comes up with categories of analysis of ineluctable logic of observation of orders and processes which are external to as well as beyond one's common observation. This theory leads towards an inquiry which creates a space for abstracted and absent subject and his experiences which need to be filled by his presence along with his spoken experiences of being actual and concrete person.

Marxism first unlocks the superstructure and then decodes all structural codes. Marx and Engels (2010a) relate that capitalist always has his share and interest in morality, religion, legal rules, and laws. They stress that social setup, moral values spring out of ideology as well as superstructure which are actually formed and shaped by economy. They use monetary power to exploit institutional structure of society and propagate their ideas which ultimately come out as false consciousness and as a result people become unable to see the real and actual as economic base of the society conceals and mystifies it. Marx further (1999a) explains that exploitation of the proletariat is committed in diversified ways and worst of them all is to make them as well as their lives abstract. The utility or the worth of any object is normally shown by the utility of the work done by a person which is a representation of his existence and when that is made in abstract form one simply turns his labor's worth in general form and by means of this generalization the particularity of man's invested labor is made abstract. Thus one finds that any specialty attached to man's work is sent in the background by making it abstract. We find countless remarkable philosophers in history before and after Marx but his skill of interpretation, clarity, and explanation of social set up gives him a distinction among them all. It is his lucidity along with exceptional genius that he points out the conspiracy of social system and shows that how does capitalist monopolise economically dependents' whole of lives along with their life activities and makes those living concrete human beings as abstract ones. This phenomenal abstraction of social organisation by capitalist is the concerning issue of this research.

Marx paves ways to discover reality. He explains the entire phenomenon of abstraction that how does capitalist social fabrication contrive this abstraction of the proletariat and transform this concept into a Delphic one. Marxist theory helps us to unearth this metamorphic ability of the capitalist society. He being a revolutionist steps out of the institutional structure of capitalist and declares the method of taking existing system as concrete as this seemingly concrete readymade existing notions, rules and laws of social life call for the understanding of countless forces which are at work in the background. It is Marxist theory which enables us to grasp all these underneath factors which are utilised to substitute individual as abstract. He relates the whole conspiracy of such abstraction by means of ideology and class division. He explains this transmutation metamorphism of concrete human being into abstract as result of dominant class' ideas. One finds that when Marx discusses class, ideas, the process of mass production, he does it with such a depth and gravity that paves ways for critiquing the entire phenomenon of human life and the conditions under which all existing discourses are made seemingly clear while in reality those are complicated and mystified and have come into their present general form after capitalist's manoeuvred specificities and have been made accepted by society with the help of superstructure along with cultural hegemony.

Marxism is a study of life which believes in pondering deep over society and its norms. It teaches us to dig up the actual roots of the normal and natural looking life history. Marxism gives the critical or analytical perspective to its reader or believer. Similarly, Marx explains how does superstructure become an invisible army of the capitalist to make him rule over the whole social phenomenon as Eagleton (1976) further expounds it that superstructure contains a lot more than this. It has every possible form of social consciousness which encircles every important institution in the social life. These institutions include doctrines, state crafts, moral codes, aesthetics and much more than all these mentioned above. These are the very institutions of a social setup which are considered to be the ideology. He relates that the actual function of ideology is to legitimize the power and tasks assigned by the capitalist. When at the end of the day one tries to observe the social organization and all ideas minutely one finds that they are all ideas of the capitalists who are the ruling people.

Engels (2000) relates the same concept in his letter written to Mehring's false consciousness. Marxism thus becomes a critical perspective to brood over human life and the whole of social organization. One feels that the institutional setup of society as strange. Smith (1987) verifies that here comes the point when that individual gradually starts getting

away or separate from the existing society. He has to come out of all those foggy, mystified, and monopolized system. This is the point when that single individual tries to critique the social phenomenon created by the capitalist from his personal critical perspective. The same idea is expounded by Graham (1998) who relates it as standpoint outside the present institutional debate. This research is going to make an effort to unravel the conspirational abstraction created by the capitalist of the social organization. Marx (1999b) addresses the same issue while writing it as human being is nothing more than a commodity. The research's framework from Marx (2000b) explains that the poor people either in general productive relations or otherwise are made abstract in capitalist social organization. The focus of the research is that how the entire phenomenon of conspiracy is hatched to make covert and contrived abstraction of the proletariat as normal in social life. The capitalist utilizes fabricated every possible machinery for achieving the results of his wish and desire.

Gramsci (2000) interprets it as manufacture of consent with the help of cultural hegemony while Althusser (1971) relates it as ISA and RSA. One finds every single fragment of the social life is woven with utmost intelligence for taking over the full control of social organization. Abstraction here in focus is specifically and entirely Marxist abstraction which possesses the magical power of turning physically existent economically dependents, the proletariat along with his whole life span into abstraction. This very specific abstraction is conspirationally organized, prudently hatched, and shrewdly fabricated by the capitalist which he operates through cultural hegemony and ISA, RSA. The power play of the capitalist is planned in covert ways where the rules and norms of life are sketched under the mystification of social organization but actually for the benefit of as well as entire and ultimate authority of the capitalist. He manipulates all tactics for the pervasiveness of the ideas of his will and desire that those very ideas start seeming natural and normal for the people while one finds that pervasiveness of natural and normal looking conspirational ideas of the capitalist are willingly accepted by the proletariat as mentioned by Gramsci as manufacture of consent. Here comes the point which this research is going to focus is that the capitalist of social organization hatches conspirational abstraction and encapsulates concretely existent proletariat's life and makes him abstract to the extent that seems as non-existent, worthless, and kind of dead alive. This conspirational abstraction is created so successfully by the capitalist that the whole of social organization looks like a part of it as not only the proletariat himself but also the rest of the society even do not take it as impropriety or misdemeanour.

Marx explains it in a way that there has nothing been happening automatically in social phenomenon rather these occurrences are intentionally and discreetly created. When one tries to demystify the social system one can clearly observe that the entire setup transferred to the next generation including value, exchange value or money appear to be independent and the individuals in such a social system have their interactions and relations which seem to be personal are actually connected due to money. Rummel (1977) relates that people think the norms of socio-cultural life have been normal as well as natural whereas capitalist exercises his power and supremacy under cover of benevolence as well as protection of social relations which are actually relations of productions. This is how the economic base of the social system legitimizes as well as designs the benefit of capitalist.

These apparently so called independent looking human relations are an imprisonment of the individuals as explained by Hegel (1873) as master and slave. These are money relations, covered by economically matured system shifted in exchange values and resulting into the chains of economic dependence. People look like entering this system freely while at the bottom this independence comes out to be entirely an illusion. Every single individual entering the independent social relation appears as an antithesis to his ideas as his objective subordination to his social relation enter into socially organized independence which is just a mirage and illusion. The individual being a part of the institutional structure confuses his interdependence due to the conspirational fabrication of social system and thus gets governed and controlled by the abstractions created by the capitalist. These very abstractions, notions or ideas nevertheless are nothing but theoretical impression of the very materialist relations made by their lords and masters. This is further illuminated by Abram (1981) that people's history witnessed that actually ideology always reflects the very interests and ideas of economically powerful people.

In a capitalist society every person is taken as value, treated as per his exchange value, and thus social relations seemingly independent under the private domain turn out as individual's social or private relations as relations among values. In such a society capitalist has invisible but absolute power to excel over others and rob that value given to any individual. Marx (2015) relates that there is a condition when capitalist becomes contented by reserving that thing for his desire or satisfaction and even does not make the proletariat work. He does it in order to deprive any other one to use it as directors of theatres buy singers and bound them for being unavailable to others. Here comes the point when exchange takes place in full sense. Marx explains the phenomenal abstraction of a person becoming value, used as exchange value, and finally getting abstracted as human being any more.

## **Background of the Study**

When one tries to dig out the root causes of conspirational abstraction of the poor one has to apply Marxist theory to call attention towards abstract people of society. One needs to call the critique of political economy which is intolerant to evade beyond refuting it which is unyielding and uncompromising towards the clandestine abstraction of the proletariat systemically woven in the social relation's fabric. It is the distinction of Marxist theory which identifies abstraction and interrogates capitalist social organization's art of proliferation of abstraction and describes the understanding of proletariat as social being. Marxist theory remains open for the interpretation of speculative construction of incongruous economic constitution subjectivity as well as objectivity of conceptual transformation of people in capitalist society. Marx and Engels in mid-19<sup>th</sup> century present this theory and highlight how day to day descriptive procedures mark out interpretations which remain unchecked. They observe hidden conceptual practices of capitalist which externalise activities and lives of proletariats with the help of structures and systems. The capitalist's social construction reinterprets their lives, daily activities into abstracted constructs and subordinates their experiences under ruling categories. This research will try to focus Marxist abstraction while coming out of the umbrella of present capitalist institutional structures for underscoring and highlighting the ontological mode of abstracted proletariat.

## **Significance of the Study**

This research is hoped to be of some use in the understanding of Marxist abstraction in the context of literature in general while in Shakespeare's selected plays in particular. The research will opt to underscore the multiple perspectives of capitalist's social organization which applies devious ways for the conceptual transformation of the people with the help of culturally and hegemonically established discourses and present socially constituted subjectivity as well as objectivity. This research will be an addition to the inquiry of totality of social as well as productive relations speculative construction towards the mystery of the greater whole, activity of the political consistency, conspirational agency of oppression of intimate relationships, and immediate particularities of economically dependent's lives converting into abstract in an ongoing social accomplishment. Marxist theory will spotlight this smug oversimplification and invisibility of subjects of mystified means of production. This research is expected to be of little help in distilling capitalist generalization and the reduction of consciousness with the help of Shakespeare's characters to epiphenomenon of abstract beings.

## **Delimitation of the Study**

This research is just a humble effort of applicability of Marxist analysis of abstraction of proletariat in capitalist social organization. In the present era people are pretty aware of ruling relations in an extensive, comprehensive, and organized mechanism. Marx's critique regarding political economy demystifies institutionally incorporated ruling relations by means of productive relations. Shakespeare depicts and relates same school of thought in his plays and characters. This research will modestly try to unveil the abstraction of proletariat by ways of capitalist's conspirationally hatched colonization with the help of false social consciousness and invading the whole social phenomenon for devising subjectivity or objectivity from his perspective of capitalist and ultimately by converting the particular proletariat as abstract, general, and normal. This is a modest effort of unmasking the abstraction of poor within Marxist theoretic background. Though we come across a range of multifariousness in Shakespeare's writings and even the selected plays have been discussed from Marxist perspective but applicability of Marxist abstraction is the novelty in that regard. This research's focus is Marxist abstraction of the poor proletariat who is economically dependent.

## **Research Objectives**

The present research is trying to focus the conceptualization of social system. It is an effort to understand all possible assumptions of capitalist social organization. One has to step aside from the existent fabrication of social order and become analytical. This is the only way one can be able to locate the enterprises of the people whose perspective is different from the running conspirational phenomenon, taken as Delphic. Marxist theory enables one to observe the exclusion of economically dependents from the active participation in the social setup. If one tries to find out the actual reason and the interrelation of ruling apparatuses and for their predicament or the reason behind the abstraction one finds it difficult as it is not visible part of the sociology. Marx (1999b) explicates that the person in need or economically dependent becomes a servant to the capitalist. The capitalist ill-treats him while he allows it for his means of subsistence. This is an effort to explicate the actuality of the social relations in economically planned world and disclose the analysis after the investigation. The focus here are general standard techniques of sociology which deny the existence or presence of the concrete subject.

Booker (1996) relates that it is the nature of capitalist society's trend that it deals with economically dependents as commodities. Mosco (2013) further narrates that wide spreading outcome of political economy have two factors one is capitalist's control over social organization and second is proletariat's survival. Here we find out the ideological practices which make living proletariat as abstract, obliterated, irrelevant, and denied human being. The selected plays of Shakespeare represent an immediate day to day life of the economically dependents in capitalists' social construction where they are dealt as objects and their whole lives are abstracted while this conspirational abstraction is accepted by the society as very normal and natural. This research is an effort to spotlight the omission and abstraction of the proletariat by denying the false consciousness maneuvered and connived by the capitalist social system.

## Questions

- 1: What are institutional ways of ruling which actually constitute sociological thinking as supreme knowers and abstract the actuality of proletariats and how do Shakespeare's characters represent this phenomenon?
- 2: How do Shakespeare's characters manifest capitalist's phenomenon contrive to organize purely conceptual space to abstract, obliterate, and suspend the actual and concrete presence of the proletariat?
- 3: What is the spectacularity of the magic of ubiquity of capitalist social construction which is manifested by Shakespeare in multiple settings of his plays?
- 4: How do Marxist theory and Shakespeare's plays formulate abstracted proletariats as present as well as their absent experiences as spoken and visible?
- 5: How do Shakespeare's socially denied characters come up with the discursive expression to reassemble the distillation of the proletariats who have become abstract on socioeconomic level?

## Research Methodology and Theoretical Framework

This research operationalizes Marxist abstraction as its methodological tool to investigate and explore so called private domain of capitalist social organization. This chapter will discuss that how Marxist analysis is utilized to explore and investigate the crisis of Marxist abstraction of the proletariat in capitalist society. This research's focus is particularly theoretical and a conscious effort of theory building in the context of its framework taken from Marx's (2000b) *Economic and philosophic manuscript of 1844* and Shakespeare's selected play's characters. The research takes qualitative frame as Strauss and Corbin (1998) relate it as an analysis for explaining words as well as phrases in selected texts. The research takes Shakespeare's plays as Piketty (2014), Posner (2009), Berberoglu (2012), McDonough, Reich and Kotz, (2010) delineate that extending literature alludes that adversities are getting dreadful. This research focuses the sociology which has been developed over a long period of time and claims objectivity with the medium of Marxist theory and proves that visible objectivity does not comprise of its capability to be truthful rather it's capacity of magical power of politics in social construction which excludes and abstract the presence as well as whole life experiences of economically dependent's particular subjectivities.

This research is going to make an effort for establishing a theoretical framework with the help of which it can get actively engage in procedure of theory building which can help to affirm Marxist abstraction of the proletariat's in capitalist social construction with the help of framework taken from Marx (2000b). One needs to take along theory and methodology together is supportive for the explanation and interpretation of the crisis of the Marxist abstraction of the proletariats in Shakespeare's selected plays. This combination of qualitative framework along with Marxist theory will enable the researcher to dig out the underneath realities which have been mystified and camouflaged behind the conspirational social organization of the capitalist as objective, natural, and normal in social consciousness. Marxist theory enables one to demystify the social horizon and critique the social construction by coming out of those present institutional structures.



## Chapter 2

### Literature Review

Marxism emerges as a social theory from radical thoughts and works of Marx and to somewhat lesser degree from Engels during 19<sup>th</sup> century. Marxism is regarded as method of investigating historical societies, economy, and politics. This theory believes in interpreting the progression of historical ages in the context of material forces. Marx is a German philosopher, born in Tier, Rhine, Prussia. He is an outstanding sociologist, distinguished economist, eminent historian, and notable revolutionist. His father has been a lawyer, a man with enlightenment who liked to study writers like Kant and Voltaire. His mother has been from Holland while both of his parents belonged to Jewish religion, descendants of Rabbis. His father has to get baptized and it is thought that he has to do it in order to get in professional career. Marx completes his schooling from Tier and for further studies he goes to Bonn University for studying humanities and selects mythologies of Greek and Roman. There he comes into contact with Hegel's philosophy and shows an aptitude for the subjects of economics and politics. One observes that his early writing's tendencies are towards philosophy while the works from his later life show social sciences, historical materialism, and politics. His distinguished theory of historical materialism relates in systematic explanation of society's rise and fall and the actual reasons in the background of man's productive progression.

Marx with Engels have greatly influenced the whole world as founder of Marxism, a distinctive school of thought which critiques the capitalist social organization from its depths and believes in unmasking the totality along with generalization to unearth the actual structure of human society which entirely bases on economics. They give fundamental and theoretical conception of man's history. Marx (1956) relates the untold, strictly confidential, and perplexing generalized human laws of society and invites the attention towards those mysteries. He delineates that these mysteries which have been brewed, hatched, and perpetrated behind locked doors particularly in context of inequalities in society, economy, oppression, conflict, and social change. They try to find out the malicious forgery of the capitalist who keeps generalizing the particular. Marcuse (1958) explains that Marxian theory has become an ideology which has emerged into a customary model. One finds its distinction in its context along with its function which discriminates it from any kind of classical ideology. It appears that it is not false consciousness rather it is the consciousness of that falsehood which has been rectified the backdrop of the higher truth which is represented by the historical objective interest.

When one tries to study Marx it becomes unavoidable to relate Marx and Hegel. We find Hegel, a German philosopher and idealist as a prominent name who seems influencing and leaving deep mark on Marx's aesthetics' perspectives. One finds the distinction of Marxist criticism not just about access of the history rather its way of critiquing and understanding history. Marx seems pointing out Hegelian dialectics quite often in his works. Thus dialectics of Hegel assume an indispensable importance for understanding Marx and Marxism. Hegel (1873) expresses that all theories or explications appear as either short or gradually and ultimately something goes wrong with them. Some parts of those theories or explanations become wrong or incomplete. This process will be resulting in either some novel idea emerging from the previous old idea in Hegelian term will negate the old proposal. This contradiction or conflict of ideas will remain increasing till the emergence of any third or new idea which takes all good aspects of the both previous ideas while discarding incomplete or wrong part.

Hegel operates his dialectics by means of three laws. Marx and Engels receive all of them willingly. The very first of those three is law of transformation of quantity in quality. This law relates that things around are in a continuous process of change quantitatively normally but sometimes it happens that they take instant jump to an entirely different state. This change is qualitative which happens only after quantitative time period. The second law has been of opposite's unification. Mostly things exist in opposites in this world, like day, night, good, bad, far, and near. All these opposites remain along with each other rather one finds any one of them as meaningless without existence of its opposite. This also clarifies that identity of one rests on the shoulder of its opposite. Third and the most important law is negation of that very negation. All plans, theories contain some kind of problems or contradictions which gradually or ultimately become the downfall of them. This collapse occurs by reason of antithesis which unearths those contradictions. In this procedure the previous thesis is negated. This is the very point when previous negation is negated. Marxists believe these laws existent from the beginning of life as an operational force in history and social systems remain changing from category one to category two and this proceeding keeps switching and converting until one comes across the present capitalist forms of production. This change keeps causing sudden and instant variations in methods of production together with human being's inter-relational changes.

Marx (2010b) further explains his thoughts and ideas when he refers to Kantian Categorical imperative. He encourages and promotes the fundamental moral values which unravel the primary principles of morality that any person should be taken just as a complete human being, an end in himself and never as a means to anyone or anything else. Capitalist social construction bases on and believes in inventing such mechanisms which preserve exploitative ways of oppressing and abstracting the proletariats. The capitalists devise such devious ways of conceptual transformation with the help of economic constitution of the concept of objectivity. Marx relates that capitalist social construction appears as alienated kind of system though one finds classical economists stressing it as indispensable and natural. He expounds that under capitalist social organization the poor is compelled to sell his labour for earning the means of existence. Capitalist utilizes labour force and power for stockpiling in order to increase his wealth and power. Consequently capitalist is the only beneficiary of this entire endeavor.

Marx and Engels appear as men of radical thoughts and plans and make efforts to watch a new world in front of them. They observe the world and get the radical colonization of human minds in capitalist social system. They keep making efforts to detect and disclose camouflaged forces and inconspicuous dimensions of social construction. They work for understanding the social phenomenon and critique it for improving it with their radical thoughts and ideas. Marx and Engels (2010a) describe that when one tries to observe the human history he will come to know that it is actually a consecutive struggle between two classes which are opposite poles to each other and this tussle continues either openly or hidden. Marx (1999a) further portrays that in a capitalist system object is turned into subject while subject is changed into object and thus made abstract.

Marx relates (1999c) if one tries to explain life and society in concrete terms then he will find it as concrete totality which is actually totality of thoughts which remains in philosophical head while realities around are opposite to it. He mentions abstractions of categories in context of labour or means of existence for proletariats. He further relates that these specific abstractions are production of capitalist's social organization. Thus all those labourers are proletariats who are performing remarkable and exceptional quality of labour fall into abstract categories in spite of their validity just because of their abstractness remains in form of abstraction or production of historic relations though they possess a complete and authentic validity only for as well as within the framework of these relations. When one tries to study the history of social life one finds the bourgeoisie setup as the most developed as well as complex one. The way it expresses the categories of relations, comprehension of its constitution it hides and mystifies the actual realities of abstracting the concrete economic dependents. Marxist theory cajole, coax as well as enables us to have our critical stand point, coming out of capitalist social organization to critique the social relations and all abstractions created by capitalists.

Abstraction of proletariats has been clarified by Lukács (1967) while explaining fetishism that there are two words one objective and second as subjective where people are estranged from their respective relations and deal one another as things and take it as normal by superstructure. Haslam (2006) depicts that brutal management of proletariats is a day to day practice of capitalist society. We observe that over the past years Marxist theorists have responded to capitalists developments and literature has always been an exposing factor. Marxist theory provides a bridge between theory and its practice. Marx emerges with such society lens which is established for highlighting oppressive ideologies and class struggle discrepancies. Tyson (2015) delineates that Marxist criticism, enables pupils to observe issues like inequality by investigating conspirational as well as mystified power structures.

Marx focuses the capitalist system's exploitation and oppression on the poor people which ultimately brings about social unrest. He observes the obscurantism of capitalist system which develops its true strength in the form of general rules and laws while he proves that general has always been particular. He clarifies the ways these capitalist generalizations are formulated behind closed doors and play havoc in the society. He perceives with his critical ability and explains actual structural agency working in the background of capitalist social construction. He describes in detail and with minute observation the way superstructure makes it's all conditions acceptable and the way it quietly smuggles its inviolable laws and constitutes a society on its fabricated natural rules with the help of generalization and abstraction. He uncovers all conscious efforts and purposes of entire proceedings and explores the strategies of capitalist to abstract, victimize, exploit, and ultimately suspend the actual and concrete presence of proletariat from social system.

Marxist analysis believes in delving deep into the conceptually arduous unconscious social synthesis of the capitalist society. The speculation leads towards the apparently coincidentally integrated structures of the society which are actually unending process of determined abstractions and approximations. Marxist analysis takes the main principle of unearthing the truth as Bourdieu (1999) describes that it is the obligation of sociology like any other science to uncover the

hidden truth. This obligation leads towards the investigation of the superstructure. Marx expresses the entire human world along with its social relations and activities are not done in natural or proper way. The totality of the social life has an undercurrent of multiple active relations of capitalist forces which are contorting and enshrouding the natural from human living together. The capitalist mode of power keeps organizing the consciousness of the people for maintenance of their superiority and sovereignty.

Marxism is a critical theory which pinpoints the hidden and underneath the surface level of social organization. The discrimination and unfairness done to the people in general is all due to economic base of the system. One finds it obvious and conspicuous that food, necessary clothing, and place for living is indispensable for human beings to survive. All these mandatory elements to sustain living are unavailable without money. Marx studies history deeply and relates that initially people used to live on barter because man never remains self-sufficient. These are basic unavoidable needs which make man dependent on others. He expounds that with the passage of time people start accumulating the commodities much more than their needs and start victimizing the ones with lesser means. In this context one finds the manipulation of the poor from the dawn of the human history. He relates the way people with affluence always have an upper hand and authority to constitute the entire social structure. He accedes to both dialectical as well as material methods.

He places great emphasis on the overall social phenomenon which effects the entire social network including, interrelations, inter-actions along with all possible relations of productions. He underlines every minor detail regarding economy and its connection to the applicability in the social structural integration. He seems observing man's history in the context of opposite forces. He concludes after his deep insight into the historical ages that economic factor has been the primary reason which affects people's lives physically and mentally. One finds economy as the most dominating and powerful element which seems making, relating, and devastating human relations. The people who own wealth and economy keep exploiting poor and go to the worst form by making them and their lives as abstract and obsolete. The proletariat, who have been dependents and on disposal of the capitalist's for their survival remain mentally tired, dejected, confused, and in the end become an isolated and powerless group. The capitalists have strategies to increase their wealth and power to maintain their power structure to devise social life for their gain and profit. Their economic constitution keeps abstracting and exploiting poor in both apparent and hidden ways. Foucault (2012) relates that power actually is not a kind of institution or structure and neither it is a kind of particular strength one is endowed with rather one finds it as name given to strategically complicated situation in a specific society. Marx tries to demystify all these complex strategies and detect the conspirational tactics of abstracting the concrete proletariat with elaborate details. He tries to decode the invisible content in the existent historical records in form of multifarious shades of value, its fragmentation as use value then exchange value further sign exchange value, the very base of society, superstructure, and ultimately conspirational abstraction of proletariat.

When one tries to locate Marxist economy one will get its very roots in the classical old British economy. In that history Ricardo (1817) emerges as an exceptional economist who develops and relates labour theory of value. He perceives that any article's actual worth is dependent on measurement of time spent in making that thing. After the calculability of times secondly comes the means for producing that article like tools or mechanical equipment for the preparation of that article. When a capitalist buys new machine he comes in a position to double his production while this double production in the same time span required for making one object, benefits the capitalist while the value of that article remains half than previous one. The profit because of this production remains with the capitalist. Thus comes the point where capitalist gets in a position to make difference between two forms of values, surplus values, and correlate surplus another innovation of capitalist economy. In type of absolute value even those hours remain working for which capitalist altogether gives nothing at all while in relative surplus capitalist has to devise tactics and novel ways to force laborers to work to their maximum capacity not bothering about their physical or mental health. Here one comes across the culminating point of the capitalist as a result of either of exercise the profit remains with the capitalist as in the first type they exploit time whereas in second way they will need fewer workers.

Marxist analytical techniques open door for speculative construction for the mystical elements in society. The term abstraction has been used by Marx (1999c) in various contexts as considering country in context of its population, class production, consumption, and prices etc. He declares that it is altogether an abstraction if he leaves population without mentioning classes. He refers to same abstraction in value and particularly exchange value and its swindling character in capitalist society. The entire empire of capitalist's system rests on wage, labour, and ultimately capital. These are the disguised and undercover chaotic conceptions under the presentation of the whole, the general which is actually the particular. Marxist theory is highly analytical towards capitalist's deception and machination that he takes concrete proletariat towards thinner abstraction and concludes as simplest determinations. One has to detect the blind spot with in

that totality or greater whole that nothing should remain undetected. This inquiry will lead towards determinations and relations. Chomsky and Foucault (2006) delineate that power can only be tolerable in one condition if it covers the main portion of it. Its success is correlated with its ability of hiding its mechanism. This research will try to spotlight the capitalist's generalized rules and laws which work through capitalist mechanism of ideology towards hegemony then manufacture of consent by superstructure and ultimately abstracting the proletariat from social discourses devised by capitalist.

These are needs and necessities of survival and subsistence which make proletariat to sell his labour to the capitalist while this very need takes him towards the unconditional obedience and slavery. When we try to observe life with Marxist perspective we come across the unending chains and connections among social relations which actually move around the relations of production which are hard to locate being in capitalist social organization. One has to originate the discovery of abstraction of the poor, and unravel the root causes of his active presence from cultural, intellectual, and political set up from where proletariat has not only been thoroughly excluded but his suspension and abstraction has been made as normal and natural for the world around. When one thinks of digging out the structure for uncovering the truths one doesn't know how far and deep one needs to go.

Marxist theory enables one to critique the general process of abstraction of the poor with the help of the concentrating, deeply brooding over these abstractive determinations of capitalist. Here comes the departure point of the observer when capitalist's devised abstract determinations get detected and lead one towards the reproduction of concrete proletariat with the help of critical thinking. Marx (1999c) relates that Hegel falls in illusions as he seems to conceive the real one as a product of thinking concentrating itself, probes into its own depth, and ultimately unraveling itself out with the help of itself, by itself while the way of emerging from the abstract towards the concrete is possibly the only way thought can appropriate the one as concrete and thus reproduces it concrete in human mind. Marx himself explains in detail that how complicated and tricky is the devious mechanism of capitalism and under such complex social structure by not any mean the procedure of reproducing the abstract into concrete is possible.

Marxism explains how does capitalist plan, organize, and systematically develop the techniques of developing and controlling the unconsciousness of people along with social relations. The baffling techniques of economy are the actual reasons of manipulating, oppressing, and abstracting the needy proletariat. The deceitful techniques are designed in accordance with capitalist's wish and desire in fluctuation and processes of economy through medium of shadowy system of values which is ultimately resting on and works for the wellbeing and advantages of capitalist. The capitalist presupposes public more over these people producing particular relations as family, community, and country etc. This entire formation is unable to exist without an abstract, single sided relation enclosed in a previously given and devised concrete whole. The economic concepts regarding exchange value seems to have antediluvian existence.

Human history reflects that abstraction of the proletariat is an altogether economy's conspiracy these are bourgeois ways of economy which understands feudal, pre-historic, and oriental economy. This corporation of capitalist critically analyzes the whole previous economic systems, thoroughly critique them, and then constitutes and establishes the whole framework of their social organization which does not have any mythological identification with any of the previous economies.

The capitalist from the beginning of life or from prehistoric times has been exploiting the economically dependents. He formulates the whole web of the social life in a way that this conspirational abstraction of the poor is made normal and natural. This social system compels the poor to get exploited and accept his cruel and inhuman abstraction as normal. The abstraction specify of the proletariat is normal phenomenon from pre-historic times. This can only be possible with the help of systematically developed consciousness of the society. All these ventures are the outcome of the art of concealment of the superstructure. One finds the freedom of the poor to choose and go for the labour of his choice is unable to save him from the exploitative clutches of the capitalist either as capitalist in the present era or from feudal lord in the previous age. This has been inculcated and introduced in the social consciousness that capitalist has all rights and authority to hire workers and takes the fruits himself. Leitch et al. (2018) delineate that actual purpose of ideology is to hide the realities of the conflict of these two capitalist and proletariat groups. The whole of fabrication of capitalist social construction forces applicability of the acceptance of domination and authority of the rich along with total submission of the proletariat. Such concepts are rooted in social system in the same as Lazar (2007) relates that the gender and racial conceptions are discursively produced and with the help of institutional structures thus malpractices are turned into normal looking practices.

The abstraction of the poor needs a thorough critical analysis of the social relations and consciousness which works systematically under the matrix of capitalism. One needs to unfold the superficial and visible fundamental social structures to understand the false consciousness and requires the deep study of all existing levels of the society. Marx and Engels explain the economic structure by spotlighting and underlining the superstructure. They express that every possible institution in a state, political, legal, etc. come under the umbrella of superstructure. These very factors lead one towards the awareness of social consciousness which is always devised by capitalism. Engels (1996) expounds that superstructure always relies on economic base. He further explains that when one tries to analyze critically one concludes that the entire infrastructure of society along with all of its institutions as religion, politics, education or legal depend on economy not only of the present times but of pre-historic age as well. Marx along with Engels try to explain the interconnection of economy and society by interpreting infra and structure. They define the whole fabric of politics and ideology as various kinds of false consciousness.

The conspirational abstraction of the proletariat is mechanized by the social construction of the capitalist. One finds economy for the social system as the foundation for any building or house. Marxist critique enables one to avoid taking and thinking society one is taught to think or imagine. Marx (1999a) elucidates that these are actually direct relations of capitalism and work force which automatically and naturally correspond to the progression of the processes of work along with the social productivity are the primary means to unravel the hidden, covered, and mystically invisible base which is politicizing to connect everything. One needs empirical and profound analysis to locate the effects along with inter-relations of superstructure which relies on economy. When one tries to study the superstructure one finds that it delegates the society in two levels one as the political while other as ideological structure whereas one finds the latter one as mechanic of social consciousness. One considers that it comes out to be historical moment when Marx starts completing the details of history because it seems to be the time when there has been a variety of idealists who correlate the logics of social happenings to human being's will and thinking and explore the reason of material forces as a part of it. It has been the age when all leading and popular thinkers and philosophers of 17<sup>th</sup> and 18<sup>th</sup> century from either English or French background believe in idealistic conception and theories for narrating the social phenomenon along with the history. This has been the age when from every sphere of life and place intellectuals or commoners believe the consciousness as primary force to determine the progression of society.

Marx has been the one to swim against the waves of that time. He puts forward his Marxist analytical technique which has been exactly opposite of that prevalent intellectual authorities which lately are acknowledged as historical materialism. Historical materialism proves to be an effort to narrate history from the point zero along with man's development by means of materialism. Now materialism emerges as the foundational tenet of all modern social sciences. Material in Marxian terms is just material, concrete as well as observable. Marx informs this material as something perceptible by senses which possess its own objective actually apart from spirit or mind. He does not seem to deny the realities relating to the existence of spirit or mind but he seems preferring material facts as forces on the back of human development.

One finds the materiality as a base reason of proletariat's abstraction in social scenario. The society along with its superstructure appears to be an assemblage of productive means and relations for this normalized abstraction of the poor. It is the social phenomenon which weaves the social consciousness as its tool to convert the concrete human being into abstract. This is the social construction which has the capacity of excluding the proletariat's presence along with his experiences of specific subjectivities. Marx explains such social construction as a lot of determinations which are effective presuppositions and with his power of analysis gives theoretical reconstruction to the subject of abstraction of the poor. The practical and technical ways to abstract the poor is to abstract the labour which is the means of his survival. Kicillof and Starosta (2007) relate that abstract labour is the reserve of human vitality used in the productive activity.

Marx and Engels (1956) underscore and highlight that material forces remain the cause of oppression and abstraction of the poor. Materialism is a theory which clarifies that every possible existence in the world is material. They bring all those factors to light which can be a cause to the capitalist rule. They observe and define the exploitation of the poor to the extent of suspending their concrete existence and making it as normal phenomenon and contemplation of the economically dependents towards such brutal act of the capitalist system. They reduce the greater whole into the economic structure. These have been adversaries of the proletariats which direct and call forth the attention of both of them. They put all of their energies to find and bring under notice the neglected procedures of conceptualization of abstraction of the poor. They ponder over those spaces along with continuities and discontinuities where capitalist exercises his power in hidden, invisible, and indirect way rather than an open or clear way.

They critique the social system for detecting the blind spots which have not been pointed out by the previous economists or philosophers. They underline the preliminary ways by which capitalist social system organize the abstraction of the poor. Marx and Engels (2010b) explain it is the power of economy which keeps shaping the base and weaves the entire web of social life including every part as politics, religion, and education, legal, and philosophical in a completed way. They conclude after giving such details that economic forces and structures are the main reasons for suspension, exploitation, and abstraction of the proletariat while the rest of the poles of the social life including the institutional structures do play their roles as well.

Marxist analysis enables one to be in a position to come out of the existing institutional capitalist structures and ponder over the existing processes minutely externally structured as well as differentiated relations. This process of analysis can help one out to locate the conceptual methods and techniques of the social consciousness which abstract the concrete existence of the poor. Marx and Engels (2010b) relate that whole construction regarding notions, plans along with their awareness are basically and directly interwoven with man's physical material relations. The entire procedure of man's perception and thinking along with visibly non-material relations of the people actually emerge as reflection of his materialistic actions. One cannot move farther from the details of what public say, think, presume in the present era, similarly, as people have been in the previous ages portrayed, thought of, and conceived as living human beings. They stress that there are not always ideas which preside over life rather it is concrete and material life that governs consciousness.

Marxist techniques focus on the dissimulation of benevolence of capitalist structures and reaffirm the misadventure of producing the generalization in the form of greater whole. One can easily observe with the help of Marxist critique how is the life theorized in the modern bourgeois system and all possible determinant aims working at its back. Marx observes life and history not in accordance with classical economists. One can observe the distortions and mystifications of the system and from the same token can perceive the notion of proletariat's abstraction. The systematic, well organized, and culturally fabricated abstraction has its powerful effectiveness. It has just been unprecedented epistemological concepts of Marx which make to trace out such minute and complicated conceptualization of proletariat's abstraction. Marx delineates (2015) one feels it correct to start with concrete and real. When we start this method in economics as with population which appears to be the base and the main theme of the entire social production while one tries to go deep into the inquiry one feels the whole proposition as false.

One needs to find out the context of actions and interactional accomplishment of social system. One has to find out the connectedness, relevancies, and orderliness of the social construction. This leads us to the various apparent as well as invisible forces at work. Marx's critical theory elucidates different ways of unearthing economic structure of productive relations and dodgy strategies of totality for abstracting the poor. It has been obvious in the history that material forces keep existing though in different modes and forms as feudal or capitalist but economy remains of paramount importance. One finds the same face under different masks and covers. Marx believes and proves that it is general of social formation which is particular. There has always been a specific social body or subject which remains active in thinly dispersed generalized totality. Marxist theory particularly focuses on those social actors who work behind the stage and concludes economy as foundational stone of the society.

Marx analyzes that economy forms and shapes the superstructure and devises to pass its power with medium of ideology gradually and ultimately turning them into inviolable laws. The superstructure comes up with a set of established and authentic laws for the public at large. One observes that superstructure seems under self-assigned obligations of legitimizing and providing irrefutable strength to the social section which owns the means of productions. The entire conspiratorial phenomenon of capitalist construction has been described by Marx (1999a) in detail. He starts with the concept of commodity which he previously (1999b) relates in detail as economically deprived loses his existence as human being anymore for the wish and desire of the wealthy person on one side while his survival on the other. The concern of basic needs turn him into a commodity while this state of affair seems continuous in the epochs of history and is explained as historical materialism. Marx has extensive study of history, publications from governmental reports about the hazardous situations and conditions of factory workers. He interlinks aptly the present deplorable condition of the poor with his detailed analysis of history for proving his point of economic forces as originating and manipulating the social consciousness and resulting into conspiratorially made universal subjective objective concepts.

Marx (1999c) explicates the formation of general laws. He gives an explanation of systematical chain of slave and labourers who are taught to live on the calculated and measured quantity of food. The conqueror as a man in power lives from his tribute while his officers as per their ranks in power delegated to them get earning in accordance of their power and

at the end monk takes alms. Thus all these people get their share from social production. This delegation of social production is devised from altogether different criteria than that of slave or serf. One main point where all of the economists previous or present give their consent is property along with its protective institutions as courts or police. These trivial but specific details narrate untold side of the story. It elaborates that every single kind of production contains and creates legal relations along with its personal type of government. They bring everything under the rubric of property and its protection a lot of things which seem organically related as an accidental relation, a kind of reflective connection while these things display their coarseness and scarcity of conceptual understanding.

The capitalist organization knows the secret that it's better to carry out their production under the disguise of modern legal institutional structurlisation than the principle of pre-historic way of making might as right. The capitalists forget that Marxist criticism is laced with devices to detect and decode all mystical, camouflaged, and vague legal relations. One can observe that might is still right and stronger ones prevail in the modern forms of constitutional republics. The same game is being played under the new titles. Foucault (2012) expresses it as a bonafide and genuine political assignment in any society like ours is that one should criticize the performance of the institutions which seem to be neutral as well as independent. One should criticize and strike them in such a forceful way that the political ferocity which has always been exercised covertly through them should be unmasked in order to fight against openly. This obscurity of the institutions under the political play of powers can be detected in economic institutions from the past to present.

The investigation and detection of the abstraction of the proletariat needs a lengthy series of speculative construction for unfolding the mysteries of the capitalists brewed behind locked doors. If we start underlining the human conditions from the time of savagery one finds relation in form of family, clan or tribe. They seem to have their possessions if not properties. The criteria of being superior emerge as physical strength of a person. The mighty takes the hold of the society. This kind of rule keeps forwarding in form of conquerors and rulers who remain on the tribute and this hierarchy of power seems travelling in diversified officials under them. One finds the concrete substratum beneath the relationship of possession has always been presupposed. When we try to go deep in history of materialism we come across the rubric most of the economists undertake as property and protection of all that valuables by medium of power as police or courts. It becomes obvious in the context of Marxist material analysis that these are the human laws which have given the wealthy people all rights to use as well as abuse.

The capitalist seems governing his power on the proletariat. One finds powerful people obtaining possessions or lands and these landlords seem enjoying the fruits of the trees which they do not even water themselves. Smith (2009) adds an episode of the detection of abstraction of poor by relating that we find a sea weed species which has the ability to yield alkali salt when it is burned which is useful in the process of glass making bar soap. This is available as natural entity in Great Britain on several places and in Scotland on such kind of rocks which are hardly twice a day covered with water and is not made greater by human industry. One finds the landlord possessing estate which is bounded by shore of such type, keeps demanding the rent as that of the rent of cornfields. Thus the might and power of the capitalist becomes obvious as previously mentioned that prehistoric might is right has been implemented with the help of legal institutions which are actually the mediums of the protection of the benefit of the capitalist. Here the payment in form of the rent of the land is the amount paid for the usage of that land on particular terms and conditions. The rent fixed has altogether been on discretion of landlord, however, he has to consider the demand of the land and the capacity of the buyer.

One finds political economy begins with possessions and private property and it does not explain its strategies or background of existence. It expresses either the general or abstract formulas by means of which it passes and the actual procedures of transforming those procedures into laws. The comprehension of these laws is not expressed. These so-called laws do not demonstrate the history of their formation by means of private property. Political economy does not throw any light on the issues like division betwixt labor and capital or in between capital and land. When someone tries to find out wages and profit one finds it crystal clear that the ultimate interest of the strategies is to go for the benefit of the capitalist. It takes any other explanation on question for granted. Similarly, one finds no satisfactory answer from political economy about the specific external as well as apparent coincidental circumstances appear as expression of mandatory part of development. One can observe clearly the way exchange in itself emerges to be an accidental fact. Here one can see the under flowing factors as greed, and a lethal war among all greedy ones. Marx (2000a) elucidates that precisely for the reason political economy remains unable to grasp the connection of the movement so one can opt for opposing the doctrine of competition and suggesting as conviction of monopoly. Similarly, the dogmas of craft freedom, division of property or land to guild and big state. Since all previously mentioned states have been declared as accidental and remain unable to explain or comprehend the complete trial so one may find those as premeditated or violent results of monopoly of

previously mentioned guild system, the feudal property, and not as kind of their inevitable necessity as well as natural consequences.

Capitalist's entire network including social relations, production which is actually social productive relations altogether which relies on its specifications of value and thus plays havoc to the lives of proletariats. The magnitude and immensity of utility of any thing seems directly connected to and dependent on the weightage of work invested in that product either in individual or collective capacity along with the expression of its profit as a product. One finds human labour is a manifestation of investment in that object which is thought to be socially required for the manufacturing of that very product. Marx and Engels unfold the mysteries of social economics by delving deep into the arena of value and its subcategories as use, exchange, and sign exchange value. They start unfolding the secret by explaining value which is judged and determined by time invested in it. The time required for tailoring the product is the basic measuring criteria of the worth of that object and thus proves labour as commodity which has always been sailed and purchased in the market. Then comes the exchange value which is decided by serving time on them. They explain it as any kind of work or labour is thought to be an article which is considered and calculated by the time measurement required for production. They further give details in this regard by simplifying in a question that what is actually needed for the purpose of production and narrate for an easy understanding that ample and reasonable labour time for the production of that article which is unavoidable for the worker as well as it's just his labour capability which remains the only way of survival of him along with his generation. This process clarifies that the only valuable object is time and not human being. Marx (1999a) declares man as merely a carcass of time. He relates that quality does not have any specificity rather its just quantity which matters. Thus quantity alone is decisive power of the present age.

Marx underlines the class stratification as cause of abstraction and oppression of the poor. He highlights the nexus of value as one of the main reasons behind conspiracies of the capitalist. Marx (2015) elaborates when the needy one tries to sell his labour he comes across already existing patterns of objectification of his labour. Daily wages have already been predetermined by the capitalist forces. He describes the diversification of the capitalist ways when he forces the worker to give maximum production in the fixed hours of labor. One finds the criteria of exchange value of the objects and predetermined value of labour in form of money remains the same but within those conditions the production has to touch the maximum height possible. Marx (1999a) explicates that in form of living labor the doer only gets previously determined wages irrelevant to the state of profit production capacity as the worker remains only on the means necessarily required for his subsistence and survival.

One finds the circle of abstraction of the poor starting from the very basic formation of capitalist society by the division of property as mentioned before in the context of critique and in the multifariousness and devious means of value assigning ways. Value is made conceptually arduous by getting into various forms. This incomprehensible value appears in surplus value when capitalist forces the proletariat to make most out of the fixed time, the capitalist produces his profit in the form of surplus value. Here capitalist appears as shrewd one to maneuver the time and labor capacity but in return pays the worker in such a meager way that he should only be able to survive as even the death of workers will be kind of loss in form of losing objectified laborers. They interpret that economically deprived person has only his labor power and utilizes it to and cash or sell for his needs and thus proves it a commodity. Here one finds another side of the picture dirty worker can only be able to sell his labour he finds it on his disposal to do so. These practices are quite common and acceptable under capitalist social construction.

The abstraction of the proletariat is a consciously and structurally integrated formation as value. In prehistoric era one observes the existence of value though it does not appear as a separate entity or unit. There we find mostly exchange of the articles of same worth. The trade seems happening more on general criteria than specificities. One finds variations of objects are demonstrated in various ways. One finds the entire structure of economy present there through the exact measurements or terminologies like labour, consumption of time along with energy or effort though they have not been nominated. Even the prehistoric age people seem to be well aware of the value of their articles and they seem to get the same value in exchange of their products. The calculability of the value does exist even in that age. No one finds the exchange or barter without proper profit or gain. It is obvious in old times that people used to go to the far off places along with their products to get good fortune out of them. They used to make clothes, weapons, and food thus seem to be aware of the mechanism of utilizing their labor and time in form of getting beneficial exchange. This shows that existence, comprehension of value has been there in all ages otherwise the tradition of exchange must have been obsolete. Thus one realizes that from the dawn of the human life one finds people into the relations of economics in form of barter or exchange particularly in the background of the fulfillment of their needs as people seem interdependent on one another in society.



People keep valuing the objects of their use and seem well aware of their usefulness. They seem to balance trade system in form of barter. Marx relates that value along with the cost of that very object does not appear as value relationship of the article independently but it does express the link between the people and the object. People keep producing things and gradually hoarded more than their needs to have domination and monopoly in society. The people of that age have values in the abstract form which seems entirely dependent upon the assumption. This proves to be the point when one finds society getting split into classes as capitalist and proletariat. The deprived communities start offering its only available commodity as labor to the people with affluence for getting their needs of life. This accumulation of the valuables divides society.

Marx pinpoints the abstract specificities of the capitalist society and tries to unwrap all the layers which confuse common man and makes believe those conspirationally hatched bewilderment as natural laws of social life. He narrates the obfuscation of the capitalist with the help of value variety and exposes obfuscations of the political power play. He explains that exchange value which is described previously relies on the use value needs to be productive from social point of view. Marx further relates that for expressing the exchange value of something the object gives expression of its exchange value by medium of something which should have been of equal value. Secondly he simplifies the exchange value by defining it as a means of declaration, some specific shape or some particular aspect which it carries along, something distinct which represents it as divergent from entire rest of the stock. The criteria presented here for the exchange value is simplified that the articles or objects which are required to get into exchange with each other should have the common characteristics in backdrop of value. Here these specificities asked for are not the shapes or synthetics rather those qualities can only be in a sense of possessing some kind of utility or use value. One finds barter as a different phenomenon which appears on relying the properties of the objects as use value along with actions sometimes performed by abstractions. These abstractions are defined in the process of exchange value when he relates exchange value as a kind of phenomenal describing the inside out capacities of the object. He seems implicating that object should have usage acknowledged by society. This socially acknowledged usage of the object is highlighted by means of bartering value which merges as of practice of manifestation which is different as well as free from use value.

Marx relates man's worth in accordance with the wealth accumulated by him. Here he moves forward in the context of value and try to simplify by clarifying that all objects containing some kind of utility as iron, gold, silver etc. are measured in two different backgrounds of quantity and quality. One observes that consumption and availability are considered to play their part to some extent. The second, mystified and vague way is to get the standard of estimations passed over from the past. In the background of previous details one finds the identification of this use value is found as it's the usefulness of the object which determines its use value. He relates this usefulness not as the abstract. One finds the objects like gold, diamonds etc. One finds these articles possessing utility so this utility comes out as their use value. This utility in the object is from nature and there is no contribution of human labour so the quality appears as self-reliant. Marx divulges and unwraps the entire phenomena of use as well as exchange value regardless of people or objects. What is specifically of crucial importance to assess from the details given above about Marx's definition of use value is actually the next truth that specificity of the use value is correlated to its demand and consumption. He simplifies by explaining that one can never be sure or clear about any article's use value until that very product gets into the economic circle and becomes capable of exchange. This procedure demonstrates that use value is intrinsically associated and dependent on exchange value. Furthermore, it is the artistic connivance of the capitalist that bartering worth gets into defilement and thus bartering value remains unable to describe in qualitative or quantitative form rather it keeps swinging in between the quantity and quality. This bafflement has been resolved, explained, and simplified by Marx that exchange does not appear to be a fixed criteria rather one finds it swinging along the commodity.

The abstraction of the needy has been a product of powerful one. One has to unlock the conceptual entity of the totality. One needs to interconnect subject and society for proper speculative construction to disclose the mystery. The economic forces create an unintelligible phenomena and the whole state of obscurity seems revolving around the myth of value while to figure out this malicious forgery one has to take along the commodity's investigation in detail as well. Marx (1999a) gives the key to understand bourgeois economy with the detailed concept of commodity. He explains the intricate bewildering strategies of the capitalist to change everything and everyone into a commodity. He further relates (1999b) that human being is made a commodity in exchange of providing the basic means of his subsistence. The example of organ trade, human being's trafficking, slavery, and surrogacy are clear examples of all this. Capitalist's oscillation of the social construction utilizes the spaces and work in interconnections and indirect ways. Thus commodity seems to be general and tiny article while it has been discussed that actual power politics of the capitalist is to form generalities as well as their acceptance. In the world of economy one finds this commodity as made by the labour power of the worker and produced by the owner. It inherits in it the aspect of human labour as Marx describes that from the study of history one comes to know

that human labour has always been the part of the production and thus one sees labour power as a part of the process of any kind of production. He further explains that the value of that work is given or assigned from the social perspective.

Himmelweit and Mohun (1978) delineate that Marx propounds as a thorough kind of rethinking of this theory of value with regard to an abstraction. One can get from the general economic perspective that the value or cost of any article can only be estimated in the backdrop of socially set criteria. These merits are assigned to objects in form of their value which are decided in the comparison of any second object. This social calculability sets the merit of labour time needed for making that object. The general expression behind this process is when capitalists go for more manufacture, the time consumed for the making of that article will comparatively be less while the proportion of the labor invested is crystallized in that particular commodity and as a result the value of that object will become cheaper. Contra wise one finds the productiveness which requires harder work or comparatively long time will have comparatively greater value. Thus one concludes that value of any object in the context of labor time and capital invested in it.

However, one finds it worthy of attention that labour has to find its expression in the form of value which seems subject to the efficacy or utility measured and assigned by society as the fixation of the cost of object and thus that specific commodity gets its value or utility. Marx relates that in the exhibition of utility or value of the labour seems bound to very similar kind of evaluation of article being a commodity, this transformation of any object into commodity puts a magic into it, makes it worth of barter and exchange. On the other hand the social criteria of measurement for assigning value does not acknowledge the object's worth or merit if the value in that specific object does not come up to the criteria of socially useful object. Consequentially this is simplified that if some article possesses in it the use value, useful in social context but cannot be bartered in the market so all the labor, time, and energy invested in it is proved to be useless so again this fails to attain value socially. Thus only usefulness in the context of economically structured world is only the object with the ability of getting exchanged can be acknowledged as useful.

This sequential management of value keeps working as under current and controlling authority of assigning value in every possible form. The beneficial article becomes a commodity only because it is invested with personal and individual labour for being a product which seems to be different from the social system in general. Murdoc (2006) delineates that one finds it exactly that very age and time when Marx seems to write the poverty of philosophy when he puts in words the concept of commodity. He relates in full details of the ways on which the entire capitalist social system is constructed. Marx expounds that when one tries to locate the background of use value in the direct form it appears as an article or thing is insignificant on the surface in the form of commodity while it entangles the entire economic construction of social system. This small, innocent and attractive looking commodity comes along ineluctable snare for trapping the entire phenomenon of production along with relations of productions. The investigation of this tiny commodity proves to be such complex and multiplex that it seems containing and abounding in metaphysical delicacies which are a kind of ecclesiastical refinements. As far as efficacy of value is concerned it remains under the control of capitalist.

We need to go under the surface appearance of the social construction to find out the truths concerning to abstraction of the poor. It is superstructure which engulfs every possible aspect of man's life in an invisible form. Marx and Engels expound (2010b) that it is the ability given to commodity by the capitalist that it takes away all of social aspect of anyone's labour. They further explain that one finds that at the end of the day commodity is given independence and does not seem to have any credit of human's labour invested. Similarly, when one tries to exchange commodities, it is actually exchange of labour power involved in them. This entire phenomenon of exchange remains undercover and masked. We observe in history the prominent economists as Smith and Ricardo keep making efforts to lift the mystical veil considerably but one feels their details as declaring them a kind of law of nature or some indispensable truth which has been self-evident. Marx and Engels instead explain it in a way that these are daily practices of creating abstractions in the processes and actions of social organization. Such kind of abstractions actually try to convert the procedures of production as a mystery over and above the comprehension of common man rather than getting grasped by him. Marx rips that mystical veil off and demystifies the entire social construction of capitalism.

One finds unconscious social synthesis of logic of commodity making practice as historical and finds the basic complication and mystery in the point of conversion of individual labor into social criteria. Marx relates that it is the inclusion of social part which makes it really hard to have quantification or the assessment of the labour. The procedure of assessing the determination of object's quantitative value appears as mystified and vague. The same way is the ambiguity of expenditure of human nerves, muscles, and brain. One naturally takes these issues under notice. The ubiquitous of capitalist becomes obvious in the contingencies of labour mechanisms. Though one finds individual labour along with its particular

nature which seems inherent and subjective yet one has to consider it as objective resulting into inexplicable kind of outcome of work period one has to accept the value in form of commodity while commodity has always been under the sole jurisdiction of the capitalist and the capitalist remains the only authority to devise and implement his desires in form of these values, rules, and laws for social organization.

It is apparent in the chapters of history that capitalist remains existent from the very first day of existence. The people with power sustaining their monopoly by my means of abstraction abstract norms and rules regarding assigning value. In prehistoric age it is observed that there has been immense kind of growth in the capital in the feudal form of rule. All shifts of modes of power seem slow and gradual before feudalism but the continuity of oppression remains centrality of every kind of rule or system. Marx's analysis in form of historical materialism uncovers the mechanics of capitalist with the help of which he keeps retaining the opaqueness of his laws and remains an everlasting beneficiary. When the history is revisited Marxist theory provides the instruments to detect the external and uninterrupted relation of master and slave. This theory believes in material forces as controlling authority of the entire social system. The system seems changing into feudalism while in reality it is just a changed mode of the previous system. The inter-link of master slave remains intact.

The gradual succession of the power seems adopting various forms and names. When one observes minutely he comes across the capitalist existent under primordial conditions as well with a different mask. In feudal system one finds the poor and needy getting exploited and working like machines for the production increment of their lord while in return they are provided with such quantity of food which is hardly enough to keep him alive. They seem to be kind of bored slaves who ought to work in the form of their masters. When we try to locate facts from medieval ages we mostly find farmers growing edibles along with livestock mostly for their personal use. They are found to work mostly for themselves in form of growing vegetables, fruit, and grass for their animals and for their masters in the form of feudal lords. Gradually with the passage of time one observes modes of life keep changing as people with the affluence like feudal lords start growing much more than their needs and start accumulating things in reserve. We find in the present era states of different countries doing the same practice. In various countries it is observed that numerous services which have been offered to the public at large freely in the past as facilities offered have been managed through taxes obtained from the people seem getting transformed into user pay system. The facilities like public transport, education, water supply, and health services have been provided by the government previously as free but now people have to pay for all these basic facilities.

When we move forward in order while following the economic structuring of the social life and abstraction of the poor before we come across the modern governments where most of the institutions are getting privatized. One finds private enterprises as leading forces to control the states and economy globally. The fluctuations of the market, the dodgery of the capitalist in countless forms can be seen. In the present era we observe that maximum of production is done for the business purpose. The shift of the social system from feudal to capitalist exhibits the exploitation of the poor to the maximum. In capitalist era one finds commodity as supreme which has thoroughly colonized the entire social phenomena of human life. Capitalist never explains the actual mediums and tactics of his maintenance of monopoly and power. He keeps his entire plans as nebulous concepts. The in-depth study divulges that capitalist has overwhelmed and hegemonies the entire life circle with the help of commodity which has incorporated modern culture, every kind of creativity, all possible public places even social symbols have been caught under the vicious circle of capitalist's economic power game.

Mr. Seturaman (1989) expresses that old Marxists seem referring towards the very word base as containing the issues regarding money while they used to use superstructure as something carrying along philosophical, educational, political as well as religious features of the age. Eagleton (1976) further narrates that superstructure accommodates pretty more than it. It holds approximately every possible kind of social consciousness which takes complete world of significant institutions. These are ethical, religious, aesthetic, political, and quite more than the prescribed ones. The entire structure of the society seems resting on these institutions resulting as ideology. Eagleton further explains that it is the principal responsibility of the ideology to legitimize the interests of the capitalist.

Marxism is not just a social and political theory rather it's a complete phenomenon and a perspective of critiquing every possible happening and life around. This is a school of thought which keeps on moving and bringing out new facts underneath the surface and hidden by conspirational capitalist social organization. Gramsci takes part in explaining the phenomenon further as he has been the first Marxist and particularly unique theoretician who seems to try to interpret oppression while understanding class-nature as well as its specific characteristics. Bellmay et al. (1993) relate that we can divide Gramsci's life into two periods, the first one is his free prison while the second one as his prison life. The free prison period before 1926 can be viewed as his political apprenticeship.

Marxist theory enables to confront crucial social realities by defining the relational aspects of superstructure and society. The economic dependency forces people to become servants for earning means of subsistence. We observe that superstructure institutionalizes such practices which exclude the proletariat with the help of ideological frame of society. The reason behind this organized abstraction of the poor is the construction of the society from eternity has been done by the capitalist. These concepts have been well explained by numerous Marxist theorists of modern era who relate superstructure and its relational aspects in social construction but one finds Italian Marxist Gramsci as a distinctive one. His works are acknowledged to be as a great contribution particularly in the context of dependent groups' struggle of Italy after the period of post-World War One. He explains the power of class by elaborating the praxes, dialectical relationship between base as well as superstructure along with his exceptional strategies of description of complicated constitution of class power together with hegemony. Gramsci seems emphasizing frequently that ideology, superstructure, and civil society must be dealt as objective economic considerations. Boggs (1976), Sassoon (1980), Simon (1982) delineate that Gramsci stresses upon the idea that superstructure and institutions for producing ideology appear to be a consecutive struggles over the meanings together with power. He links both realities on class rule along with class power equivalently true amalgam on practices and ideal behavior principle, law, and conformity has been well synthesized in particular connection between convictions of ideology as well as hegemony specifically the ideas of organic ideology along with organic intellectual.

This cannot be disregarded that while conferring on the topic of superstructure, with particularly ideology a great degree of effectiveness along with materiality in the social totality of stratified society is there in the conception of ideology. This gets simply unavoidable to ignore that Gramsci has been instrumental in the rectification of the notion of ideology as Marxist theoretician. His concept of ideology has been distinctive as well as a lot more developed than any of his predecessors or contemporaries specifically ideas of organic ideology along with organic intellectuals. This is noteworthy that Gramsci's concepts regarding coercive imperative must be defined by the concepts given correlated to ideology, hegemony along with power, and organic intellectuals. These formations lead towards the constitution of the civil society. This can easily be located that politically conceived and implemented class power does not rely on only economy rather it greatly depends on its subordinate classes far becoming legitimate in form of civil society by means of efficacious ideological effort.

Gramsci's ideology seems overcoming epiphenomenalism along with class reductionism. We observe ideological phenomenalism consisting the claims as ideological superstructure seems getting determined automatically by means of economic infrastructure. Adorno et al. (1950) and Campbell et al. (1960) express that it is possible for someone to relate something regarding kinds of cognitive factors that may be able to constitute political ideology, when we observe political along with social analysts defining ideology, they prefer to present extensive definitions, generally containing beliefs, behaviors, and values. This ideology appears to be illusionary which apparently seems passive in regard to the economic matters of society. The consideration with such state of affairs seems that these are only ways of production which contain the dynamics of economic contradictions which can cause any kind of revolutionary change. Particularly conflicts of relations along with forces of productions joined with economic contradictions in antagonistic groups within the domain of production are assumed to determine all qualitative modifications about the institutional fabric along with ideological emergence of social organization in crisis. Billig (1984) explains the proposition that ideological dissimilarities are primarily about differentiation in valuations of both of them abstract as well as concrete which have previously been mentioned as values along with attitudes is found widespread. Such ideas of revolution tend towards ultimate indications of cataclysmic explication of capitalist crisis resulting into the downfall of society due to its own economic loss.

Gramsci overcomes epiphenomenalism with the help of description of ideology as terrain of principles, practices, and dogmas which have institutional nature for constituting subjects. It appears that ideologies are complete phenomenon, constituting people as subjects or social agents while these very agents keep playing their respective roles in the field of production and on the whole on structure of social system. Bausinger (1984) expounds that hegemony consequently smoothly goes undetected. One of the most unique aspect of that theory of hegemony is the concept of organic ideology. Ideology is clearly defined in expression of a structure of class rule. Thus organic ideology gets diffused all over in civil society by means of institutional structures like churches, family, schools, media, and legal system by virtue of amalgamation of multiple class interest and applications into an integrated structure of socioeconomic interrelations. Similarly, it is apparent that ideological discourses contain more characteristics of class than ideological elements.

Gramsci expresses organic ideology is the dynamic function of organic intellectuals. These organic intellectuals form organic ideology by articulating principle of unification of numerous ideological aspects from the discourses of subordinate classes in order to form them a kind of unified ideological structure which consequently becomes hegemonic

principle. The success of this method relies on the absorption of the ideological process in form of class alliance. Thus hegemony seems entailing in two things, first it necessitates pondering over the interests of the groupings and classes on which it is going to apply its hegemony. Secondly the hegemonic class seems to be forced to sacrifice some of their corporate interests. It entails economic leadership which is again the class resting on one of the poles of production as fundamental class of capitalists. Here Gramsci's elaboration of conception of power becomes vivid and clear. Cammett (1967) relates that in hegemonic rule predomination of consent on constraints speaks for equilibrium or balance betwixt political and civil society.

Hegemonic system always has organic crisis as under currents where fundamental class keeps aspiring for power of testate and for that purpose it keeps doing efforts of attaining hegemony within civil society by making an effort of challenging the supreme class while containing the aspirations of rest of subaltern classes. This will result in to constituting class predominance by its consent. We have to go into the depth of the masters of consent, predominance, and legitimization of rule. This is the point when we need to detect and discover Gramsci's ideology. Goren (2004) describes it is a political sophistication by defining ideological values which are afterwards connected with political intelligence to manufacture nonrandom suggestions on particular matters. Gramsci's hegemony has been explained as predominance by consent is a state where the fundamental group exercises power in all possible modes through politics, religion, intellectual inside the system of hegemony cemented by organic ideology or common sense. The true strategy is execution of the procedure of cognitive and moral reforms. This procedure leads towards the transformation along with redefinition of old ideological terrain into new hegemonic structures which ultimately serves as a new collective will a kind of unifying ideological elements. This entire course of action brings about a new hegemonic bloc for constituting latest organic ideology for newly born hegemonic class. Furthermore, this transformation regarding to ideological terrain does not replace the entire previous word view rather this view is molded and created with the help of aspirant hegemonic class along with consensual subalterns.

The aspirant hegemonic class needs ideological struggle for the efficacy of the new organic ideology dialectically. This class keeps adopting articulating ideas which keep creating the possibilities of absorbing, assimilating, and rearticulating ideological components within discourses of other classes. Laccu and Mouffe (1985) narrate comprehension of leadership or command entails the collective will. This unification of components results into an updated collective will. The whole struggle for new hegemonic system actually relies on the articulation of hegemonic principle. The ideological elements appear as shared by various classes as a result of the latest hegemonic system relies on ideological consensus of all classes. This can be rephrased as when ideological components are articulated with an organic ideology which has been shared by numerous groups get into the domain of updated hegemonic class where they may have the possibility of getting accepted and absorbed in the general discourses. This is how Gramsci correlates the fundamental class along with ideology. Organic ideology comes out as an upshot of absorption of various necessary ideological segments owned by no class specific specifically. In this way theory along with practice connect dialectically resulting into practically relevant to the proletariat.

Gramsci describes that the active working class realizes to have political power and leadership as Cammett (1967) delineates that the fundamental class wants to claim for being ruling class in cultural, political as well as ethical fields. The proletariat needs to become class conscious in the background of his struggle for power. Gramsci clearly distinguishes two phases first becomes corporate economic and second political. In first phase they realize their economic interests for growth and development which go beyond their own circle and second to make their interests as the interests of the rest of the oppressed classes which actually is war of position. This war is rigid on economic, political as well as cultural grounds. He further mentions it as the movement from structures into the domain of complicated superstructures. Here we observe it being conscious of itself as a class so proletariat then becomes in a position to have its own comprehensive view of the world and proceeds political program permitting for its appearance as an established political party which is capable of performing as progressively and historically. This becomes effective enough to absorb the prominent sections of other oppressed classes and gets into the struggle for their social hegemony.

Gramsci's conception of hegemony shows content of relevance. It is found in Gramsci appreciation for fundamental differences between Russia and Western Europe specifically Italy where he describes which is verified by Cammett (1967) that class struggle shifts from war of maneuver to war of position. This war of position is done within civil society struggling on economic, cultural, and political grounds while eventually this economic struggle presumes an entirely new form. This struggle under capitalism exists on three levels as correlation of social forces linking to structure while dependent on materialistic productive forces, secondly political forces' relations as within various social groups or the level

of consciousness or organization, and thirdly the relations are of military battalions. Mouffe (1979) describes it as a decisive moment according to Gramsci. These evolutionary steps of the working class as economic struggles for its corporate goals while being on political grounds lead towards the war of position which is mostly at cultural front like ideological struggle. This entire state of ideological effort entails procedure of disarticulation as well as rearticulating resulting in constitution of unification of different ideological aspects into an organic ideology. Gramsci's conceptualization of ideological struggle cannot be thought-out in terms of class reductionism as it is not about the confrontation of classes rather the struggle is actually about struggle between principles of hegemony for appropriation of aspects of ideology. This process causes disarticulation of old ideological terrain along with the rearticulation of latest aspects of ideology, as a result an updated collective will emerges which seems to serve as base of consensus along with effectual hegemonic rule.

Thus Gramsci makes clear the link existent in between ideology and hegemony. Mouffe (1979) expresses it as step-by-step yet continuing absorption attained with the help of ways which may vary in their respective effectiveness of operative aspects which are produced by the alliance of antagonistic groups. Gramsci asserts intellectuals as broad groups of agents which include culture organizers as scholars and artists along with functionaries as bureaucrats and managers who exercise their directive and technical capacities. Gramsci classifies intellectuals into horizontal and vertical dimensions. The intellectual who organize industry for capitalist are vertical ones as social organizers on general level while horizontal are organic intellectuals who are linked with tradition and previous intellectuals and take themselves as not a part of any political discourse. Contrastingly organic intellectuals are comparatively more directly linked to economic construction. Gramsci describes two dissimilar but interrelated domains within social superstructure which are political and civil societies. Gramsci makes it clear that organic intellectuals emerge as instrumental for class struggle about hegemony. Gramsci (2000) expresses that among us the most supreme attributes of any group is its tendencies towards developing dominance is effort of assimilating and conquering the traditional intellectuals ideologically nevertheless this process of assimilating along with conquering becomes quicker and more effective if the mentioned group supervenes simultaneously in collaborating its personal organic intellectuals. Thus these traditional intellectuals appear to be supportive agents for the spontaneous consent of the social order.

Gramsci justifiably deserves substantial and great deal of recognition in regard to explaining Marxist theory, particularly in the context of philosophy of praxis. He contributes to Marxist theory by going deep into details of superstructure through medium of ideology and hegemony for the simplification of the capitalist social organization.

When we try understanding the abstraction of the poor we observe Marxist perspective and theorists make it easy to explain it somehow more or less entirely conscious purpose of capitalist's system proceedings. After Gramsci we find further simplification of Marxist thoughts by Althusser who defines and rephrases Marxist theory from his perspective and demystifies the capitalist's system with detail. He (1978) narrates the capitalist structure by explaining Ideological State Apparatuses and Repressive State Apparatuses and relates that the only difference between political society as well as civil society exists just from view point of bourgeoisie. We find after Gramsci, Althusser explaining it. He clarifies that social construction of capitalist system relies thoroughly on the ways of production as well as the relations of production. He narrates the whole network of capitalist to empower himself through state's institutional structure. He unfolds the underneath fabrication of the power construction of the capitalist through which he devises the tactics to not only oppress economically dependent but also to get the predominance of consent of the proletariat in his own abstraction, suspension, and exploitation.

He tries to explore the dynamics of social relations where the people are caught up in this capitalist world. He highlights the forces which are continuously at work for the transformation of the contexts and bases of proletariat's existence. He simplifies base and superstructure in detail systematically. Althusser (1971) discusses about the interrelation of both base and superstructure. He simplifies capitalist power politics in form of totality, assimilation of whole which keeps transforming the previous reality progressively. He highlights the ideas of social integration along with theoretical rationalization about numerous social actors who keep colonizing the world around. He unfolds the elements which generate phenomenon of extreme mystification. He reaffirms Gramscian thoughts of presupposed notions of capitalist for the transformation of his interests by his logic to the consent of society. He takes the ideas of manufacture of the subjectivity, objectivity along with consent. His ideas are ideological state apparatuses seem evolving out of Gramsci's conception of given civil society along with ideological structures they are serving in the form of state power's social pillars. He describes ideological state apparatuses visible as a kind of specialized institutions and agencies which constitute the proletariat outside the frames of power structures. He uncovers the phenomenon which arises in social relations either in personal or on generalized level which are organized processes of institutional constitutions. The existence of the proletariat appears

abstract, suspended, and silent in discourses which develops the entire conceptual apparatuses as well as relevancies along with themes.

He further relates the all relational relevancies of ideological state apparatuses which axiomatically seep into the all possible domains of the society. Ideological state apparatuses contain religion which controls churches, educational institutions both public and private, family, and even the legal structures. Next comes political sphere consisting of all political parties, then trade and all possible means of communication as radio, television, and internet along with literature and art. The repressive apparatus carries along the entire setup of government, the armed forces, police and courts. Both apparatuses remain engaged in clarification, organization, mapping or extensions of all relations of all these institutional types of ruling. All possible measures are taken to abstract the proletariat from thinking domain. This plurality of the functions of the capitalist suspends the singularity of the economically dependent from the actualities of social domains. The capital social construction has been explained minutely and critically by Gramsci in the context of organic ideology with the idea of civil and political society fabricated with the help of organic intellectuals and hegemony. He seems to highlight theoretical foundations of Marxist theory. Althusser's idea of ideological state apparatuses seems evolving out of Gramsci civil society and serving as government conceptual practices to develop sociological consciousness for strengthening their power on abstraction of the proletariat has been generally and willingly acceptable in social norms .

He describes and decodes economy along with ideology and politics with their apparent or underneath relational relevancies of cycle of capitalist production for possessing their own constitutional specific dynamics for domination over the entire social relations and system. Althusser has been among prominent and distinctive Marxist who contributes a good deal to simplify the base, superstructure relational relevancies. Marx (1999c) defines that malicious gloating of capitalist is thoroughly perceived and described as the owners of means of production device space to legitimize in taking the maximum for themselves and keeping the dependent ones on the minimum. Iqbal (2022) expounds that there has always been some necessary rationale in the back of every lexical choice on connotative as well as denotative meanings. The same is the strategy of the capitalist that he opts for rationale which is a relational series for the achievement of their covert monopoly and control over the entire social organization. The entirety of the social phenomenon is fabricated with the will and desire of the capitalist where he keeps the proletariat just on the means of subsistence and the legitimating is done through ideological and repressive state apparatuses.

Marxist critical analysis shows clearly that all existing social institutions are interlinked rather offshoots of economically made superstructure. One can observe any society and people through their interests, perspectives in forms of writings and their relevancies to their lives. People have been referring the art and literature as mirroring their age from time immemorial. One can easily get the picture and message of any age through its literature. Eagleton (1976) writes that oppression of the poor as well as its history can be traced with the medium of art and literature of that era. He further relates that Marx's writings seem to be enriched with various allusions from history and literature. Marx and Engels believe that art along with literature are part of economically influenced and made superstructure so they reflect their age. They believe in the freedom of expression in art. Eagleton further relates the interconnection of art as well as economy as this is the very reason that Marxist criticism explains quite a lot more than only rephrasing the happenings around by originators of Marxism that it entangles a lot more concepts which are highlighted as sociology of art or literature in the West. This term shows its direct concerns to all modes of literary manufacturing, swapping, and issuance in any particular society books are produced, dispersed, the social correlation of writers, people's level of literacy, social considerations, and aspects of public's taste of that age. This process shows the literary analysis of the works of art and literature of that time. These factors and details show clear reasons for believing that there must have been some certain and specific ideological factors which always remain at service in the background as instruments and tools of economic forces. The writer on his place apart from all those material, economic elements remains concerned about the style, his subject matter along with sociology of literature. These very concerns of the writers keep shadowing his work and appear as being a medium of reflecting his age and its conditions.

Marx and Engels seem analyzing literature and art in the context of socio-economic conditions of that time. They always find it purposeful to decode the social phenomenon through art and literature. They analyze, discuss, and make comparisons of different ages through different writers and believe it helpful to locate the economic norms of that era present in forms of texts and art. One finds that underlying structures always presuppose social relations. The fundamental framework of this Marxist research is to make an effort for working on the possibility to make the abstract proletariat visible. One needs to work on the organization of social consciousness. Here we have to be on point zero and for coming to point zero one needs to step out of the institutional structures of ideology, hegemony, and superstructure including the entire

phenomenon around. One has to acknowledge the relevancies of social life and human existence. Marx (1999c) describes when someone reduces the trivialities to their original content they give more information than their preachers do. One finds in the social construction that all general or legal relations which appear to be either accidental or just in any kind of reflective connection display for the common public want of conceptual acknowledgement.

One finds it true that the literature in every possible form shows and exhibits the trends of that very age. The shades of superstructure can clearly be observed through art or literature of any age as those are factors which unfold the true history of societies. Marx and Engels believe this theory of reflection of superstructure through art and keep observing art from socio-economic background. Eagleton (1976) expresses that oppression of the poor people is clearly visible by means of art, fiction or literature along with history of that age. He verifies that even in the writings of Marx one finds literary illusions to highlight social set ups. Marx (1999a) seems mentioning some literary books for mirroring those societies.

This research has selected Shakespearean plays to apply Marxist abstraction of the economically dependents in capitalist social construction. Shakespeare is called as Bard of Avon (baptized April 26, 1564-April 23, 1616) and frequently called as national English poet. He occupies and enjoys a distinctive position in literary world. He is a man of great intellect, perceptiveness along with poetic power. He applies his keenness of mind to abstruse subjects into the depths of human thoughts and emotions. Although he has a great stature in the world of literature yet a lot many find disappointing that his life history is gleaned from available documentation of official character like the dates of news about baptism, marriage along with death or burial and some duty explanations of payments made by the courts. Stephan (2005), Wells (1997), and Evington (2002) narrate that Shakespeare is considered as one of the greatest writers not only of English language but also as the greatest dramatist of the world. This research has selected *Hamlet*, *The Winter's Tale*, and *King Lear* for the application of Marxist abstraction through the characters of Ophelia, Hermione, and Cordilia.

The plays selected for this research have been discussed from different perspectives of Marxism but not the one chosen for this research. The previous researches with different Marxist perspectives are mentioned as the gap of this research. The first research is done by Royanian and Omrani (2016) in which they explain *Hamlet* and *Merchant of Venice* with Marxist perspective and portray the social oppression of the poor people. They relate the commodification of the servant class and its relevance to the historical materialism. They explain the strategies of capitalist in form of seeping into social construction by means of ideology and using human beings as commodities. They explain the theory of literature as representation of the age by providing the glimpses of social economic trends of that age by means of characters and themes of the plays. The research elucidates that capitalist commodifies everyone from same class along with lower class. In *Hamlet* Claudius murders his own brother in order to become king as he marries his widow though her son Hamlet has been there and young enough to take charge. The new king and Queen Gertrude commodify Hamlet's school friends, Polonius, his son Laertes, Ophelia, and ultimately kill them all for their gain and desire. Same is the condition in *Merchant of Venice* where Bassanio manipulates the sign exchange value of Antonio and commodifies Portia on name of love while actually he has been after money. Shakespeare represents the trends and methods of usury and portrays the economic trends and conditions of his age.

Salunke (2018) describes the Marxist elements in *Hamlet* specifically in the context of gravedigger's scene in the play. The research highlights the elements of comic relief in the play which have been pretty in accordance with the plot and theme of the play. The researcher expresses that Shakespeare throws light on the socio-economic trends of his age and highlights class oppression and struggle. The research stresses the scene as dramatic necessity of the plot and a way to unearth the class struggle existing during Elizabethan age. The psychology and behavior of the people is represented as shaped by the economic and social elements of that era. The Marxist perspective is used to study the criticism done by those characters on social trends of morality, rituals, egoism, superstitions along with the religious ideas.

Akhter et al. (2015) apply Marxist theory in comparative study. This article discusses comparison and contrast between two heroes Hamlet of *Hamlet* and Oblomov of *Oblomov*. The research tries to highlight the socioeconomic conditions of England during renaissance and Russia during 19th century. They explain literature as mirroring their ages with the help of Shakespeare and Goncherev's art of characterization. The discussion is about procrastination along with Marxist hermeneutics while drawing a parallel between the characters. The characters represent psychological and social trends of their ages as though both of them are from different eras yet both are from elite class of feudal nobility. The study uncovers the class study of self-knowing nobility and their procrastination is discussed in the context of sluggishness of land owning class of owners of private property. This study shows that indecision or procrastination and sluggishness are a flow of the characters which has been inculcated in them because of their brought up in feudal system. The only solution given in



the study is for the improvement of the ways of parenting and raising children can only be the abolishing private property and with the formation of communism.

Farrel (2018) applies Marxist class division on *King Lear*. The researcher explains the art and literature as an integral part of comprehending the world in historical process as it cannot come out of any vacuum. The researcher clarifies the piece of art on literature as a medium of understanding the societies and classes of that age. The research asserts Shakespearean art is highly self-aware and seems conscious of the fact that it is a way of representing historical facts. Historical changes and conflicts seem rooted in his works as one can observe late renaissance as well as early modern period through his works. The research portrays King Lear as feudal monarch, a man strictly ordered as a feudal and unable to have any flexibility in his behavior. He remains unable of understanding of the sincerity while being under his false pride and flattery. He has to suffer a lot because of his wrong judgments and false pride. The research discusses cataclysmic clash between social classes of that time and emergence of Machiavellian generation in form of his both elder daughters. The main points touched are leadership, social injustice, and theater of Machiavellian order.

Delany (1977) relates *King Lear* as feudalism's decline. The research declares the play as one of the most metaphysical out of Shakespeare's plays. The research presents each character in the play as a separate complete theory in itself. The details touch human destiny, new Christian creed of suffering, and redemption. The play is declared as an experience of loss and pain. The paper associates works of Shakespeare as a reflection of his age. The paper takes theory of dialectical materialism to highlight the political outlook of that age. The researcher underscores the historical situations and class structure along with complex social trends. The paper tries for spotlighting the view of Marx for transitional stage between English renaissance of aristocratic feudal and commercial bourgeois. The researcher focuses on the change of production and its effects on social relations along with the change in the consciousness which contain superstructure because of this transition. The research underlines the aspects that styles of traditional relationships always remain under the force of change and this aspect keeps undermining them while one's personality composition can only be evolved slowly and gradually. The emergence of insecurity and instability because of new social change and order is perceived in different ways by different groups. The main points discussed have been medieval England's feudal aristocracy to emerging bourgeois state.

Markels (2009) expounds materialism in *King Lear*. The researcher declares King Lear as touchstone for the intellectuals with different perspectives and persuasions as stoical humanists, Freudian deconstructionists, Christian allegorists, Aristotelian formalists, and attaches herself at the end with Marxist ideologists. The paper relates that Shakespeare's plays have always been a set of personal experiences of the characters which are reflections of ideological conflicts in form of conceptual clarity of the age where one finds the concrete details of that time period. The research underlines the ideological deliberateness along with an extreme power of emotional force which can easily reshape one's feelings. The researcher believes that there might have been a connection of historical materialism which actually leads Shakespeare for choosing the specific details for creating ideological conflicts in his place. The research represents our revolution of power transition from feudal to bourgeois system.

Morse (1991) relates material materiality in *The winter's tale* in the context of new historical criticism particularly in context of renaissance. The researcher narrates that critical minds read literature in relation to explore the culture which produces it. The critical approach towards literary works reflects the dominant ideology which is produced by art and literature. The research tries to explore the dominance of absolutist ideology misrepresented in generalized totality and formation of culture. The dominant ideologies along with hegemonic conceptions portray the entire structure of the age when it has been written. The characters along with the theme uncover the socio-economic elements of that era.

Overtone (1989) explains Marxist perspective in *The winter's tale* for depicting the Jacobean society from socioeconomic background. The researcher expresses Shakespeare's literary genius and honors his style and craftsmanship in the context of literary construction. The researcher tries to locate Marxist perspective in order to find historical and social aspects of the age when the play has been written. The researcher narrates that some may find the play as a kind of sophisticated fairy story while it demonstrates human experiences which reflect passion of Leontes which ultimately leads towards tyranny and the court being spineless. The difference of the behavior in the context of city and country as well as the courtiers and country people has been described. The research uncovers the ideological traits leading towards the illusive objectivity.

This research is trying to opt for a novel dimension of the same plays by trying to look into themes and characters with the help of Marxist abstraction's lens. This research is going to make an effort to highlight Shakespeare's extending knowledge and deep insight of the material actualities of his age. The plays decode despotic as well as ruthless aspects of

capitalists' politics which actually camouflage and disguise in social norms taken as normal and divine with the cooperation and assistance of ideology, cultural hegemony as well as superstructure. This research is an effort to assert that the concepts developed as universally objective and subjective are not more than illusory fabrication of the capitalist through institutional discourses. The knowledge transferred to the next generations is also an accomplishment of the capitalist construction. The capitalists obscure social existence of economically dependents in such a way that they delete and abstract them along with whole of their lives and sacrifices. The distinction of the superstructure which is made by economy is that it makes oppression as well as exploitation of abstracted proletariats normal and accepted not only by the society but by the oppressed themselves. This is a humble effort of giving words to the unspoken experiences of abstracted proletariats.

This novelistic distinction is spot lighted by Shakespeare through his plays and characters as they have just become tools of capitalists under control of cultural hegemony. The deception and evasion is done under the pretense of welfare of the proletariat and by this they create manufacture of consent. This whole phenomenon is made in a complex way and is achieved by means of hidden and secret continuity of organic ideology travelling through ideological discourses and dispersed through organic intellectuals. The entire process results into the manufacture of consent achieved through political play of the capitalist so that proletariat should willingly offers himself as well as his whole for sacrifice and fulfillment of capitalist's wish and desire. Shakespeare's selected plays and their characters set themselves up for reflecting their abstraction by hands of their capitalists under the mastery and control of cultural hegemony. All selected characters readily and voluntarily offer themselves for becoming dead alive, obliterate, efface as well as abstract.

## Chapter 3

### Research Methodology and Theoretical Framework

This research operationalizes Marxist abstraction as its methodological tool to investigate and explore the Marxist abstraction of the proletariat resulting as normal and natural because of capitalistically maneuvered universal objectivity of social organization. This chapter will discuss that how Marxist analysis is utilized to explore and investigate the crisis of Marxist abstraction of the proletariats in capitalist society. This research's focus is particularly theoretical and a conscious effort of theory building in the context of its framework taken from Marx's *Economic and philosophic manuscript 1844* and Shakespeare's selected play's themes and characters. The research takes qualitative frame as Strauss and Corbin (1998) relate it as an analysis for explaining words as well as phrases in selected texts. This research focuses the sociology which has been developed over a long period of time and claims objectivity with the medium of Marxist theory and proves that visible objectivity does not comprise of its capability to be truthful rather it's capacity of magical power of politics in social construction which excludes and abstracts the presence as well as whole life experiences of economically dependent's particular subjectivities.

One needs to take along theory and methodology together as it is supportive for the explanation and interpretation of the crisis of the Marxist abstraction of the proletariats in Shakespeare's selected plays. This combination of qualitative framework along with Marxist theory will enable the researcher to dig out the underneath realities which have been mystified and camouflaged behind the conspirational social organization of the capitalist and turning this practice it as objective, natural, and normal in social consciousness. Marxist theory enables one to demystify the social horizon and critique the social construction by coming out of those present institutional structures.

This research is going to make an effort for establishing a theoretical framework with the help of which it can get actively engage in procedure of theory building which can help to affirm Marxist abstraction of the proletariat in capitalist social construction with the help of framework taken from Marx's (2000b) *Economic and philosophic manuscripts of 1844*. Eagleton (2011), Lebowitz (2004), Uchida (2004), and Musto(2012) expound that it is Marxism among oppositional theories which seems the rational one to understand and explain the international oppressions and challenges which are occurring in present age because of capitalism globally. This research will deal more specifically with Marxist abstraction in context of Shakespeare's plays' characters to unveil capitalists' utmost cruelties of abstracting living human beings because of economic dependence.

*Just as he is thus depressed spiritually and physically to the condition of a machine and from being a man becomes an abstract activity and a belly, so he also becomes ever more dependent on every fluctuation in market price, on the application of capital, and on the whim of the rich (2000b).*

Marxist theory offers a framework that enables a serious study and understanding of capitalist development. Although we come across various techniques for the purpose of doing research which can be helpful still we find them as typically categorized as two prominent classifications as quantitative known as positivist as well and qualitative which is nominated as interpretive research. Hammersley (1992) writes that when we try to explain both the techniques in simplified way the quantitative techniques seem representing and establishing the facts by means of numeric details. Both these traditions own their own fixed set up arrangements, philosophical origins, application, implications, and consequentially bring about quite different understanding. This research is going to make an effort of theoretical debate while applying literary criticism's techniques, critical as well as social theory and can be examined feasibly through qualitative methodological design. Vidich and layman (2000), Hirschman and Halbrook (1992a), (1992b), and Mick (1986) relate that qualitative techniques are concerned with the present representation of world around through literary texts.

This technique focuses on the interpretation of texts while applying numerous textual inquiring techniques. This has been the main reason that qualitative methodology seems highly compatible with all theoretical purposes that structure the objective of this research. Qualitative techniques and interpretive exercises disagree with the viewpoint of objective representation rather it accepts that all the methodological practice actually is a greatly subjective enterprise. Lincoln and Guba (1985) and Glaser and Strauss (1967) delineate that inquiry of any data may never be definitive as well as objective yet it is consistently endures interpretations of the researcher as well. This is suggested that the person who is researching should recognize his personal subjective intake into interpreting data along with using it for enhancing the quality together with applicability of the research which is conducted rather than making any effort for embracing the lethal approach of objective representation. Silverman (1993) narrates that qualitative research is presumed to permit an allegiance to that given phenomenon for study with sensitivity to surroundings and gleaned from the cultural elucidation of meanings. This particularly paradigm of qualitative approach makes it the most appropriate and befitting for this research. Qualitative method is based on critiquing the representation of the cultural phenomenon represented through themes and characters of the texts. This research is going to opt for qualitative method for the reason Hammersley (1990) describes as trying to find the meaning and purposes of social actions along with Bryman (1988) explanation of an effort of recognizing all actions along with meanings in their social background.

The main objective behind this entire endeavor is to undertake such specific research design which can deliver thorough and in-depth description of the abstraction of the proletariats from capitalist social organization based on testable propositions along with the claims of facts or truths. The soundness of the design can be assessed by the degree of its provision of credible account of capitalist social consciousness which claims objectivity not on the grounds of its ability to speak truth but particularly with regard to its specificity to exclude the existent concrete presence of economically dependent along with his particular subjectivities. These descriptive depths of data collection can be utilized for considering theoretical positions recognized in the literature.

Janesick (1994) expresses that process of selecting strategies is closely associated with the ways researcher perceives the motives and determinations of the work period. This is the way the researcher can be aware of the setting of social norms under study. The qualitative method enables the researcher for undertaking study in an appropriate way. The methodology for the collection of data may vary because of the application of specific philosophical paradigm, the type, and location of the phenomenon which is going to be examined and analyzed. Guba and Lincoln (1994), Carspecken and Apple (1992) narrate it as philosophical paradigm which is going through the research maybe designated critical theory. Then will try to ponder over deeply on the knowledge we realize an unending continuous chain of structural insights which keeps transforming it. The selected plays of Shakespeare may represent a phenomenon which appear natural but when we try to have a close inspection we can easily observe the factors of politics and ideology which keep shaping the social and cultural beliefs.

The main objective of the present research is an effort to examine the details which may seem to be ordinary and mundane while actually they are a medium of locating the political along with ideological components and explain the way they keep influencing the perceptions of the people in the context of culture and social actions. Carspecken and Apple (1992) narrate that it is one of the fundamental tenets of theoretical critical research that it believes in thinking relationally by means of looking for the inter connections among the institutions in regard to ideological and political relations which

keep reproducing, transforming, and mediating day-to-day life. In this research the particular institution which is under investigation is the capitalist social construction, the connections which need to be identified and highlighted are relevancies along with the perspectives objectified under the relations of a ruling class in form of social consciousness. This project specifically focuses on demystifying the general currency of conspirationally devised activity with the medium of discourses of power to suspend the presence of proletariat and makes him abstract along with the creation of the cultural and ideological phenomenon to make this as normal and acceptable not only for the entire social system but even for the oppressed and exploited ones through Shakespeare's characters and plays. Hodder (1994) and Pearce (1994) relate there such type of data is thought to be the most general one which can incorporate any source or material as pictures, films, texts, newspapers, and literary texts like novels catalogues etc. This way of collecting materials seems resembling to more or less like archaeological technique of research.

This research is an effort of going on the premise that practices of ruling always remain involved in ongoing representations of actualities in general types of knowledge including texts. Here Shakespeare's plays as texts are just data and the method which is going to be used for the interpretation of selected texts is grounded theory along with discourse analysis which will provide qualitative element. Both processes of data collection and analysis are combined and interrelated for interpretive function. One can find it as a normal practice that the same data or text can be undertaken by different people with different research perspectives Charmaz (2000) conveys it as the approach which is applied by the interpretivist and is indebted greatly its philosophical foundation to post structural and postmodern techniques of thinking. Thus interpretation of Shakespeare's plays as data selected in the context of philosophical hermeneutic circle of Marxist abstraction is the main objective of the research. When we try to apply any kind of method for interpretation it will obviously impose some certain kind of boundaries on the available data. The process of interpretation or analysis is actually a procedure of formalization which ought to reduce the selected data into a coherent and meaningful program of concepts which can be correlated for producing an understanding of the selected theory. This point of recognition needs higher grade of formalization along with reduction of irrelevant themes. The intention behind applying the present methodology is for providing diverse along with descriptively lavish account of textual references. The interpretive technique will apply the analysis of selected texts with an effort to avoid any kind of overly formalized elucidation and can in any way narrow the scopes of findings. This research takes data as text so the techniques are considered only those which are applicable to literary texts. The consideration is designated to context analysis, concept building, reductionism, and discourse analysis in a detailed manner. Karceur (1993) delineates that content analysis handles linguistic chunks of any text as a kind of discrete as well as defined segments of analysis. This type of analysis needs to scrutinize the text with regard to frequency of specific phrases and individual words present in the coherent text chosen text. The method of content analysis helps the researcher to delve deep into the lines and ignore the superficial meaning or presentation of words and phrases.

This research will make an effort to spotlight the text which authenticate and substantiate the analysis of the researcher from selected plays while applying Marxist perspective of abstraction of the proletariat. The study will try to uncover types of objective social consciousness which is actually subjectively planned organization or rather discourse by relations of existent ruling. These ruling relations rationally organize as objectified analysis of our knowledge and understanding of the history which shows itself impersonal and thus claims universality. The proletariat's subtext has been made invisible. Marxist theory has its exception of studying materialism along with its productive relations in all its possible covered forms. Shakespeare will represent the multifariousness of Marxist abstraction in his plays *Hamlet*, *The winter's tale* and *King Lear* where the relations of production emerge as relations of ruling and capitalists like Claudius, Leontes, and Lear exercise their authority of capital on proletariats as Ophelia, Hermione, and Cordelia.

Abstraction has been discussed by intellectual elites in diversified ways previously but this humble effort is a modest and meek application of abstraction of the economically dependent by the capitalist social constructions. Shakespeare aptly elaborates consistently present issue of economic theory in literature with its interconnection to social setup and phenomenally deceptive superstructure. However, this research takes Marxist abstraction as currency to specifically this theory which recommends such analytical tools that empower and assists for investigating and unmasking the abstraction of capitalist construction. Althusser (1971) clearly relates them as productive relations. He explains in detail how power of economy becomes dominant and keeps involving continually the particularities of proletariats' lives into abstract are generalized form. Marx (1999c) expresses it by means of historical materialism and the ways capitalist characterizes all modes of human consciousness with an impression of objectivity and impersonality while governing all possible exigencies along with the organizational logics. He underlines all historical records to uncover the underneath strategic composition of capitalist social construction. He spotlights the start by mentioning the powerful as mighty one to

be right always and gradually attaining private properties with his might and power, and ultimately institutionalizing the world for the sake of protection of his property with his legal constitutions.

The framework (2000b) selected is greatly helpful for detecting the abstract proletariats with the help of Shakespeare's characters and the texts. The actualities of specified characters highlight ruling relations and texts will further enable us to look into those relations which are actually organizing their abstraction. Shakespeare's constitutions of his subjects as characters represent their society and enable the reader to observe the condition of those characters within the framework of that social system. Marxist theory provides with the standpoint of coming out of the institutional discourses of the age, renewing the perspective and critiquing the phenomenon. Here one needs to find out the relevancies and organizational zones of interpretive phenomenal coherence.

In every era of the history we come across the master slave dialectic. Marx and Engels (2010a) describe that animal goes for the food when he needs either for himself or his children on the contrary man keeps piling endlessly. This accumulation ultimately causes man's division into classes. The master or the capitalist owns the private property and starts controlling the social life. Marx explains that the entire social organization is not constructed by any single person rather we find it as demonstration of interconnections and relations of various single individuals. Habib (2005) verifies by narrating that both Marx and Engels assess the history on material basis and make efforts of investigating the core factors behind ill treatment, oppression, and injustice of the proletariat. Capitalism seems to be the cause of every happening in regard to the new terrain of the productive relations. This capitalist organization of all relations along with their dynamic expansion seem intimately and secretly associated with the oscillation of capitals progress. These elements create a medium of action which has been constituted by means of market process which changes every person into buyer or seller, an expansion of interrelation by dilating arena of capitalist political activity.

These dynamics of economy bifurcate society into two poles as base and superstructure. Marx strongly believes that base refers to the relations of production resulting into the formation of master, slave, capitalist, and proletariat is actually divided by the means of private property. The base comes up as political power play of the capitalist which assigns and bestows the value and ensnares social beliefs, ideology along with the state power structure. This is the base which always remains dominant and the most influential over all aspects of social life. The rules and laws of attribution of value remain riddle as even the classical economists accept them as previously set patterns. The capitalist's obscurantism is based upon the gain of profit even on the cost of life of proletariat which has been made normal. Marxist theory always encourages for critical speculative construction for disclosing the mystery of capitalist social system which is brewed secretly. The mystery of value gets more complex by the inventions of various types and forms invented by the capitalist. Smith's (2009) story of the mighty people's art of occupying the natural resources and charging the rest of the people for them is one clear example of capitalist monopoly and is another episode of assigning and fixing the value or exchange value of all those natural resources. The powerful people first possess and occupy the natural resources, build private properties, and then establish legal institutional structure to protect their illegal possessions. This effort of making or turning black into white comes under the umbrella of superstructure. A comprehensive and rigorous investigation is required for understanding of the different layers and levels of society.

The super play of the superstructure is the creation and development of the social consciousness. Engels (1996) expounds that it is always the economic base where the superstructure relies. The way a building cannot be built without foundation so is the superstructure unable to exist without economic base. It becomes fundamental obligation of the superstructure to protect and work for the benefit of its base. Gramsci (2000) relates this moment as the most crucial one when the structures enter the superstructure. Engels (2000) relates in his letter to Mehring about the false consciousness while this false consciousness is the true gift and repayment of the superstructure to its base means, the capitalist. This superstructure is the main laboratory where mysteries are hatched behind locked doors with all possible ideological, hegemonic, and cultural compounds. This is the specificity of critical theory that it is generally correlated with critique and analysis of abstraction. These abstractions are constitutive component of capitalist economy. Marxist theory empowers us to critique abstraction in social system. Toscano (2008) relates that it has been Marx's intuitions concerning to real abstraction which permits us to confront capitalism's social facts where we find classical philosophy and most of social theory as simply blind, as abstract things like money along with abstract persons. This seems to be an obvious reality that countless abstractions are made, politicized underneath the surface of social realities, and ultimately propagated as the normal practice of social organization. These fabricated abstractions are the actual actors for framing and governing social existence. These abstractions of capitalist construction which suspend and delete the concrete existence of the proletariat from capitalist society and makes him abstract.

Marxist theory provides us with perceptive tools to inquire dialectical dualism betwixt the abstractness and concreteness of social existence. This duality shows its actual oscillation in the field of value where the operational mechanism comes under the solo jurisdiction of the capitalist alone. One finds the abstraction made by capitalist as very much logical, crafty, and far-sighted. He puts his sagaciousness first in value and second in commodity. The way one finds the entire capitalist's network of intelligentsia on work for value formations the same way the whole battalion of capital clever clogs put their whole energies in commodity formation. This very commodity takes along the whole of capitalist social life. It intertwines and entangles the whole of social phenomenon with its interplay with value, exchange, and sign exchange form. Commodity and its value both are abstractions created by concrete capital with the help of capitalist under the mask of capitalism.

Abstraction has been defined by intellectual elites as emptying out, kind of space and this researcher believes the proletariat has been made space which is made empty for filling it according to the wish and desire of the capitalist. Sotiris (2021) mentions in his review of Finelli where he mentions Finelli portraying truly capital as a subject behind the entire socialization though this subject is not a person. This research takes the capital as person in abstract, the duality of dialectics works as the concrete proletariat is made abstract with the entire network of capitalism the same way abstract capitalist at the back of capitalism is very much concrete. The enormously and immensely persuasive dynamics of Marxist theory investigates and detects the personified capital in the form of capitalist. Jessop (2004) expresses that the power exercise of the capital is a covert phenomenon which he does in the spaces available in social system so it is more of hidden practices than open practices. The dialectical duality can easily detect the abstract capitalist behind capital in concrete form as an expression of his power exercise in society.

The critical theory makes every chafing thing visible and takes the critic out of capitalist social construction enabling him to critique it. We can observe the blind spots which are actually the blinding straps of the capitalist for fastening on the eyes of public at large. These straps are not made for covering eyes rather they envelop human mind and stops it working independently. It is like covering one eye of someone to stop him watching on the right direction while it's just the left side or capitalist's perspective one can see through only. Debord (1978) describes it correctly as everyone wearing the same glasses so it's capitalist perspective which is the common viewpoint in capitalist social construction. Jay (1996) writes that critical theory seems claiming underlining economy along with subjectivity is interconnected rather constitutive factor of subjectivity. This false consciousness is the hallmark of superstructure for the welfare of the capital which is concrete subject, a person in form of capitalist, the way the president of the party is representative of entire party so is the capital CEO of all capitalists. The consciousness of social life is programmed and transferred to us in various forms. Donzelot (1979) states this strategic programming by describing that people are given set criteria for becoming an ideal citizen. This idealization is the actual abstraction. It is the same game as played to commodity assigning value and a person becoming ideal means, the personified master is capitalist, the CEO, the actual factor behind capitalist organization.

The critical theory guides one to detect the relevancies, decode the covered assignments, and discover already existent power of property and economy which has decisive factors of social consciousness. The way of ruling social life is not direct and obvious rather it is a kind of organization which is vested as well as mediated by the ways which are external for particular individuals as texts and documents. These are the general forms of programmed knowledge which involve the construction of the capital world through such kind of consciousness and these forms organize our discourse according to the profit criteria of the capital. These forms of consciousness are presented as impersonal and objective while Gramsci (2000) explains this universally objective is capitalistically subjective. These power relations in forms of rationally organized discourses make the proletariat's subtext as abstract and invisible. The capitalist world which is conceptually ordered and includes culture, religion along with the whole of *ISA* and *RSA*. The people's interpersonal behaviors, their social rituals, and power sharing has already been decided and conveyed to them in form of guidelines. The human actions in general show the social coherence which is described by Marx as the general is actually the particular.

Thus normality, generality, and objectivity all emerge at the end as subjectively devised. The reality as a unit is standpoint of living capital which objectifies all forms of social consciousness and all social relations perceive them in context of relations of ruling. When one will try to find out the roots of existence, and ontology we come across the relationship between mixed realities along with the language which is the connectivity of superstructure with its structural base. These two seem to be different state of affairs but are related to the identical reality. Here we come across individual reality of the proletariat from the actual world and secondly, his programmed reality on social level as a unit. The ontology of economically weak is made invisible and abstract by medium of all structural agencies including language and all possible discourses of social organization. Horkheimer, Adorno (2002), and Bonefield (2014) describe that it is particularly capitalist subjectivity of categorically capitalist economy. This is social subjectivity which makes the proletariats as the ones

deprived of authority, makes them and their experiences as silent, and excludes them from ideological work of society. The proletariat's omission and abstraction on ontological ground is fabricated by the capitalist. It is Marxist perspective which discovers the abstracted proletariats with the help of Shakespeare's characters and gives them life again by making them visible and all of their unspoken and muted experiences as spoken and heard.

This research tries to focus and highlight the ambiguities along with contradictions which are the creation for the progression of existent discourses because of capitalist institutional contexts. The method applied with interpretive qualitative study of Shakespeare's texts is to underline and spotlight the interplay of economy and social construction with an effort of theory building of Marxist abstraction. Shakespeare's plays in general with his characters in particular portray the true form of capitalist social construction. Marx and Engels' false consciousness, Gramsci's ideology and cultural hegemony are obvious and apparent. The abstracted and suspended proletariat along with the whole society takes his oppression and abstractions as normal.

## Chapter 4

### Textual Analysis

Marxist theory and literary criticism firmly believes in the fact that all possible aspects of human life or history always remain affected and determined by economy. Marxian available categories of critical analysis keep providing the effective tools for critiquing life and society from its core. The relation of the art and literature with the depiction of life and its trends has been a part of the history. Atikson and Koffey (2004) explain in a way that it is more worthwhile to question ourselves in regard to the formation and purpose of the texts. They further explain that it is life which is mediated through text and explain that these documents contain social facts which constitute reality. The application of theory on some text is an effort to comprehend literature. The role of theory in literature seems about reader's different scholarly perspectives of the text. The same text can be apprehended by different ways. It is concerned with the description and understanding of a specific phenomenon. We find theory offering different approaches to enable and guide a person to do further investigation or research for growth of knowledge. Its primary function is to interpret, describe, and predict behaviour and culture. Dijk (2007) explicates that discourse study includes a systematic and clear analysis of the different structures along with strategies of various levels of the text. We do not observe patterned system in literary theory. When we try to relate theory in literature we observe that literature is an art which stands for aestheticism and it comes from inside while it can never be unaffected by the ideologies of its era. Its primary objective is thought to be aesthetic pleasure and wisdom while it always takes along the socio economic aspects of that age.

It is power in its true and original form which seems occupying the entire human history. In the pre-historic times capitalism has been in its raw and original form where it seems ruling as conqueror and possessing lands, properties, and people. The capitalist in the form of mighty or conqueror keeps the weak or proletariat on just means of subsistence and abstract his active presence from the social life for his profitable purposes. Gradually, with the passage of time these power modes keep shifting according to the need of the hour. His- majesty, the capitalist keeps adding charm of sophistication but the objective remains same as monopoly all over the world. The capital is invisible but it is strong enough to control every institution with the force of capitalism. In the play we observe that it attacks people through economic pressures, takes power through politics, and ultimately makes it a part of culture. The persuasion of power and monopoly remains the only objective of capitalist under any title or form. This control of power in form of possessions remains inseparable which ultimately leads towards institutionalizing the social structure where they abstract the poor with the help of covert ways of institutions of ruling. This is the distinction of Marxist critical approach that it believes in literature mirroring its age as Marcuse (1979) narrates that the real truth of art always lies in its basic power of breaking the monopoly about established reality for defining what is real.

Shakespeare has been among the people who have been discussed by Marx (1999a). His plays selected for this research describe the social trends of his age as Jargenson and Philips (2002) describe that language emerges as a kind of machine which keeps generating and constituting the entire social world. The selected plays portray the ideological trends of Elizabethan times. The manifestation of power in the form of capitalist is represented. The characters highlight the superstructure which thoroughly and completely is under control of economy, exactly the way defined by Marx. The social construction which outwardly seems impartial or neutral is actually organized and planned in a rational way for exercising

control of an individual over all possible conditions and fabricating means where proletariat can be abstracted. Shakespeare's plays actually represent the rational actors who work on all levels of consciousness resulting into proletariat's abstraction as formal and rational structuring of social organization.

Marx's historical materialism can easily be traced with the help of Shakespeare's characters as Satka and Skehill (2011) report that administration of practice along with power is mediated by texts. The power structure of that age is visible through the intellectual activity of the writer. Marx believes in the interrelation of the art with its society. Shakespeare's plays reflect the glimpses of his age. His themes and characters locate the consciousness of the social construction where capitalist makes the extraction of the poor conceptually acceptable not only by the people around rather by the victim himself. This social organization of abstracted and suspended proletariat is prepared by standardization of the different kinds affixed material organizations. We come across the concepts of Marx given for superstructure along with economic base. The capitalist is well aware of the constitutive importance of colonization of society's cognition.

The capitalist construction of society quietly suffocates the existence of the poor within the institutions. Shakespeare's characters are represented as agents and spokespersons of his age. He clarifies the idea given by Marx and Engels that art can never be irrelevant or blind to the ideological terrain existing around. Kinsman (1995) verifies that texts are a crucial mediation of ongoing social structure of ruling. Historical materialism is visible through Shakespeare's characters where ruling relations devise social life along with all possible perspectives, relevancies, and interests of the people. One can easily detect the Marxist theory and speculative construction for the inquiry of social inseparability of objectivity and economy. The capitalist at the back of consciousness raising is organizing, directing, and regulating the social structures more pervasively than common understanding.

Marx correctly expresses the idea that exchanging spirit of art always remains in need of getting decoded by critical theory and approach. They believe that if someone needs to understand the literary creation, or any piece of art or writing the incidents seem to be fortuitous appearance rather they contain ineluctable conceptual specificities of that society. This is the way interrelation of art along with societies are described by Marx. Luke (2000) relates about Marxist theory that this theory focuses on guiding the ways to teach and learn texts. Janks et al. (2013), McLaughlin and DeVogd (2004), and Vasquez et al. (2013) further express the same idea in a way that a lot of educators with critical literacy try to develop curricula in order to make students critique as well as rewrite the dominant discourses, practices, and texts. Shakespeare's plays and characters clearly represent the existent capitalist mechanism which incorporates and assimilates the entire social system with the help of superstructure. This superstructure actually emerges as a concept which grips power, establishment, administration, and ordinance as better pervasively constructed than can be demonstrated in conventional connection presumed by discourses of authority and power.

Shakespeare's characters manifest specific organization of capitalist system as the plays display and identify all complex organizations under superstructure and underscore through discourses in the plays' texts which seem interpenetrating the innumerable settings of power. Turner (1995) delineates that the way of taking up any text is actually an observation of the people drawn who seem active along with their relations and sort out what may be considered, remarked, and done coping with the pragmatic assignments in that setting. These are the perspectives of capitalist organization which organize the general perspective and locate proletariats outside the social set up by abstracting them. It is the art of ideology along with hegemony that capitalist's rules and laws are incorporated as a domineering factor to sway over the Shakespearean's characters and putting them on the road to Marxist abstraction along with the acceptance of the whole society and the victims themselves. Hall (1985) verifies that hegemony is all about domination together with subordination within the field of all possible relations which are structured by power.

Shakespeare portrays the mode of capitalist ruling where domination has involved continues transcription of living and specific actualities of the proletariat into abstracted, suspended, and generalized forms. Fairclough (1995), Wodak and Ludwing (1999) narrate that by reading texts and their interpretation is not about discovering accurate comprehension rather it is about detecting reasonable perception of one which makes sense. Shakespeare narrates that capitalist mode of power has particular characteristic of management or organization of consciousness for displaying its rules and laws as impersonal, neutral, and objectified while they are regulated and managed by organizational reasons along with exigencies. Shakespeare's art thoroughly goes along with the criteria of art as depiction of sociological and ideological trends of the age. Greenbalt (2005), Bevington (2002), and Wells (1997) relate that *Hamlet* and *King Lear* are one of his finest plays. Shakespeare has been one of the exceptional writers with observant mind and tender heart to observe the abstraction and suspension of the proletariats and bring them back to their concrete existence with the help of his immortal characters.



## HAMLET

Shakespeare's literature and his style have been remarkable as Greenbalt (2005), Bevington (2002), and Wells (1997) write that he has been considered as one of the greatest English writer and distinguished dramatist all over the world. His writings particularly plays are combination of his intellectual insight into his age along with the human psychology and emotions. His works emerge as masterpieces of all ages because of his aptness of portraying different levels and layers of human psychology. He proves his uniqueness by clearly describing historical materialism, ideological conceptions, and abstractions of poor in his plays. Borgen (2010) writes that texts are language extracts which have been produced by a particular viewpoints and transfer specified values along with the world views and language as an active agent. He has a keen mind and critical perception of detecting capitalist obscurantism of social life where the capitalist seems securing radical colonization of the society and drawing maximum advantage by means of social trends which have actually been brewed by his capitalist community in the laboratory of superstructure. Shakespeare's plays are clearly and obviously manifesting Marxist critical theory and mirroring his age not only by means of his themes but also by his characters. He throws light on the social construction of his age and displays his intellectual power in form of his literary creations. Hodder (2003) relates that any text along with its context remain in a constant state of stress, each remaining effort to define or redefine other by means of saying or carrying out variously through time. *Hamlet* (1994) comes up as an excellent exemplary work in this context which shows similarity with the framework of the research where the proletariat is depicted as mere an abstract belly and activity. Shakespeare's this play is the actual representation of capitalist social organization where capitalist makes economically dependent steps down from the pedestal of humanity and abstracts her from the social phenomenon. Shakespeare aptly demystifies domination of the ruling people whose actual power is on the base of economy with the help of which they entangle the entire social life.

Shakespeare in his play *Hamlet* uncovers the capitalist's opaque mechanism of social fabrication where he is the only beneficiary. The king Claudius is portrayed as capitalist in true sense as he keeps manipulating, oppressing, abstracting, and ultimately deleting proletariats by killing everyone for the lust of his power and monopoly over the entire social life. Shakespeare presents and portrays his age through his plays and verifies the fact that neither writer nor his work remain deaf to the ideological and social trends of the age. This play correlates with the Marx's historical materialism that from dawn of man's history people and their lives are conditioned and assessed by their economic worth. The play displays the division of human beings into classes one as the powerful possessing natural resources, occupying them, and by means of the profit gained by them keep exploiting the weak, needy, and dependents which is dialectical reality of master and slave. Maurice (1940) defines that social domination is served as class domination which is actually rooted in the land, private property, and capital. The play represents that human life and even the whole of history are not the way as they have to be in a real and true form rather it is made and sketched by the people possessing power and economy. Social life brings forward the living standards and rules and laws from the previous generations. The character of Ophelia represents proletariat's situation being economically dependent on her father as she used to say her father that she will always 'obey'. It has been practice of human history that they keep copying their ancestors in almost every aspect of life.

Shakespeare describes both dialectical along with historical materialism through his characters as Claudius and Ophelia. Both characters portray invisible content of historical specificity as well as master slave attitude. Shakespeare illustrates in detail the entire fabrication of the social structure. These two characters carry along the conceptual incongruity of economic constitution. Postone (1993) explicates that it is the class conflict which is driving element of capitalist historical development. Marxist speculative construction can detect the enterprises which organize the perspectives and locate proletariats outside the social system by making them abstract. The capitalist weaves the social fabric in such camouflaged way that detention, suspension, and even deletion of the proletariat appear to be a normal practice. Shakespeare acknowledges the power mechanics and techniques of the capitalist which are deeply rooted in social system and tries to portray this power politics and practice on micro level with the help of his characters.

Shakespeare presents Marx's (2000b) viewpoint described that every proletariat is not human anymore rather he becomes non-existent or abstract for the capitalist. The capitalist has all possible social authority to turn this concrete living human being into abstract form. The proletariat in capitalist society is trained from the day of his birth to get ready to be abstracted and sacrificed by capitalist for getting his means of survival. Shakespeare brings to light the false consciousness devised by capitalist with an entire battalions of ideology, hegemony, and superstructure. Shakespeare unravels Marx's concepts of utility along with the exchange value and sign exchange value. The devious king Claudius conspires the whole of the world to get the sign exchange value of being king. Marxist analysis enables one to look into the conceptual modes of social construction where one finds the secret in the process that capitalist pursues his personalized interests and makes it

viable and applicable for all in form of general gains and interests. The considerable point is that while in doing so he does not only promote the totality of his own private general interests rather consequently he is blocking the interests of the rest of all the people.

Shakespeare verifies Marx's thought with the help of his story and characters that there is no other relation among human beings except value relation. Economic base determines superstructure, though we exceed with the fundamentality of the base while on the other hand we also regard that there must have been interconnection of social material consequences with the superstructure which show the influential hold of the base or economy. Shakespeare represents the same state of affairs when Claudius is portrayed as one to mould every situation into his favor. The writer depicts the characters living under the private property as Adorno and Horkheimer (1972) narrate that the living people are nothing more than exchange value they have in capitalist society. Shakespeare describes his characters as the followers of ideological works of the consciousness while this ideological framework under capitalist system keeps hold over the system only as explained by Larrain (1991) distorting the reality. The play verifies Marx's opinion that in every era one finds the ruling ideas are from ruling people. These very ideas are no more than an expression of material associations. Shakespeare verifies that dominating ideas invariably depict the common interests of the society which are presumed to be universal.

Marxist theory critiques sociology so does the literary creations. Shakespeare depicts Elizabethan society along with its ruling ideas under its ideological terrain as Thompson (1990) and Fairclough (2003) explicate that it is power which is the main focus of Marxist criticism of ideology because it serves for producing as well as reproducing asymmetrical power connections and inequality. Shakespeare portrays this inequality when the capitalists like Hamlet, Polonius, Gertrude, and Claudius abstract the dependent Ophelia. All these influential people use her as per their needs and make her human existence as suspended and deleted. This play verifies Comber and Simpson, (2001), Morrell, (2009), and Luke (2000) that it is the critical literacy which aims to pin point the attention towards entire ideologies of not only texts but also of textual practices by observing matters of power, behaviors, their representations, and providing occasions for impartially oriented social as well as political actions.

This really becomes important to acknowledge in the context of this play and the character of Ophelia that eternal deprivation of authority and the social norms under which the proletariat are trained to be submissive, abstracted, and suspended is an accomplishment of the capitalist. The proletariat finds difficulty and improbability in asserting authority. They appear as unprivileged who do not have even the basic rights of existence. They are taken for granted in the human world of the capitalist and even their thinking seems to be confined, controlled, and authorized by some imperceptible external agency of sovereignty as her father has been calling her '*foolish*', interfering her personal life and dictating her about his love letters, meetings, and responses to Hamlet. In capitalist social system proletariats remain unable to relate themselves with other human beings in form of rich people and find themselves and their existence as defective. They are not authorized or allowed to speak for their concerns and living experiences which prove to be violence and oppression. The subterfuge of capitalist has been explained with his administration with the help of labour division, value assigning presuppositions, and exercise of might is right in every available history of mankind. Eldred and Hanlon (1981) verify that all theoreticians who have been careful stigmatize the interpretations of value as they observe the definition given of abstract labour as well as the expenditure of the physical power leads to coarse comprehension of value which shows loss of social characteristic of activity of labour. These conditions call the attention towards relevancies of the constitution of institutional and organized power structures of capitalism.

The power of the capitalist is rooted in his tactics of designing the ways to generalize his ideas and practices of power exercise on proletariats. This generalization is detected sometimes as Shakespeare does in Ophelia's form as there has not been any way left for her for reaffirming her existence as she finds herself powerless and unable to change anything under capitalistically institutionalized structure. This negation of the economically dependent suspends her identity as an individual as Ophelia finds her abstraction as denied self when Hamlet out of his pretended madness strictly advises her to go to '*church*' for becoming a nun. She has already been exhausted by the irrelevant and unnecessary control of his father Polonius but remains unable to express as Warren (2010) expounds that ideology is a kind of expression of fixed beliefs along with values and commitments that allows one to orientate himself in the world which he finds chaotic otherwise. Shakespeare portrays the ideological set of creeds of capitalist society where proletariats are trained to be tools in the hands of capitalists. He further relates that these ideological aspects of reasoning inclined to merit social cohesion along with compliance at the expense of detecting truth while consequently people remain not so much aware of those actualities, at the same time in turn it decreases the individual freedom for thinking and acting. Therefore, ideology sustains the capitalist system by justifying and legitimizing its consequences.

Marx observes and asserts on interlink of language along with ideology which is interwoven firmly with the realities of social and economic procedures of social production. Shakespeare describes the same idea by portraying the character of Ophelia. She has been brought up under the greater whole and totality of capitalist accomplishment where economically dependent, the proletariat is abstracted in the social connectedness. This abstraction caused by over generalization is the malicious forgery of the capitalist in form of ideology by means of which he smuggles his inviolable norms and laws as natural as the foundation of the society. The entire phenomenon is a conscious resolution of entire proceedings. The ideology for the abstraction of the poor is transferred to cultural hegemony along with the help of superstructure for the generation of voluntary victimization and willingly accepted abstraction, suspension, and deletion from the social scenario. Ophelia's suicide does not make any sound effect on the Claudius which substantiate her abstraction and social position under capitalist social construction.

## King Lear

Shakespeare proves his expertise being a writer as his plays appear as some fine sketches drawn with multiple colors and shades of human emotions along with different hues of ideology, hegemony along with superstructure of the Marxist canvas. Craig (2003) illustrates that Shakespeare's plays have been translated in the maximum possible languages and these plays are performed more than other plays. Shakespeare brings forth Marxist perspective of abstraction of the proletariat and highlights by means of his literary masterpieces the way capitalist applies incongruous ways to conceal his true intentions and makes the understanding as inaccessible. Shakespeare (1994) is considered to be a social realist who unravels the camouflaged socioeconomic constitution by means of turning living human beings as proletariats into value or exchange value calculability through his play and characters in form of intellectual activity. Marcuse (1979) Portrays that genuineness of art rests in its power of breaking the monopoly of accepted reality for defining that what is real. This play unearths the power politics of the capitalist construction where the entire fabric of society seems as accidental or sequential appearance of ideologically hatched hegemony transformed into the most complicated superstructure. The play underlines the abstraction of economically dependent Cordelia whose active presence is suspended and made abstracted just for being true and avoiding fake flattery.

Shakespeare (1994) portrays that capitalist administration and management play havoc with the emotions and concrete existence of the proletariats. Shakespeare's plot of the play proposes an investigation with an intention to disclose the organization of the social activities which articulate all relations in the society on broader economic process. Hodder (2003) expounds that text can always be seen as a structure of material culture. He describes that the character of Cordelia needs to be disclosed with the help of Marxist critique of situations which seem organized as well as determined by capitalist processes which extend quite outside the horizon of everyday world and remain undiscoverable inside the boundary. Shakespeare shows his critical perception for highlighting those undiscoverable for ordinary people and unveils the indirect and concealed exercise of power of capitalist which is depicted as normalized or natural. He describes that commensurately it is the base of economy which rationally and shrewdly legitimizes and makes natural the superstructure. The capitalist social construction along with its relations can only be understood under Marxist analysis which explores the dynamics of all existing relations which remain continuously under the process of transformation by superstructure.

Language is always taken as practice and genuine consciousness which keeps existing. Marx verifies that consciousness has been a social product from the dawn of history. The pieces of art and literature also come under the language. Herzog (2018) narrates that language along with the practices of acceptance in social background is an appropriate entity for linguistic inquiry. This inquiry leads towards the investigation of the ideology of that era. Marxist analysis believes in the provision of the framework which investigates and decodes the social context by medium of language. Shakespeare's play verifies as Sperber and Wilson (1986) explicate that interpretation along with framework of relevance theory precedes beyond just decoding of apparent literal meanings. Therefore, it is not only the visible literal sense of the utterances of the words matter rather conceptual representations also matters. Shakespeare applies this relevance theoretic frame on Lear's character. He uncovers historic specificity of the capitalist socialization which leads towards the abstraction of the proletariat as Lear declares Cordelia '*banish'd*' within a moment with mentioning the reason of getting his '*pride*' hurt. The play describes that powerful capitalist creates the environment in society for the acceptance of his laws and rules.

This play exhibits Shakespeare's portrayal of projection of proletariat's ontology which seems grounded in actual subject's activities which remain beyond being observable under the capitalist institutionalized structure. Shakespeare throws light on capitalist epistemological view of the proletariat as Cordelia's ontology. She is portrayed as a Princess of value assigned to her by the capitalist father. Shakespeare reflects the ideology of his age by means of his theme and

language in form of dialogues. The reader becomes in a position to utilize relevance theory as Maillat and Oswald (2009) delineate that it misinterpretation where the content manipulation lies. This manipulation of the context relies on the additional information which modifies the previous one in a way that contextual effects of sum total lead inference towards particular conclusion. Johnson Laird and Savary (1999) further take away this point as that people normally construct clear what is true. Shakespeare seems building mental models of those capitalist situations present at his time. He gives the consciousness that looks at society from capitalist perspective. Lear is laced with all possible measures of abstracting Cordelia who is economically dependent on him. The dialectical relationship of master slave is presented by the writer.

Shakespeare portrays the dialectical dualism in form of Lear and Cordelia. He verifies the Marxist perspective of rational forms of various connectedness of social formations which lead towards the generalization created by the shrewd capitalist in form of capital along with its legal definitions for its organizations. The Marxist explanation of this general is that it is the particular as there has never been any reasons and logics for the manufacture of such laws with the manipulation of capitalist generality. Marx nails down the abstraction of capital's slave as Cordelia by mentioning that specificity of capitalist social relations is that it possesses the exceptional character which translates the concrete and particular into abstract as well as generalized forms. The capitalist king uses the word '*power*' he has for abstracting her. These ruling relations pervasively organize the everyday life in the world of capitalistic organization of the societies.

Shakespeare describes in the theme of his play the economic relations complementing and transforming the concrete proletariat into abstract as Cordelia's particularly is transformed into generality by suspending her royal status and right to the property just for avoiding any fake flattery. Lear is represented by Shakespeare as institutional order rather an entire system in himself and explicates that they these are ruling institutional relations which actually determine the everyday life of the proletariats. This very capitalist who appears to be the complete ruling apparatus in himself systematizes the social consciousness along with universal objectivity. The capitalist's development of the consciousness of objectivity contains in itself the capacity of excluding the active presence along with concrete experiences into absence and abstraction. Said (1978) verifies this act of false consciousness by his representation of the oriental with reference to the Heideggerian's notion of simultaneous nature of presence and absence. One finds the condition of the proletariat in capitalist construction same as of the Oriental's as other whose presence is actually made possible by his absence as normal human being. It is traditional capitalist method of social fabrication that it objectifies the social procedures while this objectification eliminates from its entire canvas the representations of the presence of proletariats as subjects.

Shakespeare critiques his society and with Marxist tradition it's clear and apparent to discover the actualities of sociology of his time through textual discourse. Kinsman (1995) corroborates that mediation of textual material is a crucial feature of the present social formation of ruling. The characters of the play particularly Lear and Cordelia propose an inquiry for disclosing the activities which organize the social phenomenon along with its relations in the economic context. Marxist analysis of the play discloses the situations of the proletariat Cordelia's determined by capitalist social synthesis. The Marxist tradition offers the means of exploration of dynamics of capitalist relations. These capitalists always devise conscious purposes for the entire proceedings of their determinant aims of presentation of subjective and objective, and make them appear as spontaneous and natural. They keep continuously working on the transformation of the basis along with the context of proletariat's existence as active agent. This is only Marxist theory which takes the proletariat's existence worthy of projecting ontology of the abstracted and suspended proletariat as observable in his immediate activities. The capitalist like Lear suspends and abstracts the ontological consistency of proletariat like Cordelia and leads ultimately her to death.

Shakespeare has a philosophic mind. He has the ability of understanding the hidden and underneath realities. He portrays that dominant ruling relations control the social phenomenon by involvement in generalized forms of knowledge which construct the world on various platforms. The play explains that when we try to explain civil society the explanation refers to a complete set of procedures of super structural institutions which are actually an intermediary betwixt economy plus state. The capitalists create forms of consciousness which are created as belongings of discourses or organizations rather than of some individual subject. Marxist theory takes literature of any age as an exhibition of ideologies and superstructure of that time. This research aims at the systematic and critical investigation of new facts and their correct information. It is the revision of accepted laws or theories and their practical application. Literary research is not confined to either the literary text or the writer; it has to study both like interpretive research. It is a fact that knowing the truth is to reach the origin or heart of that thing which needs a thorough anatomy.

## The Winter's Tale

Shakespeare has been a writer with exceptional qualities of critical mind and sensitive heart. He proves his observational skills by throwing light on the ideological social economic terrains of his age through his writings of this play where economy exercises its dominance in form of Leontes who abstracts the concrete proletariat Hermione. Adorno (2006) describes that kinds of art manifest the history of mankind more realistically than other documents. He seems critiquing the institutional structures by depicting historical materialism in forms of his artistic creation. This play (1994) makes his readers acknowledge that these are the material forces which keep controlling the human consciousness. The life and all of its relevancies in forms of institutions are structured by the capitalist. Shakespeare highlights the interrelation of the base and superstructure through Leontes and Hermione. He portrays the social realities in textual discourses where the capitalist is set all free to maneuver social norms and exercising and maintaining his power with conspiratorially devised ideology and dispersed through hegemony for his hold on social phenomenon. Shakespeare's play very well goes along with the framework as Hermione is not only abstracted and suspended rather she simply is deleted from the royal scene just because of the whim of the capitalist and loses her sign exchange value as queen.

Greenbalt and Abrams (2012) illustrate that Jonson has written Shakespeare as not belonging to any one age rather a writer of all ages. Shakespeare substantiates his artistic skills by relating abstraction of the proletariat Hermione. Marx relates in the selected framework that the whole person along with his life span is abstracted. Leontes comes up as true representative of his community. Shakespeare spotlights the pre-programming of the capitalists in form of superstructure where they fix the entire circle of social life which makes everyone keeps rotating around the capitalist gain and profit. This vicious circle of capitalist society is mentioned by Marx as brewing conspiracies behind the locked doors. These locked doors are further explained by the Gramsci, the Marxist theorist. He explains that it has never been easy to find keys for assimilation of sociological discourses and conceptual categories of capitalist construction. Shakespeare underlines the validity of value which has been existent and organizing the social modes of conceptualization and resulting into the abstraction of the proletariat. The construction of all institutions of society is done rationally while economically dependent is excluded from ruling or authoritative modes and is constituted in social fabrication as residually in distinct way of being as Hermione is treated by capitalist Leontes, abruptly losing even the rights to live despite being present queen and previous princess.

Marxist theory has been correlated by Shakespeare as Hermione appears to fall a victim of consciousness' reduction to an epiphenomena of concrete being. Shakespeare's play with the Marxist perspective of abstraction shows the suspension and deletion of the proletariat. Here Shakespeare constructs the material for his reader's Marxist speculation. One needs to find out that where has gone the human element of Hermione and why is it so that social norms become separate independent against and over her? Marx develops the inquiry with the help of focusing exclusively on social impersonal norms and relations which legitimize the abstraction and suspension of the subject. Shakespeare demonstrates the constitution of objective and subjective by economy and the capacity and potential of the capitalist organization for translating these specific concrete into generalized or abstracted form. Adorno (1973) describes that in capitalist society the notion of subjectivity is just a kind of misunderstanding, it is this very perception of economy along with its subjectivity as if both of them are not only unrelated but also naturally given. These are the ruling apparatuses which keep complementing their particular economic relations and legalize their practice of transformation of concrete proletariat into abstraction. The whole life and social phenomenon are determined in such way that invisibility or abstraction is also made as generalized and normally acceptable.

Shakespeare's originality towards his art is visible as he portrays his age critically and honestly. The whole web of ideological factors is depicted with the help of his characters. He explains the story that how capitalist devises the colonization of cognition. Shakespeare's portrayal of Hermione is his exceptional depiction of the superstructure of his age. Leontes as a true capitalist has complete control over his social structure and governs the rest of the people who come under him. Shakespeare relates that dialectical dualism of master slave through his characters. Leontes is presented as true capitalist when he denies the orders of Oracle about his wife being '*chaste*'. He exhibits the success of cultural hegemony in form of Hermione. She is snatched away her sign exchange value by Leontes and is ordered to be murdered on just a groundless doubt. Shakespeare shows Hermione's behaviour as trained and brought up under capitalistically fabricated hegemony as she immediately gets ready to become abstracted and deleted. Gramsci explains this concept of hegemony as the predominance of ruling people. He relates that dominant class with economic power maintain their monopoly with the help of cultural institutions for manufacturing the consent of the proletariats. The ruling people opt for the development of cultural hegemony rather than going for the option of coercion or force. They use ideology for the manipulation of the

subaltern classes. The whole procedure of entangling the social life for the organization of institutional structures is planned in regard to the profit of the capitalist or ruling class in covert ways.

Shakespeare represents the conceptual practices of his age through his plays. His characters display the superstructure which has two components of base and superstructure. The base is representation of economy while second contains the entire social mechanism as religion, law, politics, army, media, education, and ideology. The entire network of the superstructure keeps reaffirming rules and laws made by the capitalist base. This economic base which is actually the capitalist keeps controlling the intellectual as well as cultural aspects of the society. Consequently the main prevalent ideas always remain capitalist's ideas as Thompson (1990) verifies that the class which holds the control on material side of the society is the one which keeps at the same time its hold on mental productions with the help of context manipulation. Hermione in this play portrays the success of hegemony as she emerges being the product of it. She represents the state of material dependence of proletariat under autonomous capitalist relations. Marx analyzes the development of such kind of social construction in capital, then in Grundrisse where he demystifies the relations of people like Leontes and Hermione as actually market relations of commodities. He explains in detail about the determination of lives of people appear beyond as well as outside their control who remain helpless in understanding their situations.

Shakespeare's play represents Marxist framework with the context of the conditions of his character of proletariat Hermione. The writer reflects the trends of his age in forms of dialogues and conversations of his characters. Jessop (2004) verifies that these words bring about variations, have their particular outcomes, and make a contribution distinctive reservation along with mechanization of social phenomenon. The social determinations which seem beyond her control are devised somewhere else. She is unable to locate and control her abstraction and depletion by some autonomous and self-governing procedure which remains normal under social norms while this is disorganization on the part of the proletariat. This political maneuvering specificity of capitalist organization extensively and along with increasingly keeps penetrating through material base. Marxist critique Rafique (2022) relates this political play of economy as commodification. Shakespeare aptly displays Hermione from sitting queen to nobody or convicted for no reason as her disorganizing and incoherent experience being an innocent royal person while the acceptance of her experience as normal and acceptable for the society of that age reflects ideological organization of the procedures of the capitalist social relations where the capitalist has all rights to generate the abstraction of the living human beings. He suspends her sign exchange value of being queen as a king and makes her deleted. Adorno (1993) expounds that global sovereignty of human beings by exchange value is a domination which is a prior from keeping the subjects away for being subjects and degrading this subjectivity to just an object and forms falsehood of gender principle which claims establishing subjects predominance.

Shakespeare uncovers the surfacialization of the superstructure. Leontes being powerful in economic terms reserves the rights to abstract and exploit his wife. Shakespeare shows his perception of his social life underneath the surface of the story. Marxist analysis enables the reader to locate the nexus of the organization of this complex superstructure. The entire organization of the capitalist society emerges along with the ownership of the private property. The political economy does not give any satisfactory explanation about its start of private property. It keeps relating abstract formulas along with general expressions of passing through and gradually taking shapes of laws. There is not given any comprehension of these laws. These laws do not give any sound logic of cropping up by private property similarly, even the political economy does not throw any light about its myths about its division criteria among wage, labour or the capital. The relations either are wage and profit or of socially acceptance of labor time are all taken for granted. All these conditions are shown as apparent accidental situations but the expression of indispensable course of the development but still remains unable to explain anything logically. The conspiracies of capitalist construction become obvious by the ways when it hides its actual intentions behind unexplained generalities while gradually turning them all to the laws for proletariats and bind them to obey those laws with the help of institutionalization of legal structure.

Marxist analysis of Shakespeare's plays helps investigating and decoding the rationally organized conspiracies of the superstructure. The reason behind this interpretive link of Shakespeare's plays and this research is Derrida's utterance (1998) that there is not a single thing which can be outside the text. The institutional forms constitute the whole of sociological organizations. Human knowledge and thinking which are organized through intellectual processes are also capitalistically organized accomplishment. The capitalist keeps cultivating new and more tolerant strategies to boost his ideology and interests which gradually keep replacing the previous comparatively less profitable goals. Knowledge domain is known to be the most powerful aspect of ruling by means of civil society or ultimately creating manufacture of consent. The capitalist keeps deactivating or subverting the norms which can be harmful for him and keeps framing and governing the social existence. The capitalist's actual power keeps relying on the amalgam of previous and latest inventive cognitive

mechanisms which preserve the logics of abstracting the proletariat like Hermione. She shows her helplessness while saying that she 'wish' her 'emperor' father be there to rescue or save her as it's only an economically powerful person who can be someone to take decisions. The specificities of all these assignments are complex and though they seem to be coincidental but actually they are structurally and rationally integrated. This cognitive colonization results into proletariats' willing acceptance of abstraction.

Shakespeare portrays the indoctrination of proletariats with the help of superstructure as a product of capitalist. The capitalist like Leontes abstracts the concrete presence of proletariat Hermione while the whole state of affairs goes undetected by the society. It is the capitalist social consciousness which totally annuls the proletariat from ruling platforms and makes her accept this essential annihilation of her personal consciousness. The socially conceived totalitarian subordination or annihilation of herself is operated with the help of conceptual mechanism. These are capitalist social agencies along with institutions which constitute them. Marcuse (1974) relates that sickness of any single person is eventually brought about as well as sustained by his civilization's sickness. These are Marxist specific categories of analysis which make these annihilated and abstracted proletariats observable in social or textual discourses. Shakespeare approaches and detects with the help of his characters the operation of mystery along with control of capitalist. He uncovers the constitution of connections in between economy as well as subjectivity which is conspiratorially presented as universal objectivity. Shakespeare's play and characters verify Marx's point that capitalist economy remains developing throughout history nonetheless, emerges as historical and ultimately presumes an independent kind of second nature. Shakespeare's play and characters formulate abstracted proletariat Hermione as present and her absent experiences as spoken and visible.

## Chapter 5

### Conclusion

This research has made an effort for the analysis of theoretical inception of Marxist abstraction in Shakespeare's selected plays. The central design of the present research is the application of Marxian analytical categories for highlighting and underscoring the abstraction of the proletariats by capitalist social construction. Whitehead (1967) delineates that there is no specific manner of existence rather every unit is needed to be comprehended with reference to its interconnection with rest of the world. This is the power of Marxist theory that it has the capacity of explicating the dynamics of capitalist social construction along with all of its battalions which are unstoppably at work for transforming particular as general and abstracting the proletariat in a greater totality. Marcuse (2013) defines that art can only utter its language on condition that its images are living that rejects and repudiates the established structure. Marxist theory explores all relational forms and determinate factors which observe an abstract economically dependent's presence along with his activity with the help of *Hamlet's* Ophelia, *King Lear's* Cordelia, and *The winter's tale's* Hermoine. Capitalism is a kind of metaphor which actually is the power which keeps moving as historic development. Marxist theory addresses class not as a kind of theoretical entity for investigating and contemplating as an intellectual project rather it considers the capitalism as fundamental organization which institutionalizes the whole phenomenon of social horizon for decoding and demystifying capitalist's obscurantism. Marxist theory with the help of Shakespeare's plays and characters enables one for applicability of speculative construction for demonstrating the blind spot of the constitution of universal conceptualization of objectivity along with the subjectivity. The paramount importance of historical materialism is a guiding thread for nailing down the radical colonization of human cognition. Shakespeare's plays and characters axiomatically reflect the conceptual transformation in form of consciousness raising of the entire human race as false consciousness which shows the articulation of capitalism as fortuitous appearance which is actually structurally amalgamated kind of articulation of capitalist. These power mechanics have been kept opaque while the beneficiary has always been the capitalist. The whole process of weaving the fabric of social life is done by applying the devious ways to conceal the connectedness of economic power for constituting the ideology and cultural hegemony. Shakespeare's characters in capitalist social construction emerge as constrained because of ideological domination. These structural tendencies have entangled the whole society as a power block and manufacture the consent with cultural hegemony where suspension, deletion, and abstraction of the proletariats have made self-regulating which is not only normal and natural for society but also for the victims themselves. The capitalist keeps carrying out his experiments in his laboratory of superstructure where he produces his personal and conspiratorial reality which is actually representation of dissimulation of reality. The ideological and hegemonic transformation of the universal objectivity is an effort of envisage

of the entire domain of human cognition while Marxist analytical category takes it nothing more than any misadventure of neutrality, impersonal or objectivity.

Barsamian and Chomsky (2001) depict that no one is proceeding for putting truth in one's mind rather this is something which one has to detect and perceive personally for oneself. Shakespeare's plays and characters represent Marxian analytical framework of exhibiting the ideological terrains of his era where capitalist's conspirational abstraction of the proletariat cannot go undetected. The characters uncover the surfacialization of capitalist's institutional construction where economically dependent's concrete presence is suspended, muted, and abstracted. Shakespeare with the help of Marxist analysis deactivates the capitalist's magic of ubiquity which has been dispersed in multiple settings of his various characters. He portrays the capitalist ruling apparatuses as supreme knower's whose misadventure of objectivity is detected by Marxist methods which reaffirm the existence of concrete proletariat by finding out his denied presence being a subject and makes his absent experiences as spoken and visible.

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