ALIENATION AND CLASS STRUGGLE AS THE RESULT OF CAPITALIST SYSTEM IN VICTOR HUGO'S LES MISERABLES: A MARXIST STUDY

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements For the Degree of Sarjana Sastra In English Letters

By

Manganju Glory Laurencius
Student Number: 144214128

DEPARTMENT OF ENGLISH LETTERS
FACULTY OF LETTERS
SANATA DHARMA UNIVERSITY
YOGYAKARTA
2018
ALIENATION AND CLASS STRUGGLE
AS THE RESULT OF CAPITALIST SYSTEM
IN VICTOR HUGO’S LES MISERABLES:
A MARXIST STUDY

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements
For the Degree of Sarjana Sastra
In English Letters

By
Manganju Glory Laurencius
Student Number: 144214128

DEPARTMENT OF ENGLISH LETTERS
FACULTY OF LETTERS
SANATA DHARMA UNIVERSITY
YOGYAKARTA
2018
A Sarjana Sastra Undergraduate Thesis

ALIENATION AND CLASS STRUGGLE AS THE RESULT OF CAPITALIST SYSTEM IN VICTOR HUGO’S LES MISERABLES: A MARXIST STUDY

By Manganju Glory Laurencius

Approved by

Dr. Tatang Iskarna
Advisor

Sri Mulyani, Ph.D
Co-Advisor

May 13, 2018
May 15, 2018
A Sarjana Sastra Undergraduate Thesis

ALIENATION AND CLASS STRUGGLE
AS THE RESULT IN CAPITALIST SYSTEM
IN VICTOR HUGO’S LES MISERABLES:
A MARXIST STUDY

By
Manganju Glory Laurencius
Student Number: 144214128

Defended before the Board of Examiners
On May, 17, 2018
And Declared Acceptable

BOARD OF EXAMINERS

NAME
Chairperson: Dr. Tatang Iskarna
Secretary : Sri Mulyani, Ph.D
Member 1 : Th, Enny Anggraini, Ph.D
Member 2 : Dr. Tatang Iskarna
Member 3 : Sri Mulyani, Ph.D

SIGNATURE

Yogyakarta, 31 July 2018
Faculty of Letters
Sanata Dharma University
Dean

iv
LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI KARYA ILMIAH
UNTUK KEPERLUAN AKADEMIS

Yang bertanda tangan di bawah ini, saya mahasiswa Universitas Sanata Dharma
Nama : Manganju Glory Laurencius
Nomor Mahasiswa : 144214128

Demi membangun ilmu pengetahuan, saya memberikan kepada Perpustakaan Universitas Sanata Dharma karya ilmiah saya yang berjudul

ALIENATION AND CLASS STRUGGLE AS THE RESULT OF CAPITALIST SYSTEM IN VICTOR HUGO’S LES MISERABLES: A MARXIST STUDY

beserta perangkat yang diperlukan (bila ada). Dengan demikian saya memberikan kepada Perpustakaan Universitas Sanata Dharma hak untuk menyimpan, mengalihkan dalam bentuk media lain, mengelolalanya dalam bentuk perangkat data, mendistribusikan secara terbatas, dan mempublikasikannya di internet atau media lain untuk kepentingan akademis tanpa perlu meminta izin kepada saya maupun memberikan royalti kepada saya selama tetap mencantumkan nama saya sebagai penulis.

Demikian pernyataan ini saya buat dengan sebenarnya.

Dibuat di Yogyakarta
Pada tanggal 13 Mei, 2018

Yang menyatakan,

[Signature]
Manganju Glory Laurencius
STATEMENT OF ORIGINALITY

I certify that this undergraduate thesis contains no material which has been previously submitted for award of any other degree at any university, and that, to the best of my knowledge, this undergraduate thesis contains no material previously written by any other person except where due reference is made in the text of the undergraduate thesis.

Yogyakarta, May 13, 2018

[Signature]

Manganju Glory Laurencius
The human mind – an important thing to say at this minute – has a greater need of the idea even that of the real. It is by the real that we exist; it is by the ideal that we live. Now, do you wish to realize the difference? ANIMAL exist, HUMAN lives.

Life is conscience. The goal of Man is not the goal of Animal.

-Victor Hugo

What is animal becomes human and what is human becomes animal? Certainly eating, drinking, procreating, etc.: are also genuinely human functions. But, in the abstraction which separates them from the sphere of all other human activity and turns them into sole and ultimate ends, they are animal.

The animal is immediately identical with its life activity. Man makes his life-activity itself the object of his will and of his consciousness.

-Karl Marx
To my beloved mother and brother.

Though I walk through the Valley of the shadow of death, I will fear no evil: for thou art with me; -PSalm: 23:4
ACKNOWLEDGMENTS

I want to express my deepest gratitude to God because without Him, I shall not finish this thesis. I can do so many things that I’ve never done before. One of them is to finish this thesis.

My gratitude goes to Dr. Tatang Iskarna for his passionate guidance during the process and for always reminding me of finishing the thesis. He is such a passionate advisor for me. Moreover, for Sri Mulyani, Ph.D for her guidance as Co-Advisor, I also thank her.

I also thank for beloved family who also remind me and support me in up and down situation. They are the one who told me to graduate on time. To Mama Rumintang, Bapa Amir, Abang Ricky, and Jimmy. I want to thank you so much for the love, finance, and everything that you have given to me.

I would like to thank to my beloved Brigitta Ra Sekar for the love and care at any time through the good and bad times. To all PENYAMUN, Agung, Anju, Heri, Verany, Ferdi, Jo, Djwo and Tanto who colour my life in university, I thank them all. I thank Dessen for always support me, you are awesome. To Novena who always supports and accompanies me to think about theories in good and bad state, I thank her. To all my friends who give me such an extraordinary life in relationship, you are all awesome. Moreover, for lads in batch 2014, I give you thank for everything, for the support, and for the experience.

Manganju Glory Laurencius
TABLE OF CONTENTS

TITLE PAGE ................................................................................................................... ii
APPROVAL PAGE ......................................................................................................... iii
ACCEPTANCE PAGE .................................................................................................... iv
LEMBAR PERNYATAAN PUBLIKASI KARYA ILMIAH .............................................. v
STATEMENT OF ORIGINALITY ........................................................................... vi
MOTTO PAGE .............................................................................................................. vii
ACKNOWLEDGEMENTS ........................................................................................... ix
TABLE OF CONTENTS .............................................................................................. x
ABSTRACT .................................................................................................................. xi
ABSTRAK ................................................................................................................... xi

CHAPTER I .................................................................................................................... 1
A. Background of the Study ....................................................................................... 1
B. Problem Formulation: ............................................................................................ 6
C. Objectives of the Study: ........................................................................................ 6

CHAPTER II ................................................................................................................. 9
A. Review of Related Studies ..................................................................................... 9
B. Review of Related Theories .................................................................................. 14
C. Theoretical Framework ........................................................................................ 22

CHAPTER III ............................................................................................................... 24
A. Object of the Study ................................................................................................. 24
B. Approach of the Study ........................................................................................... 25
C. Method of the Study ............................................................................................... 26

CHAPTER IV ................................................................................................................. 28
A. The Characters from Social Class’s View ............................................................. 28
B. Alienation and the Lower Class .......................................................................... 41
C. The Class Struggle as the Response towards the Upper Class Oppression ..... 53

CHAPTER V .................................................................................................................. 62
BIBLIOGRAPHY ......................................................................................................... 66

APPENDICES .............................................................................................................. 66
Appendix 1: Biography of Victor Hugo ................................................................. 69
Appendix 2: Summary of Les Miserables ............................................................... 71
ABSTRACT


Les Miserables has an intention to depict the life and struggle of the proletarian towards the bourgeois under the capitalist system in France between the late eighteenth century and the early nineteen century. Les Miserables constitutes a representation of realism literary work of Victor Hugo to criticize the government, upper class status, and bourgeois people. The characters within Les Miserables slightly are difficult to understand directly because Victor Hugo did not distinctively depict the praxis which are experienced by the characters themselves. In order to understand the characters must be deeply analysed because in Les Miserables the praxis of alienation is not depicted clearly by the author. The praxis of alienation can be seen through the background of the character, social discrimination, injustice of the law, and exhausting labour with a small payment. Therefore, they start to think and struggle against the upper class toward injustice that they experienced, which is called as class struggle.

This thesis aims to provide a deep discussion toward alienation and class struggle as the result of capitalist system in Les Miserables by Victor Hugo. First, the writer tries to find out how the characters are described from the point of view of social class and the capitalist system. Second, the writer tries to know what kinds of alienation do the lower class characters suffer from. Finally, the writer tries to find out how can the class struggle of lower class be the response towards the oppression.

The approach that is used is a Marxist literary criticism. The writer analyses the text from the point of view of Marxist because the fundamental concept of alienation and class struggle under the capitalist system are the main theme in Marxist literary criticism.

Within Les Miserables the characters experience various stages of alienation. Alienation shows how the proletarians suffer from the oppression, social discrimination, injustice of the law and exhausting labour from their social background. The proletariat is being used as a capitalist’s tool to support the industry. Within the characters itself, they unconsciously show a consciousness within themselves to change their life under the praxis of alienation which they experienced. In the end, it forms a struggle from economic and political aspects. From the economic, the characters are trying to improve their social condition of work and a change in the principle governing the distribution of the fruits of labour. From political, the characters struggle for seizure and maintenance of political power. Therefore, it forms a barricade as a representation of class struggle of the proletariat towards upper class.
ABSTRAK


Tesis ini bermaksud untuk menyajikan diskusi mendalam terhadap alienation dan class Struggle sebagai hasil dibawah system kapitalis dalam Les Miserables karya Victor Hugo. Pertama, untuk mengetahui bagaimana karakter digambarkan dari sudut pandang kelas social dan system kapitalis. Kedua, untuk mengetahui alienasi apa saja yang karakter alami. Ketiga, bagaimana cara perlawanan kelas dari kelas bawah menjadi respon terhadap penindasan yang dilakukan kelas atas.

Pendekatan yang dilakukan oleh penulis adalah kritik Marxis terhadap karya sastra. Penulis menganalisa karya sastra ini berdasarkan sudut pandang Marxis karena dasar konsep Alienasi dan Perlawanan kelas dibawah system kapitalis adalah topik utama dalam karya Marxis.

CHAPTER I
INTRODUCTION

A. Background of the Study

It takes seventeen years for Victor Hugo to write the novel entitled *Les Miserables*. His ideas about revolutionary and democratic views are really deeply informed. There are many critiques which he gave towards the French, some of them are stated in his book on the preface section titled *Les Miserables*:

So long as the three great problems of the century—the degradation of man through pauperism, the corruption of woman through hunger, the crippling of children through lack of light—are unsolved; so long as ignorance and poverty exist on earth, books of the nature of *Les Miserables* cannot fail to be of used. (Hapgood, 2012, p. 4)

Thus, there are three things which Hugo tried to criticize within the century, especially in France. Hugo concerns about the struggle against pauperism, hunger, and the crippling of children are serious problems in the society. Here, Hugo was trying to depict the life of French in the early eighteenth century into his work. The reality of the life of French people were much worse than what he depicted in his literary work. Moreover, the France itself had so long history towards revolutionaries. France had two revolutions which are quite big for the country in the last eighteenth-century and early nineteenth century. Alponse De Lamartine in his book titled *History of the French Revolution of 1848* states:

The people who, in 1789 relieved themselves from the pressure of servitude and ignorance, from privileged classes and an absolute monarchy; the people which, in 1848, Freed themselves from oligarchy of the few, and a too stringent and exclusive constitutional monarchy;
germination in the Government of the rights and interest of the masses. (Lamartine, 1849, p. 2)

Lamartine says that the French in the last eighteenth century were struggling against privileged classes and an absolute monarchy. It is very similar in *Les Miserables* representation towards French especially for the government, upper class status or bourgeois people. Corruption was not only in the government, but also in some religious institution, and the abuse of the law towards lower class status. By that Victor Hugo states:

Moral and faith to God should become the reason of social changes. Hugo Stresses that human and its cultural formation and institution that mislead society, not God. The cultural formation and institution such as monastery, also contribute to create false consciousness and, they use God as an allusion in the society. (1928, p.1205)

Within Hugo’s work at that time, there might be many people from the upper class who hate his criticism towards the upper class status, government, abused by law and bourgeois people who controlled and oppressed lower class status, within Hugo’s representation in his book. Furthermore, he wants to reflect the reality into the novel which is the struggle of the lower class people against the oppression from the bourgeois. Marie and Dwayne (2009) also state laws and customs or social control or a binding custom will create a social damnation or social chaos which leads to artificial hells in the middle of civilization. Therefore, somehow Hugo’s work became more popular after *Les Miserables* was even published. Public gossip proclaimed that Hugo’s new novel would weaken the foundation of imperialism, and shake society to its very centre. Hugo’s work might become a threat to the imperialism itself that everyone want a taste. (p. 822)
In relation to French people in the late eighteenth century – early nineteenth century, the matter about alienation and class struggle in Hugo’s *Les Misérables* is an interesting topic to discuss even in the present. The writer sees that there are similarities between the present time with the old France, the praxis of alienation and the movement which is similar as the class struggle still can be seen in the society. It is because the modern industrialized society still becomes a phenomenon towards society, the fact that the personality of man remains crushed under, or what modern sociologists and psycho-analysts call as the dead weight of uniformity. The result are an exploitative, competitive and repressive world like ours the individual has to remain so terribly caught up in the pursuit of his material activities that man hardly gets time to look within himself or to think of the quality (Tucker as cited in Pavithran, 2009, p. 1).

In the process of alienation and class struggle are interesting because people in the society are still experiencing such alienation and class struggle within themselves or a feeling or state of separation or dissociation between a personality and any significant part of the world experience, i.e., for others and from the world or even for himself (Sarina as cited in Pavithran, 2009, p. 1) In modern society or our society, indeed, the Praxis of alienation to workers are straight in the eyes, i.e., in a company there are divisions which are specialized in particular matters in a product of labour or well known as commodities in Marxist. In this process this particular division will undergo the process of reification. (Sarina as cited in Pavithran, 2009, p. 3)
The writer also wants to explore whether there are any kind of the process of alienation and the class struggle under the capitalist system. The concept of alienation is not definite yet still has ambiguous meaning and relation to many things, but the writer will try to use simple definition or term about alienation which is easy to understand. Alienation is the state where a man is consciously under control, tightly interlocked and realizes a deep separation which isolated things, people and programs. This man has been caught up in a machine and feared being removed both from the life of ordinary human beings and from the life of the untrammelled mind (Wilshere, 1990, p. 4).

In relation to seek the term of alienation, Rahel Jaeggi (2014) in her book Alienation adds the definition of alienation. Alienation does not only refers to the powerlessness and lack of freedom, but also a characteristic impoverishment of the relation to self and the world. When the world and human being have become unreal, the individual fails to experience herself or himself as productive, and the world is meaningless and indifferent (p. 6). Jaeggi states that the relation between the world and human should be understood in terms of dual meaning by Marx in double loss of reality (p. 6). Double loss of reality means that when the state of the labour’s realization appear as loss of reality that the worker loses reality to the point of starving death. Moreover, where there is so much objectification which appears as loss of the object that the worker is robbed of the objects most necessary not only for his life but for his work (Tucker, 1972, p. 58). In the class struggle, Engels states, according to Marx statement in his book with Karl Marx in the Communist Manifesto that class struggle is the state when the struggle from
the proletarians against the bourgeois, during different stages of historical development to free themselves of the whole society from exploitation, oppression and class struggle itself. (Marx & Engels, 2006, pp. 43-44).

Thus, the writer finds in Hugo’s book that there are two kinds of characters described distinctively in *Les Miserables* from the point of view of social class. Robert C. Tucker in Marx-Engels reader under the chapter *Manifesto of the Communist Party* states that the bourgeois people possess the society. It has simplified class antagonism. The society is separated into two groups or classes directly facing each other because one possesses and the other is possessed: bourgeois and proletariat (p. 335-6). The proletarian people become alienated because of the power of the bourgeois people. Furthermore, there are several kinds of alienation that the characters suffer from, such as alienation caused by human labour, alienation caused by the process of production, self-alienation and alienation from his fellow human being. Later on, the class struggle awakes in the characters because they are being oppressed by the bourgeois constantly. Therefore, they stimulate some opposition toward the bourgeois or the upper-class.

The writer also wants to explore more about the basic topic that is going to be discussed in this thesis. It is because alienation and class struggle are interesting to the writer, the writer wants to prove that those two things exist within the Victor Hugo’s work.
B. Problem Formulation:

In order to focus on the analysis, there are three main problems that must be solved, they are:

1. How are the characters described from the point of view of social class in Les Miserables?

2. What kinds of alienation do the lower class characters suffer from in Les Miserables?

3. How can the class struggle of the lower class be the response towards the oppression of the upper class in Les Miserables?

C. Objectives of the Study:

The objective of the research is to comprehend how the characters are described from the point of view of the social class status. It also discusses what kind of alienation the lower class characters suffer from. The research also describes how the class struggle of the lower class can be the response towards the oppression of the upper class. These three problems prove that when the capitalism exists, there will be an alienation and class-struggle whether it is implicit or explicit in society. In this case, the writer wants to apply Marxist criticism approach to prove that capitalism exists in Hugo’s literary work entitled Les Miserables.

D. Definition of Terms:

To avoid misunderstanding of certain terms used in this study the writer thinks it is important to give the definition of terms:
1. **Alienation**

Alienation means the loss of the mean or value, the fragmentation and narrowing of activities produced by a specialized division of labour as well as the failure to realize human capacities and expressive possibilities that arise from it. As a mere cog in the machine (where the worker state functionally necessary but of small significance or importance within a larger operation or organization), the alienated worker is deindividualized and carries out a narrow, partial function within a larger process he cannot see in its entirety and over which he has no control. (Jaeggi, 2014, p. 5)

2. **Class struggle**

The class struggle is the human or social expression of the conflict of economic forces. To be more accurate, it is, or should be, the conflict of economic forces with legal forms. (Mayo, 1960, p. 93)

3. **Oppression**

Oppression is the state when people reduce potential for other people to be fully human. In other worlds, oppression is when people make other people less human. This could mean treating them in a dehumanizing manner. But, it could also mean denying peoples’ language, education, and other opportunities in both mind and body. (Irish Young as cited in Devin, 2009, p. 2).

4. **Capitalist System**

Capitalism is a social system noted for the ownership of the means of production being concentrated in the hands of private capitalists, based on the private profit motive, a well-developed industrial, commercial and financial set-
up, the freedom of enterprise, the operation of the market mechanism, competition, individualism and a democratic government based on multi-party politics. (Wilczynski, 1984, p. 59)
CHAPTER II

REVIEW OF LITERATURE

This chapter provides some reviews related to the work of literatures and theories relevant to support this thesis. The reviews and theories consist of two sub-chapter. The first is the review of related studies which consist of some previous studies in the scope of Marxist study. The second is the review of related theories which consist of several theories to support this thesis.

A. Review of Related Studies

In undergraduate thesis *The Potraits of Humanism in France in the Age of Les Miserables through the Analysis of the Character of Fantine as Seen in Victor Hugo Les Miserables*, Fernando Bangun questioned three main problems which are going to be discussed further. The first is about how Fantine’s character presented in the novel. The second is about how the portraits of humanism in France can be presented in the character of Fantine. The third is Hugo’s criticism as viewed in the novel. In this study, he used sociocultural – historical approaches because it put the work of literature as a product of civilization and this approaches were applied to see literary work as reflection of and commentaries on something in certain society.

Later in his study, he found that in *Les Miserables* there are four major characters made by Hugo to represents his idea about humanity. They are Fantine, Jean Valjean, Cossette and Javert. Fantine and Valjean are shown as the
characters of lower class in which they represent the people in ignorance that they are recognized as symptom in French society. In Fantine’s characterization, the existence of the prostitution is considered significant to appear because Fantine is a part of the social structure. However, a woman like Fantine is the same as other woman. In other words, Fantine still desires that her needs and her life is valued as the same as the other common women and as a mother. In *Les Miserables* Hugo criticizes the government policy about the punishment to death. He says that this kind of punishment is only to eliminate one’s soul. Hugo insists that one does not have a right to sentence a man to death. One man has his own soul and life. Hugo also boldly conveys that life of one man has been a gift of God. Therefore, the punishment to death is inhuman.

Alienation, Oppression, and Class-Consciousness in Athol Fugard’s *Sizwe Bansi is Dead* written by Primatia Romana Wulandari. In this thesis Primatia questioned three main problems. The first is about what kind of alienation the characters (Styles, Buntu, and Sizwe) experience, the second is about what kind of oppression the characters (Styles, Buntu, and Sizwe) deal with as black people under Apartheid. The third is about how each character’s struggle overcome the alienation and oppression can be considered to help the audiences, particularly South African Blacks, to stimulate and raise the class-consciousness.

In this study she used Marxism approaches to answer those problems. She found that in the play *Sizwe Bansi is Dead*, there are four elements of alienation they suffer. The first is the alienation of man from the product of labour. The second is the alienation of man from the process of production.
alienation of man from himself or his human nature. The last is the alienation of man from his fellow human being. She stated that alienation of man shows how people in the capitalist society can be used as capitalists’ tools. It also shows that this is harmful to people. Alienation is a fact that happens in the worker’s daily life.

She also states that the characters deal with apartheid in economic oppression, legal oppression which is divided into two parts, racism and legal oppression which the characters; Styles, Buntu and Sizwe experienced in the text. She deeply believes which alienation and oppression do not fall from the sky. It is rooted in capitalism and the state. The class-consciousness addresses to the audiences of the play. To black audiences, the alienation and oppressions presented in the play might define and interpret the extent and nature of their own suffering which can stimulate the class-consciousness of the oppressed people so that they can liberate themselves.

In an article written by Erni Sri Astuti *A Protest against Social Injustice in Victor Hugo’s Les Miserables (1862): A Marxist Criticism*. In this article Erni questioned four main problems. The first is about the character and characterization of Valjean. The second is about the condition and situation at the revolution France period. The third is about the style of the writer. The last is about the moral value that depicted in *Les Miserables*. She used Marxist approach to answer those problems. According to the novel from Victor Hugo’s *Les Miserables*. She uses two terms of the High class and the lower class to make it
easier to distinctive both classes. The high class represents the bourgeoisie, then the lower class represents the lower class worker.

Later in her article, she found that alienation happens because the major character is alienated by the bourgeois. Moreover, there is an alienation between the ex-convict (Jean Valjean) and the bourgeois. The bourgeois get more benefits from his act. Furthermore, in the class struggle she found that the characteristic of Jean Valjean represented the struggle or protest against social injustice.

In Graduate thesis written by Dhenok Praptiningrum *Hugo’s Ideology Transformation in Les Miserables: A Religious Monarchist to A Radical Republican*. In this thesis Dhenok questioned two main problems. The first is how Hugo’s idea of ideal society is depicted in *Les Miserables*. The second is how does Hugo’s idea of ideal society in *Les Miserables* leads to Hugo’s Ideology transformation. To analyse Hugo’s ideology transformation in *Les Miserables*, this research applies Psychoanalysis – Marxism as the literary theory. Therefore, it creates a possibility to analyse *Les Miserables* from Marxist perspective to see a literary text as an active reflection, while in Psychoanalysis focuses on desire and emotional drive.

Later in her study, she fined that Hugo is able to recognize social structure, Hugo is still the product of social structure. It puts Hugo in a complex situation because his intention and desire are still constructed by social structure. It makes the creative writing process limited by author’s social background. The analysis on Hugo’s ideology transformation from a religious monarchist to radical
republican is conducted through the way Hugo uses *Les Miserables* as a model of social construction. Reconstruction is useful to perform his ideal society.

She stated that the ideology transformation process occurs not only on the conscious notion but also in unconscious notion. When Hugo proclaims that he changes his belief into socialism, another transformation process happens in his unconsciousness notion. In this case, *Les Miserables* reflects Hugo’s ideology transformation is depicted in the plot of the story and the characters in *Les Miserables*. Every characters in *Les Miserables* is described with vivid social background and they also have to experience ideology conflict, i.e. the revolutionary characters like Jean Valjean who becomes Madeleine and Marius, who supports the revolution, show that Hugo intends to emphasize the false consciousness in the society. Thus, the revolutionary characters and the ideal society in *Les Miserables* reflect Hugo’s ideology transformation from a religious monarchist to radical republican.

These studies are very useful for the writer to make a boundaries of the topic in the object of *Les Miserables*. The studies also give information about criticism towards Hugo’s ideology and the development of the characters in *Les Miserables*. In this study the writer adapts the implementation of the theories of alienation and class struggle in order to analyse the characters. This study stands to develop the previous study by Erni in terms of alienation and class struggle within *Les Miserables*, especially in the context of under capitalist system.
B. Review of Related Theories

In order to do the analysis in this study, the writer uses several theories which will support the analysis;

1. Theory of Character

According to M.H Abrams (2012, p. 75) the characters are the persons represented in a dramatic or narrative work who are interpreted by the reader as possessing particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it – the dialogue - and from what they do- the action. The grounds in the character’s temperament, desires, and moral nature of their speech and actions are called their motivation.

Ian Milligan states that there are two kinds of characters in a story, namely major and minor (1983, p. 155). The Major characters are those who exist from the beginning to the end. The story is highlighted to those characters or experiences. The major characters perform the important role in clarifying the theme of the story. The minor characters are the elements of society that make up the human context as average and as symbols of aspects of the governing state of being (Henkle, 1977, p. 97).

2. Theory of Characterization

In order to do the characterization of the character in the text, Hugh Holman (1986) states that there are three fundamental methods of characterization. The first is the explicit presentation by the author of the character through direct exposition, which there are already explanation on the character as
In introductory, it is also can be illustrated by action. The second is the presentation of the character in action, with little or no explicit comment by the author in here the reader will fully examine the characters with their own presentation by seeing the action of the character. The third is the representation from within a character, without comment, on the character by the author. Here, the reader will see the impact of actions and emotions on the character’s inner self, with some of the expectation that they also will come to a clear understanding of the attributes of the character (pp. 81).

In accordance with Murphy’s book, in order to do the characterization, Murphy divides the theory of characterization into nine steps. The first is personal description. The author describes a person’s appearance and clothes in details, such as; the face, skin, eyes and the castaway’s extraordinary clothing. The second is character as seen by others. Instead of describing a character directly, the author describes him through the eyes and opinions of others. The reader gets, as it were, a reflected image. The third is speech. The author can give the readers an insight into the character of one of the persons in the book through what that person says. When a person speaks, conversation with another, put forward an opinion, the person gives the readers some clue to this character. The past life lets the reader learn something about a person’s past life. The author gives the readers a clue to events that have helped to author, though the person’s thoughts, through his conversation or through the medium of another person. (Murphy, 1972, pp. 161-169)
The author also gives the readers clues to a person’s character through the conversations of other people and the things they say about him. People do talk about other people and the things they say often give us a clue to the character of the person spoken about. Furthermore, the author can also give us a clue to a person’s character by letting the readers know how that person reacts to various situations and events. The seventh step is direct comment which the author can describe or comment on a person’s character directly. The eighth step is thought. The author can give us direct knowledge of what a person is thinking about. In this respect he is able to do what we cannot do in real life. He can tell us what different people are thinking. And last but not least is mannerisms. The author can describe a person’s mannerisms, habits or idiosyncrasies which may also tell us something about this character. (Murphy, 1972, pp. 170-173)

3. Theory of Marxism

Marxism is a theory that is developed by Karl Marx and Friedrich Engels. At the very beginning, this theory of Marxism concerns about the condition of society which consists of the class of modern capitalist or bourgeois and proletarians. Marxism in here is related to the struggle of the people within the society. In the scope of Marxism, the struggle is well known as class struggle. The class struggle itself is only one example of the theories that developed by Marx. Karl Marx and Friedrich Engels state in The Communist Manifesto about class struggle that the history of all existing society up to nowadays is the history of class struggle. e.g., freeman and slave, patrician and plebeian, lord and nerf, or oppressor and oppressed, standing across each other as an opposition party, facing
against each other which is timelessness, either in a revolutionary, reconstruction of society at large or in the common ruin of the contending classes. (Marx and Engels, 1967, p. 79)

The reality of two different classes contend each other as the part of the class struggle. Peter Barry in his book states that the aims of Marxism is to bring about a classless society, based on the common ownership of the means of production, distribution and exchange. (2002, p. 156). The classless society becomes the most important parts of this thesis. Moreover, this thesis concerns about the class struggle as the response towards the oppression of the upper class. The writer decides to use the three of many theories of Marxism such as; the theory of alienation, the theory of class struggle and the theory of oppression.

4. Theory of Alienation

For Marx, the basic alienation took place in the economic sphere. There have been many debates about Marx’s concept toward alienation, such as the ambiguous concept of the alienation itself and the meaning is elusive to be understood. The concept of alienation, however, was not part of political economy’s conceptual structure or language. It was from Hegel’s philosophy that Marx derived the concept, and he transforms from an essentially idealist to a materialist and critical concept. Marx describes alienation as a process by which man is progressively turned into a stranger in the world of the production. Marx enlarged this critical method to attack the entire sphere of political, economic and social life which shackled individual men (Binkley as cited in Pavithran, 1969, p. 49)
The man or labour is part of the nature. They have their own way to express themselves as the actual living species, but in the capitalist system of production the implementation is very different because the separation of division of labour and exploitation, so that the man or worker itself has lost their species character (Pavithran, 2009, p. 178). Ernest Mandel states that alienation is the state where certain forms of organization of society, i.e., men or workers, to be exact, in a society which is based on commodity production and only under the specific economic and social circumstances of a market economy, that they specialize in one particular field in commodities which later on they become oppressive and exploitative of human beings (Mandel and Novack, 1970, p. 16).

Jaeggi also states that alienation is when the man is unable to establish a relation to other human beings, to things that he produces, to social institutions and thereby also – so the fundamental intuition of the theory of alienation – to oneself (Jaeggi, 2014, p. 3). Furthermore, Ernest Mandel has described three stages of economic alienation where the alienation of labour takes place. The first most striking stage of economic alienation is the separation of people from free access to the means of production and means of subsistence. The second stage in the alienation of labour came about when part of society was driven off the land, no longer had access to the means of production and means of subsistence, and, in order to survive, was forced to sell its labour power on the market which the main characteristic of alienated labour. The final form of alienated labour in the economic field is that the alienation of the worker and his labour means that something basic has changed in the life of the worker. So when work is no longer
a means of self-expression for anybody who sells his labour time. Work is just a means to attain a goal and that goal is to get money (Mandel and Novack, 1970, pp. 20-23).

To sum up the forms of alienation, Karl Marx and Frederick Engels under the chapter ‘Estranged Labour’ Marx divides alienation into several parts. The first is man is alienated from his labour or nature. The second is man is alienated from his production. The third is man is alienated from his human being. The last man is alienated from himself. (pp. 71-84)

**5. Theory of Class Struggle**

In terms of class struggle Draper states that the working class movement towards class struggle or standing across the bourgeois people is because the capitalism or bourgeois people itself fails to satisfy its economic and social needs and aspirations. In reality, there is no evidence that workers like to struggle any more than anyone else; the evidence is that the capitalism compels and accustoms them to do so. (Draper, 1978, p. 42).

Wilczynski states that the features of class struggle to emerge in the future are envisaged to be the first is the complete absence of the private ownership of the means of production. The second is the disappearance of a distinction between rural and urban, and between physical and mental labour. The third is the emancipation of women. The fourth is the personal income based on principle, from each according to his ability, to each according to his needs. And the last is the elimination of differences between poor and rich in the world to ensure a world (Wilczynski, 1984, p. 80). Moreover, the rules and exploitation are opposed
by the oppressed class in primarily two spheres; the first is the economic - a struggle for the improvement of the conditions of work and a change in the principle governing the distribution of the fruits of labour. And the second is the political - a struggle for the seizure and maintenance of political power. In capitalist society, the class struggle takes place between the proletariat and the bourgeois which in the end must lead to a proletarian revolution. (p. 80).

The main class in the *Les Miserables* are the proletariat or lower class people and the bourgeois or upper class people. Which sure that at the end of the text there are some revolution which done by the proletarians. Therefore, those theories are sufficient to support the writer analysis.

6. Theory of Oppression

Marshall (1963) states that oppression describes a conflict between two parties engaged in unequal co-operation, there are differentiation between one to another circumstances in the institutions. The word is not meant to define the motives or methods of the upper class, but only the situation as it appears in the lower. (p. 187). Irish Young also puts some definition towards oppression as he cited in Devin. Oppression is the state when people reduce potential for other people to be fully human. In other worlds, oppression happens when people make other people less human. This could mean treating them in a dehumanizing manner. But, it could also mean denying peoples’ language, education, and other opportunities which might make them become fully human in both mind and body. (Irish Young as cited in Devin, 2009, p. 2) Irish M. Young also states that there are at least five characteristics of oppression. The first is violence the most
obvious and visible form of oppression. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. These attacks do not necessarily need a motive but are intended to damage, humiliate, or destroy the person.

And the second is exploitation where the act of using labours to produce a profit while not compensating them fairly. People who work in sweatshops are exploited. Although they are paid for their efforts and toils, they are not paid a fair wage considering how much money they make for the company. The third is marginalisation the act of relegating or convening a group of people to a lower social standing or outer limit or edge of society. Overall, it is a process of exclusion. Marginalisation is in some ways worse than exploitation because society has decided that it cannot or will not use these people even for labour.

Most commonly, people are marginalized based upon race. The fourth is powerlessness, the idea of powerlessness links to Marx’s theory of socialism, some people “have” power while others “have-not”. The powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them. Some of the fundamental injustices are associated with powerlessness are inhibition to develop one’s capacities, lack of decision making power, and exposure to disrespectful treatment because of the lowered status.

The last is cultural imperialism. Cultural imperialism involves taking the culture of the ruling class and establishing it as the norm. The groups that have power in society control how the people in that society interpret and communicate. Therefore, the beliefs of that society are the most widely
disseminated and express the experience, values, goals and achievements of these groups (Young & Freire as cited in Devin, 2009, pp. 1-4).

6. Capitalist Mode of Production

The power of capital concerns in daily activity of living people, this power forced people to sell their daily activities in exchange for money, and to give up control over the products of their own activity. Thus, this power which exists belong to the bourgeois people (Perlman, 1972: 22). Wilczynski states that capitalist mode of production are related to the organization and process of production involving production forces and production relations peculiar to capitalism. According to Marxists, there are several things as follow: the first is the private ownership of the means of production in the hands of capitalists. The second is the private profit motive. The third is the increasing use of capital. The fourth is the employment of hired labour by capitalists. The fifth is the excessive specialization of labour. The sixth is typically, large-scale production. The seventh is the anarchy production caused by the operation of the market mechanism. The last is the exploitation of labour in the form of surplus value (Wilczynski, 1981, pp.60-61).

C. Theoretical Framework

In order to answer the problem formulation, the contributions of the theories in solving the problems of the study are needed. The review of related studies is needed to add any information and critics on Les Miserables. In a review of related theories and studies give a deeper information about the study,
especially in the scope of the theory of Marxism. The polarization of both reviews of studies and theories helps the writer to answer problem formulation previously.

This thesis analyses alienation and class struggle as the result of capitalist system. Therefore, several theories included in Marxism are applied in the analysis. The theories are the theory of character and characterization, the theory of alienation, theory of capitalist mode of production, the theory of class struggle and the theory of oppression. The theory of oppression is needed to give an additional information about how the bourgeoisie treats the proletariat in the society. All of those are basic theory of Marxism. Since, the writer uses a Marxist approach, those theories are very important to analyse the novel and to answer the problem formulation mentioned before in chapter I. The writer will analyse the character and the characterization within the novel, also added to the point of view of Marxist approach. Then, the writer will analyse what kind do the lower class characters suffer from. And finally, the writer will find out how the class struggle of the lower class be the response towards the oppression. The information about class struggle and alienation become the fundamental things to answer those problem formulations above.
CHAPTER III

METHODOLOGY

A. Object of the Study

The book that the writer used in this thesis was published in 2012 and translated by Isabel F. Hapgood, by Word Cloud Classics in San Diego. Since, the original book is in French language that the writer consciously understands that lack of knowledge of the French language. Moreover, the writer is looking for the book that already translated into English language. The object of the study is a novel entitled *Les Miserables* by Victor Hugo. He is well known as a poet of romanticism era for his revolutionary and controversial style in France, though chiefly known outside France for the novels *Les Miserables (1862)* and *The Hunchback of Notre Dame (1831)* (Marie & Dwayne, 2009, p. 819). Victor-Marie Hugo was born in Besançon, France, on February 26, 1802, less than fifteen years after the French Revolution, the third and youngest son of Léopold Hugo, an officer in the Revolutionary and Napoleonic armies. Then, Victor Hugo died on May 22, 1885.

*Les Miserables* was published by Hugo in 1862 which was influential in the movement for legal and social reform in nineteenth-century France. In the beginning, it gives an introduction of Monsieur Myriel who is a Bishop in Digne. After the liberation of Toulon, Jean Valjean passes the city of Digne into his destination Pontarlier. Along his journey, he is being denied by several inn because of his yellow passport which is signed or labelled him as an ex-convict or
dangerous man. In the last time, Jean Valjean meets Monsieur Myriel and has no idea who is he. Valjean tells his story and his suffers for seventeen years for stealing a mouth full of bread and ended in prison. However, instead of having a rest in a church, the nature of Jean Valjean could not resist that he needs something to survive. He stole all of the silvers inside the church, but he was being captured by the authority. Monsieur Myriel gave him another two silver of candles and calling him as a brother. This moment when the life of Jean Valjean Transfigured into Monsieur Madelaine, as a promise to Myriel. He becomes a good man in the name of God.

B. Approach of the Study

In this study, the writer concerns about the textual data. In order to find out the analysis of alienation and class struggle as towards oppression, the writer will use a Marxist approach because Marxist has a great concept towards alienation and class struggle. Moreover, in the praxis of alienation itself, it will cause a deskilled progress until the phase come to the reification process.

There are four kinds of alienation in Marxism such; man’s alienation from his labour or nature, man’s alienation from the production, man’s alienation from social environment, and man’s alienation from himself. Furthermore, the terms of the class struggle become the response towards the oppression of the upper class will deeply discuss in this study such; economic struggle and political struggle. Then last, the class struggle that the characters depicted within the novel.
Then, the writer uses the Marxist approach from Barry to see the relation of the subject and the context of literary work to basic Marxist themes, such as class struggle, or the progression of society through various historical stages, such as, the transition from feudalism to industrial capitalism. Moreover, to relate the context of a work to the social-class status of the author. Thus, there are three steps that the writer needs to do. The first is to see the main object of the literary work *Les Miserables*. The second is to relate the object to the basic Marxist theme. The third is the writer needs to relate the context of a work to the social class status of the author (2002, pp. 167-168).

**C. Method of the Study**

In this study, the method that the writer uses library research because all of the subject that matters are from the books or textual data and internet sources such as journal and websites. The definition of library research is library research involves the step-by-step process used to gather information in order to write a paper, create a presentation, or complete a project and also The research process itself involves identifying and locating relevant information, analysing what the writer found, and then developing and expressing the ideas. (Elmer, 2014, retrieved from library.uaf.edu)

It also states that in library research there are at least two kinds of resource that needs to be considered first, is Primary sources which are the original works of the researcher. Second, is a Secondary sources which are studied by others researcher.
There are many sources that will be used to support this analysis. The writer considers that the novel *Les Miserables* become the primary text. Moreover, besides the primary source the writer also determines other source as secondary source which are taken from the internet in order to complete the incomplete sources from the primary source.

After collecting the data, there are three steps to analyse them further in order to answer three problems in this study. The first step is, the data will be classified into two main sections, the proletariat and bourgeois. The second step is, the data will be classified into four kinds of alienation such as man’s alienation from his labour or nature, man’s alienation from the production, man’s alienation from social environment, and man’s alienation from himself. Here, the selected data will be classified into four kinds of alienation that depicted in the novel. So then, the writer will continue to apply the theories of alienation from Marxist approach to prove and answer the problem that is discussed.

The third step, the writer tries to analyse through the characters of the proletariat to proof their respond towards oppression. Since, oppression will stimulate and awake the class consciousness and a minor part of the class struggle. The writer intends to prove the fact that there are many kinds of struggle which exist within the characters. The writer also believes that several facts of struggle unconsciously done by the characters as the matter of fact that they want to liberate themselves from the oppression.
CHAPTER IV

ANALYSIS

A. The Characters from Social Class’s View

The characters in *Les Miserables* by Victor Hugo, basically can be divided into two social classes. The first, is the proletariat or the lower class people who suffered from the alienation and were oppressed. The second is the bourgeois or the upper class people as the agent of the oppression.

The writer applies the theory of characterization by Hugh Holman and M.J Murphy to elaborate and describe the characters. Using Hugh Holman’s theory the writer tries to describe the direct exposition, action, and emotion through the representation of the characters that are illustrated by the author within the text. Murphy’s theory, the writer uses the nine ways to analyse the characters in the text. They are personal description, character as seen by another, speech, past life, conversation of others, reactions, direct comment, thought and mannerism.

The writer divides the character into two kinds, so the analysis is divided into two parts:

1. The Proletariat or Lower Class People

a. Jean Valjean

This character occurs in the second book, the fall in the volume I. At the very beginning of the chapter, the author depicts this character using personal description as Murphy stated above in the theory of characterization:
He was a man of medium stature, thickset and robust, in the prime of life. He might have been forty-six or forty-eight years. A cap with a drooping leather visor partly concealed his face, burned and tanned by the sun and wind, and dripping with perspiration. His shirt of coarse yellow linen, fastened at the neck by a small silver anchor; trousers of blue drilling, worn and threadbare, white on one knee and torn on the other (Hugo, 2012, p. 55).

Jean Valjean’s characteristic that is depicted above can be seen right through the eyes by the readers. The author uses those words to depict Valjean’s characteristics. It is obvious from the presentation of the character, to be exact, of Jean Valjean is a dangerous man. From the past life, the author describes him as seen in the following:

Jean Valjean came from a poor peasant family of Brie. He had not learned to read in his childhood. In his man’s state he became a tree pruner at Faverolles. His mother was named Jeanne Mathieu; his father was called Jean Valjean or Vlajean. (p. 77)

His mother had died of a milk fever, which had not been properly attended to. His father, had been killed by a fall from a tree. All that remained to Jean Valjean was a sister older (Jeanne) than himself, a widow with seven children, boys and girls. The husband died. So Jean Valjean took the father’s place. (p.77)

No wonder why he steals some loaves of bread. It is because from the historical line of his family, he is already poor. That is the last thing that the poor will do to fulfil their needs in order to live. In this case, Valjean tries to fulfil his sister, sons and daughters’ need because just by being a tree pruner is not enough. He needs to do something, a short cut, to fulfil their needs. Later on, by the judges in the trial and accused as Jean Valjean:

We have in our grasp not only a marauder, a stealer of fruit; we have here, in our hands, a bandit, an old offender who has broken his ban, an ex-
convict, a miscreant of the most dangerous description, a malefactor named Jean Valjean (p. 241).

The reader could go back to Jean Valjean’s past life when he was still in Toulon. Hugo gives the readers some information about Valjean’s characteristic in Toulon:

The point of departure, like the point of arrival, for all his thoughts, was hatred of human law; the hatred of society, then the hatred of the human race, then the hatred of creation, and which manifest itself by a vague, incessant, and brutal desire to do harm to some living being, no matter whom. It was not without reason that Jean Valjean’s passport described him as very dangerous man (p. 87).

From what is stated above, we could clearly see that the author has presents Jean Valjean as a monster rather than a human being, but everything that happens just like Hugo said that it has something or with reason. It is the struggle that grows in him consciously to face the injustice. The district attorney also adds information about Jean Valjean:

And it is such a man, vagabond, beggar, without means of existence, inured by his past life to culpable deeds, and but little reformed by his sojourn in the galleys, as was proved by the crime committed against Little Gervais, it is such a man, caught upon the highway in the very act of theft, a few paces from a wall that had been scaled, still holding in his hand the object stolen, who denied the crime, the theft, the climbing the wall; denies everything; denies even his own identity! (p. 243).

From this quotation the writer assumes that the author depicts such a tough, interesting, and brilliant character. Valjean is a tough character because he defends himself against society, human beings, and the injustice of the law. Nineteen years is what he gets in the Galleys. He gets one hundred and nine francs fifteen sous with him after all - hard works for those years; five years for a mouth
full of bread that consists of house breaking and burglary, the rest for having attempted to escape on four occasions. After getting out of prison, he still needs to do a full report every time he comes to a new place.

I was liberated four days ago, and am on my way to Pontarlier, which is my destination. I have been walking for four days since I left Toulon. I have travelled dozen of leagues today on foot (p. 69).

Having such a tough activity (to report every time where he is) is very difficult. The readers might imagine that Jean Valjean walks about 19.3 KM in a day. As a human being we might barely able to walk for the next day. As a traveller, he needs a rest to lay down his knees. He tries to find an inn, but the only answer he gets is just a rejection from the landlord or by the villagers itself. The rejections from the landlord never stop though Valjean has tell them that he is already walking for a day on the streets. In the novel, Jean Valjean tells a story to the Bishop of Digne.

I went to an inn, and they turned me out, because of my yellow passport, which I had shown at the town hall. I had to do it. I went to an inn. They said to me, be off, at both places. No one would take me. I went to the prison; the jailer would not admit me. I went into a dog’s kneel; the dog bit me and chased me off, as though he had been a man (p.69).

The life that he dreams of in nineteenth years in prison after his liberation, nothing but rejection (not only by human being but also animal). This miserable man, Jean Valjean, has been labelled by a yellow passport that signifies him as a dangerous man and as a lower class people or proletariat.

He is interesting because somehow the character of Jean Valjean becomes Madelaine as Bourgeois and survives in that social status as a Mayor. He is
brilliant because he has something to do with himself, such as his properties, ideas and efforts to gain something outside the proletariat. In writer’s thought it is why he could disappear for eight years and change his identity into Madelaine.

a. Fantine

This character appears soon after the introduction of Valjean. Fantine is well known as uneducated woman, honest, tough, beauty as well - but hated by her surroundings. He appears in the text while Tholomyes, one of the soldiers and his friends in the Louise XVIII era, picks her up with three other women. She is always underestimated by the other girls as Hugo’s depict in the text.

“She belonged to that circle where cuckoos and carriages share the same fate; and a jade herself, she lived, as jades live, for the space of a morning!” “Poor Horse!” Sighed Fantine. And Dahlia exclaimed, “There is Fantine on the point of crying over horses. How can be such a pitiful fool as that.” (p. 129).

An hour later, when she had returned to her room, she wept. It was her first love affair, as we have said; she had given herself to this Tholomyes as to a husband, and the poor girl had a child (p. 132).

Fantine characteristic can be seen by another character that mentioned her. Although, Fantine does not realize about what happen to her surroundings, but other character gives an explanation about her. Later on, while Tholomyes and his friends left a letter to Fantine and three other women. Foolishly, Fantine thought that Tholomyes really loves her and will choose her so that later on, she will be introduced to Tholomyes’ parents. In fact Tholomyes picks her up just because her beauty. Sadly, she is abandoned by him with their child in Fantine’s womb. Hugo depicts Fantine as a proletariat people that as a victim, in here by the bourgeois people. It is because Tholomyes and his friends as a doer or agent
which doing something as they wish. The author describes or gives some information towards Fantine.

What is this history of Fantine? It is society purchasing a slave. From whom? From misery. From hunger, cold, isolation, destitution. A dolorous bargain. A soul for a morsel of bread. Misery offers; society accepts (p. 169).

The author wants to exact that the Fantine exists because she is a symbol of the slave, hunger, cold, isolated and so many things that Fantine could depict. Fantine also as a symbol of powerlessness as proletariat, he could do nothing but resigned to her faith.

“You are to have six months of it,” Said Inspector. “Six months! Six months of prison!” She exclaimed. “Six months in which to earn seven sous a day! But what will become of Cosette? My daughter! My daughter! But i still owe the Thenadiers over a hundred francs; do you know that Monsieur Inspector?” (p. 173).

In this case Fantine is a victim where a bourgeois man who puts a snow behind her back, but she has nothing to do with her self-defence because though Fantine has begging and pleading to Javert. She is still punished in the name of the law because anything towards bourgeois considered as a crime.

b. Champmathieu

Champmathieu to be honest is a miserable man who is being put into the jail because take an apple from a broken branch on the ground. He appears in front of the judged. It is just something like - rub salt into the wound – which Champmathieu experienced when the moment he take a branch of an apple trees. He is accused as Jean Valjean that he does not even know who the person is.
Actually, Champmathieu is a good person that his faith that does not belong on the right time and on the right place. In the trial, he tries to defend himself but no matter how many time he speaks others would not believe him or even laugh over him.

The man ceased speaking and remained standing. He had said these things in a loud, rapid, hoarse voice, with a sort of irritated and savage ingenuousness. When he had finished, the audience burst into a laugh. He stared at the public, and, perceiving that they were laughing, and not understanding why, he began to laugh himself (pp. 245-246).

It is something ridiculous that when a convict tries to defend himself in the court in the face of the bourgeois or law, they will always feeling guilty or condemned. The life of proletariat or, even worse, a convict could not stand in the face of bourgeois. His foolishness in the crowd, in the middle of a trial could be a big-gap for the judge or other people in there which have a higher social status and hide in the name of the law to accused him without no doubt.

I don’t know how to explain; i have no education; i am a poor man; that is where they wrong me, because they do not see this. I have not stolen; i picked up from the ground things that were lying there. You say, Jean Valjean, Jean Mathieu! I don’t know those persons; they are villagers. I worked for M. Baloup, Boulevard de l’Hospital; my name is Champmathieu. You are very clever to tell me where I was born i don’t know myself (p.247).

In fact, Champmathieu is an honest person. There is no such a lie in his words beyond his life since his historical background is familiar as Jean Valjean, without any tension to compare each other because both know how the struggle to live as proletariat. Champmathieu still puts a big effort to live without any tension to steal something that does not belong to him. From those characters above,
Hugo gives a little information about these proletariat people from one of his characters from one of bourgeois people (but does not mention in this study) M. Felix Tholomyes states that. If they were richer, one would say, they are dandies. If they were poorer, one would say, they are idlers. They are simply men without employment. Among these unemployed there are bores, the bored, dreamers, and some knaves (p. 171).

The readers could see inside the proletariat people consist of two kinds of people. If there are a people who are rich from the proletariat, they would call them as dandies. In other side, if they are poor, they would call them as idlers. In idlers itself, consist of unemployed people that are bores, bored, dreamers, and some knaves. Well, logically people with a kind of characteristic like that would be very hard to fight or release their labelled as proletariat. But there is something interesting from what M. Felix Tholomyes as stated above, however, even though the proletariat is rich, they still could not call as bourgeois but dandies. They could not just come into the upper class social status because actually it is because the wish of the bourgeois itself.

2. The Bourgeois or Upper Class People.

a. Javert (The Inspector).

Javert is an inspector who is assigned in the city of Mayor Madelaine or Jean Valjean. At very first saw him, Javert denounced M. Madelaine at the Prefecture because He saw M. Madelaine physical condition is the same, as an ex-convict, as Jean Valjean (p.186). The man that denies reports to his post in
Pontarlier. Jean Valjean is the man that haunted Javert’s mind for about eight years or so. He condemned himself because obsession.

“I thought it was so. I had had an idea for a long time; a resemblance; inquiries which you had caused to be made at Faverolles; the strength of your loins; the adventure with old Fauchelevant; your skill in marksmanship; your leg, which you drag a little- I hardly know what all, absurdities! But, at all events, I took you’re for a certain Jean Valjean.” (p. 186).

His false report at the Prefecture and denounced his own mayor which is in status has more power is a big mistake. He consciously needs to resign from his post rather than embarrassed himself in front of the law because he is the man of the law. Therefore, it is impossible he will stand on his post for much longer.

Handing in one’s resignation is honourable. I have failed in my duty; ought to be punished; I must be turned out (p. 185).

“That I must be dismissed”. “I have denounced you as a convict, you, a respectable man, a mayor, a magistrate! That is serious, very serious. I have insulted authority in your person, I, an agent of the authorities!” (pp. 189-190).

However, Mayor Madelaine does not accept Javert’s request by dismissing him from his post with a little bit kinder. In the writer’s thought that is how Madelaine humiliate Javert in his post. He said, “Mr. Mayor, I do not desire that you should treat me kindly; your kindness roused sufficient bad blood in me when it was directed to others” (p.190). Furthermore, the author describes the characterization of Javert as;

He was cool, calm, grave, his grey hair was perfectly smooth upon his temples, and he had just mounted the stairs with his habitual deliberation. Anyone was thoroughly acquainted with him, and who had examined him attentively at the moment, would have shuddered. The buckle of his leather stock was under his left ear instead of at the nape of his neck.
Javert was a complete character, who never had wrinkle in his duty or in his uniform3 (p. 261).

Hugo as the author states that Javert is a complete character who is supposed to lie behind – in the name of the law. He is a reflection of justice or the crime itself.

b. Mayor Madelaine

This character is described by author on chapter two under his own name Madelaine. Hugo gives a brief information about him to give a little information about who he is.

He was a man about fifty years of age, who had a preoccupied air, and how was good. That was all that could be said about him. Thanks to the rapid progress of the industry, which he had so admirably reconstructed, M. Sur M. Had become a rather important centre of trade (p.145).

The readers must have in mind that he deserves all good things in the world by helping poor people to have a work, to fulfil their needs, to have a food within a week by transforming a village into the industry. Therefore, he became a mayor in that place. In other cases, if the readers would see the character in Hugo’s book Les Miserable from the point of view; dynamic and static or flat and complicated. This character is the most complicated one because this character occurs only if Jean Valjean at the first time after stealing Bishop’s goods and turns out into a good character. However, the readers have to keep in mind too that the nature of Madelaine itself is very different in comparison to other bourgeois people or class. It is depicted in the text when he is officially acknowledged by the King about his efforts to make industry in such a small-little town.
In the same year of 1819 the products of the new process invented by Madeleine figured in the industrial exhibition; when the jury made their report, the King appointed the inventor a chevalier of the Legion of Honour. A fresh excitement in the little town. Well, so it was the cross that he wanted! Father Madeleine refused the cross. Decidedly, this man was an enigma. The good souls got out of their predicament by saying, “after all, he is some sort of an adventurer” (p.147).

From the quotation above, the characteristic of Madelaine, even though he was Jean Valjean (but no one knew at that time based on the text), he is officially as a bourgeois person that in order to come into such a state. His characteristic is very contrast towards bourgeois people, or not even the same. In other circumstances, when Javert makes a false report about him that he is Jean Valjean to the Prefecture. At that time, Madelaine also shuddered because he consciously afraid that his past will reveal at the moment.

In another case, the false report and his confession towards him give a big impact on his personal condition. He is fighting with himself whether he wants to confess in front of the trial as Jean Valjean or he remains silent and going on as Mayor or run away to somewhere else.

As he listened to Javert, the first thought that occurred to him was to go, to run and denounce himself, to take that Champmathieu out of prison and place himself there; this was as painful and as poignant as an incision in the living flesh. Then it passed away, and he said to himself, “We will see! We will see!” (p. 199).

In another case, in Javert’s fight beyond his human nature. The nature of human beings that vividly seen of him, such as to resist, to deny, to avoid everything that has been settled for him that has been good for him, for everything that he has been built after all this time for eight years long that he suffered and struggled within his life to liberate himself from a cursed that known as the law.
I am Madelaine, and Madelaine I remain. Woe to the man who is Jean Valjean! I am no longer he; I do not know that man; I no longer know anything; it turns out that someone is Jean Valjean at the present moment; let him look out for himself; that does not concern me it is fatal name that was floating abroad in the night (p. 209).

The transition of the character from Jean Valjean to Mayor Madelaine is quite obvious since the author describes it under chapter three *a tempest in a skull*.

The character of Madelaine always changing from the beginning to the end of the story. The author states:

The reader has, no doubt, already divined that M. Madelaine is no other than Jean Valjean. We have but little to add to what the reader already knows of that had happened to Jean Valjean after the adventure with Little Gervais. From that moment forth he was, as we seen, a totally different man. What the Bishop had wished to make of him that he carried out. It was more than a transformation; it was a transfiguration (pp. 197-198).

The curiosity of the writer comes up in mind, that somehow the way the author reflects the character of Mayor Madelaine really connected as Tucker cited on the Marx – Engels reader has stated in his writing under *Socialist and Communist Literature On Reactionary Socialism* that:

In countries like France, where the peasants constitute than half of the population, it was natural that the writers who sided with the proletariat against the bourgeois (Tucker, 1972, p. 353).

The author never gives a clear information so far about this character about how can this character (as bourgeois) is so contrast from other characters. The writer fully understood that Hugo’s work is kind a reflection or realization of the (real) social condition in France. To avoid questions such as when does exactly Jean Valjean transfigure into Madelaine? To sum up the long story Hugo states that:
Jean Valjean, at the end of October, 1823, was reported missing on a rough sea because helping the top man on the starboard, on the following day the Toulon newspaper printed these lines, Nov.17, 1823, Yesterday, a convict belonging to the detachment on board of the Orion, on his return from rendering assistance to a sailor, fell into the sea and was drowned. The body has not yet been found; it is supposed that it is entangled among the piles of the Arsenal point, this man was committed under the number 9430, and his name was Jean Valjean (Hugo, 2012, pp. 327-334).

It is the starting point where Jean Valjean erases his existence and transfigured into Madelaine.

c. Thenadiers

Thenardiers are described in purpose to see their characterization. The author does not make it easy to understand by describing them to confide is sometimes to deliver into a person’s power (p.132). Here, the author does not describe the character that overtly addressed to the readers.

This Madame Thenardier was a sandy-complexioned woman, thin and angular – the type of the soldier’s wife in all its unpleasantness; and what was odd, with a languishing air, which she owed to her perusal of romances. She was a simpering, but masculine creature. Old romances produce that effect when rubbed against the imagination of a cook shop woman. She was still young; she was barely thirty (p.137).

In the text, we could barely able to see that how are the personal characters of those thenardiers family. Their physical appearance has been described by Hugo well at least, the readers could figure it out how do they look. This character to be exact could be seen from another. Moreover, Monsieur Thenardier is described by Hugo as:

Thenardier was a small, thin, pale, angular, bony, feeble man, who had sickly air and who was wonderfully healthy. He smiled habitually by way
of precaution and was almost polite to everybody, even to the beggar to whom he refused half a farthing (p.337).

Before taking it too far, the writer wants to give a – red line – that there is a reason why the writer itself put this character in bourgeois section instead of the proletariat. The reason is because the way how this character treats others are very similar to bourgeois people. Yes, thenardiers are from lower-middle class family, though they have an inn, it does not mean they are from bourgeois people because the bourgeois people call them as the dandies. The way they racketeer Fantine with intimidation which including lies behind the letters that is quite familiar how the bourgeois oppress the proletariat with the issues and lies behind their desk.

Well, Madelaine once address them in the glance;

This poor little Cosette who has no one in the world but me, and who is, no doubt, blue with cold at this moment in the den of those Thenardiers; those people are rascals (p.208).

It is the moment when Madelaine tries to save Cosette from thenardiers family. For them Cosette is only their servant, a mouse in the service of an elephant (p.337) because actually they only want to exploit her instead of taking care of her.

B. Alienation and the Lower Class

Here Marx tries to classify alienation into four parts, man is alienated from nature, man is alienated from production, man is alienated from his species being, and man is alienated from himself. The alienation process will discuss further in the section. Les Miserables was born in a capitalism era of the industrial revolution and revolution in French. It is the nature of this literary work which contains the social struggle within society. The characters from the lower class
status in *Les Miserables* depicted that the characters is suffered from the alienation:

1. **Man’s alienation from his labour.**

   The alienation of the worker in his product means not only that his labour becomes an object, but that is exists *outside him*, independently, as something alien to him, and that it becomes a power of its own confronting him; it means that the life which he has conferred on the object confronts him as something hostile and alien. Hence, the worker can create nothing without nature or becoming the object of the nature, without *sensuous external world* (Tucker, 1972, p. 58).

   The characters below undergo the process of alienation from his nature (as a worker and as physical subject) towards himself. First, is Jean Valjean as ex-convict, when he transforms into Madeleine. He experiences such alienation from his nature when, after he changes or denies his identity become Madeleine and Mayor of the city. He leads the industry and develops the city. He develops himself from the proletariat people becomes the bourgeois’s man. He produces beautiful things (as stated before) through the labour (as a medium), but after many years, he meets Inspector Javert who suspicious about him so that, here, Jean Valjean is alienated because of his production:

   “a man, who was a stranger in the Department, and who bore the name of M. Madeleine, had, thanks to the new methods, resuscitated some years ago an ancient local industry, the manufacture of jet and of black glass trinkets. He had been appointed mayor, in recognition of his services. The police discovered that M Madeleine was no other than an ex-convict who
had broken his ban, condemned in 1796 for theft, and named Jean Valjean” (Hapgood, 2012, p. 321).

From the quotation above, the reader could see that how far that ex-convict changing their faith, even though they have to suffer hard and denies everything. Hence, before the law (which represent the capitalism or upper class social tools already labelled Valjean as a dangerous-man) no matter how far he changes, contributions, and helps with the lower class, still, he is a threat for the capitalism itself. Therefore, the way he process beautiful things through labour are not familiar to him, but become alien, so that he became alienated from his labour or nature.

The second, is Fantine that represents the misery of being a lower class social worker. It is the time when she ended the state of unemployment. She is being alienated from what she produces just because she has a child, her little Cosette, in Montfermeil.

All this took time, Fantine had been at the factory for more than a year, when, one morning, the superintendent of the workroom handed her fifty francs from the mayor, told that she was no longer employed in the shop (p.162).

Since Fantine is a lower class worker, an orphan, no education neither can read nor write. He is such a pathetic character that could not do anything. She does not have any power to make her stay in the shop or even more. To become a labour is mean of life, that although she becomes a slave or an object of labour i.e., that she has receive from work. Therefore, it enables her to exist, first; as a worker and second, as physical subject (Tucker, 1972, p. 59). Furthermore, she
has to give another franc to Thenadiers to her beloved Cosette because it is her responsibility to Cosette towards Thenardiers:

This was the very month when the Thenardiers, after having demanded twelve francs instead of six, had just exacted fifteen francs instead of twelve (p.162).

Here while Fantine has a work to do as a – wage labour source. From the quoted above, that is something that exists outside her. It gives a pressure or burden towards her and confronts her to fulfil her responsibility to be fulfilled even though he could survive but no longer enough. She faces other problems that led her to the Inspector Javert that will put her in the jail because insulting Mayor Madelaine and some other guy.

Jordan states that the alienation of labour means that work provides no satisfaction and fulfilment, but is only a source of physical exhaustion and mental debasement. It constitutes merely a means of livelihood, a means of earning the wage sufficient to keeping the worker alive (1971, pp. 17-18). Fantine depicts in her condition that she is in debt for her property and the landlord. She began to do anything starts from making coarse shirts for soldiers of the garrison, and earned twelve sous a day (p. 163). It is all because her state of her daughter cost her ten. No matter how hard she works in a day, she could not fulfil her debt for her property, landlord, and thenardiers at the same time. It is only ten sous after all. In this moment, she is being alienated from her labour or nature.

The third is coming from the Champmathieu. At the time he was accused as Jean Valjean in front of the trial. He describes his existence towards everybody
(in front of an audience, the gendarmes, his counsel, the jury, the court, and
district attorney) to defend himself against the accusation. He is being alienated
from his human nature. His existence is being replaced by the name of Jean
Valjean:

This is what I have to say. That I have been a wheelwright in Paris, and
that it was with Monsieur Baloup. It is a hard trade. In the wheelwright’s
trade one works always in the open air, in courtyards, under sheds when
the masters are good, never in closed workshops, because space is required
you see. In winter one gets so cold that one beats one’s arms together to
warm one’s self (p.245).

From the quotation above, Champmathieu tries to explain his existence
that he is working under the Monsieur Baloup. He is a wheelwright. His existence
is Champmathieu not Jean Valjean or whatsoever that accused to him. He is a
labour’s man that produces a beautiful thing as wheelwright under Monsieur
Baloup.

I was fifty-three. I was in a bad state. And then, workmen are so mean!
When a man is no longer young, they call him nothing but an old bird, old
beast! I was not earning more than thirty sous a day. They paid me as little
as possible. The masters took advantage of my age (p.245).

This poor Champmathieu has been alienated from his nature because he is
being oppressed by his master. His master forced him to work as usual as the old
days just like young Champmathieu and his master took an advantage of it.
Because, and old man in the age of the industrial revolution is not even worth to
pay if the writer could say. They could unemployed anytime as the landlord or
master wish or substituted them with a machine which is more essential and
useful in industry.
2. Man’s alienation from the Production.

As stated before, that the labour in which people are forced to sell their labour power to another person in order to live and there is something that exist outside him, which confront him that the life which he has conferred on the object confront him as something hostile and alien. As Mandel states earlier in his article that the second stage in the alienation of labour came about when part of society was driven off the land, no longer had access to the means of production and means of subsistence, and, in order to survive, was forced to sell its labour power on the market. Here, Fantine as a lower working class experience this kind of second stage of alienated labour of production:

“Bah! I say to myself, by only sleeping five hours, and working all the rest of the time at my sewing, I shall always manage to nearly earn my bread. And, then, when one is sad, one eats less. Well, sufferings, uneasiness, a little bread on one hand, trouble on the other, all this will support me” (p. 164).

In this state Fantine’s hard work if the writer might count that she works for seventeen hours in a day (according to Hugo’s statement p.169). She manages everything that she could do, to earn something, to earn her food which actually directly mentioned her daughter, Cosette, too. Her works in the face of capitalism is not even slightly different with other workers. They are forced to sell their labour, they work to live, to earn money that not even worth of living, and at least they tried to do something, but in the end of the process of capitalism, the workers when they get older or not even needed in the industry. They will be in a state of unemployment. When Fantine could not earn some bread for a living, at least, her precious child Cosette could live. The character describes the condition of the
labouring people in the industry; her labour has been changed by someone which is more productive, valuable, and precious. Therefore, from this kind of sequences she is already in the state of alienated from her production. In another case, Jean Valjean also depicts the same:

“He presented himself to the owner of the distillery and requested to be paid. The owner did not utter a word, but handed him fifteen sous. He objected. He was told “That is enough for thee.” He persisted. The master looked him straight between the eyes, and said to him, “Beware of the prison” (p. 90).

As an ex-convict when the business is really pressing and he has little money in his pocket to survive. He tries to do the best and pleased the master, but because of his yellow passport he lost his privilege. The words “Beware of the prison” is a threat to an ex-convict like Jean Valjean. It means that he is not worth or even deserves to be paid. There, no matter how hard he works and pleases his master. Thus, he is being robbed by the society or other people, especially from the upper classes just because his yellow passport which labelled him as an ex-prisoner. Therefore, they can do whatever they wanted to do and take the benefit from him. Here, Valjean indirectly being robbed and alienated because of his process of production.

3. Man’s alienation from his Social Environment.

Ernest Mandel states that alienation has no longer purely economic but has become social and psychological in nature. The aim is to create unhappiness in human being, because the capitalism itself would cease to exist if people or societies are fully and healthily satisfied. It is already in the system of capitalism to produce the unhappiness in human being. Although, with that kind of system
that has been done by capitalism as an impact a society which is turned toward creating systematic frustration or unhappiness in it generates the bad results which is generally recorded in the crime pages of the daily newspapers. Further, the readers need to be aware that under this kind of alienation of human beings. There are two very important things from the alienation itself. First, is the alienation of human activity in general and second, is the alienation of human beings in one of their most fundamental features, the capacity to communicate (Ernest Mandel, 1970, pp. 24-25). In relation to the text, the writer will try to analyse both of alienation with several facts from the text that this kind of alienation exists within *Les Miserables*.

Moreover, just in addition to make it a little bit clearer in alienation of human beings. Papapenheim in his book states that “Individuals become so separated and isolated that they established contact only when they can use each other as means to particular ends” (Pappenheim, 1959, p.81). As what is reflected Jean Valjean by the capitalist, the yellow passport, will affect that Valjean is separated and isolated from the society because he cannot work, paid well, earn food for a living, and a safe place to lay on. He is separated from the society directly as the cause of capitalism. It’s just the same as Fantine, while all everything has been done by her. She sells her hair, two front teeth, bed, rag, mattress or whatever that she has before. All of those things that she has done is for her little Cosette, because Thenardiers’ family had made false reported about Cosette that she is in such a state of *military fever* which could cause people to death. Then she hates father Madelaine for expelled her out; for all misfortune that
she had; for everything. But the readers could not judge Madelaine’s character. Though, he is the one who leads the factory, it’s all because he does not know what happen inside of his factory; he does not know after all.

She sewed seventeen hours a day; but a contractor for the work of prisons, who made the prisoners work at a discount, suddenly made prices fall, which reduced the daily earnings of working-women to nine sous. Seventeen hours of toil, and nine sous a day! (p. 169).

Fantine has undergone the praxis of alienation to human activity in general. Mandel explains that the alienation of human activity in general is that when people live in a society which based on commodity production and a social division of labour pushed to the limits of overspecialization. The result, people in a particular job or doing a certain type of activity for a living will incline to have an extremely narrow horizon. And then, they will also tend to have a restricted social and political awareness because of this limitation also they are even unaware of the nature of their involvement in this phenomenon (Mandel, 1970, pp. 25-26). Fantine depicts in her misery while she is inside of the commodity. She works for seventeen hours in a single day, she is unpaid well or even simply for working-women there is a free discount on them.

In the matters of Fantine experience above that she is consciously aware of her sufferer, misery, sorrow and unhappiness or frustration, but she chooses to avoid this conscious to think the most important part of reality which make her become unaware of herself involvement. Meaning to say that, though her state within the process of alienation, he could not avoid these things and do something to fix her financial condition. It is what the capitalism wanted to in human beings because without that dissatisfaction the sales of new gadgets which are more and more
divorced from genuine human needs cannot be increased (Mandel, 1970, 25).

At the end when her condition is decreasing gradually because she could not see her beloved daughter, Cosette. Then Javert finally finds Madelaine in the hospital with Fantine as well. Fantine thought that this inspector would catch her to prison; when some Bourgeoise man called Bamataboise ever insult her. So she is trembling and scared to death.

It was this glance that Fantine had felt penetrating to the very marrow of her bones two months previously. The unhappy woman glanced about her. Her teeth chattered; she stretched out her arms in her agony; then suddenly fell back on her pillow. Her head struck the headboard of the bed and fell forward on her breast, with gaping mouth and staring, sightless eyes. She was dead (pp. 263-264).

In the end of her life after she is being alienated from human activity and capacity to communicate because she is hard to say something in her mind in front of the representation of capitalism, Inspector Javert. She is afraid to imagine that in the end, she will fall into Toulon for next six months. She could not dare to stand in front of the Inspector because, she is too afraid not to see her little Cosette but instead of bringing her to see Cosette. In the end, her useless effort brings her to death.

4. Man’s alienation from himself.

The last stage of alienation concerns about human consciousness and will. Where men have already undergone three stages of alienation above; as the result men will end in a state of lost their consciousness and their will. Tucker cited in his book about Marx under the review on R.C.T states that it is not the consciousness of man that determines their being, but, on the contrary, their social
being that determines their consciousness (Tucker, 1972, p.4). In this context, men’s social being has given a big impact on how men are changing and lose their consciousness. This society later on gives such perspective and judgement towards man’s life. However, it depends on how the men respond towards the society itself.

Marx also states that an individual is not based on what he thinks of himself, so can we not judge of such a period of transformation by its own consciousness; on the contrary, this consciousness must be explained rather from the contradictions of material life, from the existing conflict between the social productive forces and the relations of production. (p. 5). The contradiction of material life, from the existing conflict between the social productive forces and the relations of production something that the writer concerns in this part. It is because the character of Jean Valjean is the one that straightforward state that he is not an animal. It is true that something that distinct human from animal is its consciousness and will.

Hugo states in his book that the human mind – an important thing to say at this minute – has a greater need of the idea even than of the real. It is by the real what we exist; it is by the ideal that we live. Now, do you wish to realize the difference? Animal exists, Human lives, because to live, is to understand. To live, is to smile at the present, to look forward posterity over the wall. To live, is to know what one is worth, what one can do and should do. Life is conscience. The goal of man is not the goal of the animal (Hugo, 1928, pp. 926-927, 929). Hugo in
his book already give a clear information about man and animal also about their existence and goal to live.

Hugo represents Jean Valjean as a character that fully conscious of various stages of development that this character has experience. The moment, right after his liberation from Toulon which he spends nineteenth years in there, on his way to Pontarlier to make his report. He is being denied by several inns. He has money, but none of them want to accept him. In the text stated that; when he had, not without difficulty, repassed the fence, and found himself once more in the street, alone, without refuge, without shelter, without a roof over his head, chased even from that bed of straw and from that miserable kennel, he dropped rather than seated himself on a stone, and it appears that a passer-by heard him exclaim, “I am not even a dog!” (p. 63). It is clearly seen that Jean Valjean in this state, though he is being alienated, but he is not alienated from himself. He is consciously care about his state and his intention still wake him up to find another inn. In the end he ended in the church, in the Bishop of Digne. Years in prison under the pressure of the law could not change the faith or the consciousness of Jean Valjean; the proof that he still understands the world within himself. As Hegel states that consciousness; certainty at the level of sensory experience; or this and meaning: Perception, or the thing with its properties, and deception. Force and understanding, appearance and the upper-sensible world (Tucker, 1972, p. 86) but the implementation that the society or the landlord, people or society consider him as an animal. In this case, just like what Marx has stated before in the beginning that it is not the consciousness of man that determines their being,
but, on the contrary, their social being that determines their consciousness. It is not the consciousness of Jean Valjean, which determines his consciousness, but his social being that determines his consciousness.

C. The Class Struggle as the Response towards the Upper Class Oppression.

There are many definitions of class struggle, many writers had tried to make definition about this topic. Max Weber in his book cited under the chapter of types in the class struggle state that the men in the same class situation regularly react in mass actions to such tangible situations as economic ones in the direction of those interests that are most adequate to their average number is an important and after all simple fact for the understanding of historical events. It might be any misunderstanding or error concerning some individual about the class and infallible. Yet, it classes as such are not communities but only on the basis of communalization. The communal action that brings forth class situations, however, is not basically an action between members of the identical class; it is an action between members of different classes (Max, 1974, pp.184-185).

Then he adds how to differentiate kind of class struggle which exist in a stratified society. The class struggle of antiquity – to the extent that they were a genuine class struggle and not the struggles between status groups – were initially carried on by indebted peasants, and perhaps also by artisans threatened by debt bondage and struggling against urban creditors. Moreover, it is clear that when the struggles does not include those kinds of characteristic people above, it has no
intention to do such things as evolvement or revolutionaries, it might called as - not struggles between status groups.

As stated earlier, Wilczynski classified class struggle into two kinds of struggle in a classless society. First is economic struggle which consist of a struggle for the improvement of the conditions of work and a change in principle governing in the distribution of the fruits of labour. The second is a political struggle when a struggle is done for the seizure and maintenance of political power. Both struggles have the same goals which concern about proletarian revolution. After the revolution of the proletariat, there are four stages or forms that exist as the impact of the proletarian revolution which the reader and writer have to fully consider. First, is the suppression of the surviving pockets of the bourgeois. Second, is the extension of the power of the revolutionary proletariat over other classes, including Petty Bourgeois (a social class between the industrial workers and the capitalist middle class owning some property) and rich peasants. Third, the detection and elimination of counter-bureaucracy and other specialist, undermining the socialist state; and last, the intensification of the struggle against imperialism and neo-colonialism in the international era (Wilczynski, 1981, pp.80-81, p.432).

1. Economic Struggle

Tucker states that it is true that labour produces for the rich, wonderful things-but for the worker, hovels. It produces beauty - but for the worker deformity. It replaces labour by machines - but some of the workers throw it back to a barbarous type of labour, and the other workers it turns into machines. It
produces intelligence – but for the worker idiocy, cretinism (Tucker, 1972, p. 59). under the chapter *Estranged Labour* states that we proceed from an actual economic fact that the worker becomes all the poorer. The more wealth he produces, the more his production increase in power and range. The worker becomes an ever cheaper commodity, the more commodities he creates (p. 57).

The writer agrees that the more men produce things inside the commodities; the more his production is increasing from the goals that particular industry, put in the end; the more time that he spare in the factory or anywhere else in a proper place under capitalism term; at that time, men value will not the same as they used to. The proletariat people stimulate the class struggle based on two things. First is Economic. On the economy, Fantine depicts her struggle on this stage of the economic struggle, for seventeen hours; sewing inside the industry, she has nothing, she has not even had value anymore and she becomes ever cheaper commodity because her production. Moreover, after she is in the state of unemployment in the shop, she almost needs three months to settle down and to make her conscious back. The oppressor from the upper class social status or her other women – working class will not just stopped her to work as usual, to earn money for living. Since, she still has a child to feed off every day and her own debt for a living.

She could not leave the neighbourhood; she was in debt for her rent and furniture. Fantine tried to obtain a situation as a servant in the neighbourhood; she went from house to house. She could not leave town. “If you leave, I will have you arrested as a thief!” “You are young and pretty: you can pay.” *She began to make coarse shirts for soldiers of the garrison, and earned twelve sous a day* (Hugo, 2006, pp. 162-163).
Here, Fantine tries to have another work except just gives up to the society, from her past. She tries to do something to improve her state slowly. Though, the readers have recognized early this part is also included in some stage of alienation earliest. However, Fantine’s condition represents another stage of a struggle in economic. The effort that she does represent the struggle that women – working class face within the society towards principle governing the distribution of the fruits of labour that Wilczynski stated before. She needs to fulfil her needs rather than give up to the society. Moreover, she uses her effort or labour as she could at least instead of using her beauty to pay the rent or debt.

She had not dared to go out. When she was in the street, she divined that people turned around behind her, and pointed at her; everyone stared at her and no one greeted her. At the expiration of two or three months she shook off her shame, and began to go about as though there were nothing the matter. “It is all same to me.” She said (pp. 164-165).

At this state, Fantine would not dare to go out because her mental condition after Madame Victurnien; a fifty six old woman, and reinforced the mask of ugliness with the mask of age (p.162) who had been jealous about Fantine’s beauty and report her about her child’s condition to other women – working class in the factory. Moreover, this condition makes Fantine expelled from the factory because of the norm of the society.

“Can you understand such a thing? Is he not an abominable man? How can they allow such people to go about the country! Pull out my two front teeth! Why, I should be horrible! My hair will grow again, but my teeth! (p. 167).

Thernardier wrote to her that he had waited with decidedly too much amiability and that he must have a hundred francs at once; “A hundred francs,” thought Fantine. “But, in what trade can one earn in a hundred sous a day?”, “Come! Let us sell what is left.” The unfortunate girl became a woman of the town (p.169).
Since Thenardier does false report on her child; as the readers aware that it is the nature of Madame and Monsieur Thenardier to make false reported on Fantine. Fantine tries to do anything that she could. She starts to sell her hair to the barber, and last she sells her two front teeth for two Napoleons to the dentist. Last, she plunged into a state of prostitution and become one of them; along with it she loses her pride. Her progression might cannot be called as an improvement, but her efforts make her state improve from one state to another. Even though, she could not escape from her condition, as a poor woman. As Marx has stated before, the worker becomes all the poorer, the more wealth he produces.

Fantine also undergoes the faith of proletarian that Marx states under the chapter of Bourgeois and Proletariat. The proletariat goes through various stages of development with its birth begins its struggle with bourgeois (Tucker, 1972, p. 340). It means that, the improvement of condition of work is no more the same; in this case it’s a little bit different. The first thing that she used to work, use her labour. But when the situation is changing, the social condition has oppressed her, she conforms all of it in her own power. She begins to think, to earn money as fast as possible to fulfil, herself and her daughter.

2. Political Struggle

In the political struggle, the writer found there are similarities between the political struggles that Marx states that it is about the conflict or civil war in France revolution that happened in the 18th century. Marx states that in the two revolutionary years 1848-1849 the League proved itself in double fashion; in that
its members energetically took part in the movement in all places, that in the
press, the barricades and on the battle fields, they stood in the front ranks of the
only decidedly revolutionary class, the proletariat (Tucker, 1972, p.363). In Les
Miserables stated that these two barricades, both of them symbols, under two
different aspects, of a redoubtable situation, sprang from the earth at the time of
the fatal insurrection of June, 1848, the greatest war of the streets that history ever

Both authors concern about the revolution in France either Marx or Hugo.
Marx without capital is Kant without the critique of pure reason or Darwin
without the origin or species. Marx’s Major works on political journalism, the
eighteenth Brumaire of Louise Bonaparte, and The Civil War in France, and
omit the class struggle in France 1848-1850 (Tucker, 1972, Preface, p. viii). Hugo
states in his book that the nineteenth century has an august Mother – France
revolution. It has honours man of genius. The nineteenth century is born of
civilization. France has borne this century; and this century bears Europe (Hugo,
1928, p. 934).

In relation to political struggle that has been done by the barricades of the
proletariat. Marx addresses something that without the proletariat, which had
bought victory with its blood, advancing its own demands after victory. There
demands were no more unclear and even confused, after every revolution won by
the workers, a new struggle, ending with the defeat of the workers (Tucker, 1972,
p.528). From what Marx has stated before which the faith of proletariat people,
their struggle, will end with their own defeat. They have nothing but lose, because
if the readers are aware that all of the struggle that comes from the proletariat is happening because the will of Bourgeois people.

The writer could not describe the struggle in the political situation into the specific situation of the character. The writer would like to put the situation of class struggle of barricades in general. First thing first, coming back to the context of France revolution. The revolution. It – that barricade, chance, hazard, disorder, terror, misunderstanding, the unknown – had facing it the constituent assembly, the sovereignty of the people, universal suffrage, the nation, the republic (p. 1008) was the condition of the France revolution that Hugo depicts from the reality.

Then, there are two kinds of barricades in the text that Hugo depicted;

The Saint-Antoine barricade was tremendous; it was three stories high, and seven hundred feet wide. It barred the vast opening of the Faubourg, that is to say, three streets, from angle to angle; ravine, jagged, cut up, divided, crenelated, with an immense rent, buttressed with piles that were bastions in themselves throwing out capes here and there, powerfully backed up by two great promontories of house of the Faubourg (Hugo, 2012, p. 1006)

These barricades are the representation of two class. The first one is coming from the upper class people while the other one will represent the proletariat people; these two fortresses had been erected by two men named, the one, Cournet, the other, Barthelemy. Cournet made the Saint-Antoine barricade; Barthelemy the barricade of the Temple. Each was the image of the man who had built it. The characters of both men are totally different from their past. Cournet; He had been an officer in the navy, and, from his gestures and his voice, one divined that he sprang from the ocean, and that he came from the tempest; he carried the hurricane into the battle while the other one. Barthelemy, thin, feeble, pale, taciturn, was a sort of tragic street urchin, who, having had his ears boxed by
a policeman, lay in wait for him, and killed him, and at seventeen was sent to the galleys. He came out and made this barricade (p. 1010).

The barricade of the Faubourg du Temple, defended by eighty men, attacked by ten thousand, held out for three days. The Saint-Antoine barricade was the tumult of thunders; the barricade of the Temple was silence. The difference between these two redoubts was the difference between the formidable and the sinister. One seemed a maw; the other a mask (pp. 1010-1011).

As the readers could see the difference between both barricades. Logically, people who have a clear conscious and mind would think that the end of this struggle is absolute in bourgeois part. But, the writer would not take a part and does not want to discuss about it further. The writer might say let the text speak. Both men later on having funeral duel. Barthelemy slew Cournet. Sometime afterward, caught in the gearing of one of those mysterious adventures in which passion plays a part, a catastrophe in which French justice sees extenuating circumstances, and in which English justice sees only death, Barthelemy was hanged (p.1011). There is something curious about this funeral duel that the representatives of the proletariat, however, he is winning the battle, he is still hanging in London. The question is that is it because the side which win is coming from the proletariat.

Hugo clearly states that the sombre social construction is so made that, thanks to material destitution, thanks to moral obscurity, that unhappy being who possessed an intelligence, certainly firm, possibly great, began in France with the galleys, and ended in England with gallows. Barthelemy, on occasion, flew, but one flag, the black flag (p.1011.) In the end of the struggle of the revolution in France, there is nothing but death. From the text, readers could see that Jean
Valjean while carrying Marius comes back to home from the barricades to his grandfather’s house who called as M. Gillenormand.

“Sir,” said Basquite, “Monsieur has just been brought back. He went to the barricade, and “He is dead!” cried the old man in a terrible voice. “Ah! The rascal!” (p.1133).

There is nothing left from the barricades, everything is dead in the place where they stood last time and executed by the soldiers in their places in the Faubourg du Temple.

Enjolras, pierced by eight bullets, remained leaning against the wall, as though balls had nailed him there. Only, his head was bowed. Grantaire fell at his feet, as though struck by a thunderbolt. They (soldiers) fired into the attic through a wooden lattice. They flung bodies, out through the windows. Shouts, shots, a fierce trampling. Then silence. The barricade was captured. The soldiers began to search the houses round about, and to pursue the fugitives (p. 1079).

With the death of Enjolras, who leads the barricades; signs the death of the struggle against the government (republicans). Actually, there are so many facts that the writer wants to put into the text to prove the existence of a struggle as the respond of the oppression of the bourgeois or upper class people. But, because of the limitation of the writer; the writer only could state that the sequence above might represent the struggle of the proletariat people as their revolution against the bourgeois people. At the end of the proletariat struggle under political circumstances; the win side does not exist in the proletariat hand but bourgeois.
CHAPTER V

CONCLUSION

In Hugo’s work *Les Miserables*, the characters can be described into two groups. The first is the proletariat or lower class people who experience oppression or being oppressed by upper class. The second is the bourgeois people or the upper class as the oppressors.

In term of the praxis of alienation, the writer found that there are four kinds of elements of alienation which the characters suffer from the bourgeois. The first is Jean who, although he changes, and helps to the lower class or other people, he is a threat for the capitalism itself. Therefore, the way he process beautiful things through labour are not familiar to him, but become alien, so that he became alienated from his labour or nature.

The second is Fantine that she becomes a slave or an object of a labour while in the state of the women – working class. There is a power which is exist outside her (the oppression from thenardiers’ family) that gives a big pressure or burden towards her and confront her to fulfil her responsibility to be fulfilled even though he could survive but no longer enough. The third is Champmathieu. This character undergone the praxis of alienation when he is accused as Jean Valjean. This poor character has been alienated from his nature because he is being oppressed by his master. His master forced him to work as usual as the old days
just like young Champmathieu and his master took an advantage of it because an old man in the age of industrial revolution is not even worth to pay.

The second stage in the alienation of labour came about when part of society was driven off the land, no longer had access to the means of production and means of subsistence, and in order to survive, they were forced to sell its labour power on the market, in this stage of alienation two characters (Jean Valjean and Fantine) undergo the second stage of alienation.

The first is Fantine, her works in the face of capitalism or to be exact the process within the capitalism itself, in the end (the workers). They have something which is called as value inside the industry, but when they are getting older and their production are decrease, the industry would not need them anymore or if the worker somehow are doing some mistake which are not proper based on the rule of the industry itself. In Fantine’s case that she has a daughter. In the society where Fantine’s work that women – working class who already has a daughter and with no father beside them, is a shame in the point of view of society which is directly affected to the industry itself.

The second is Jean Valjean; as an ex-convict his labelled that he carried on everywhere gives a straight impact that he is not worth or even deserve to be paid in his working time, no matter how hard he works and please his master. Moreover, he is being robbed by the society or other people especially from the upper classes just because his yellow passport which labelled him as an ex-prisoner. Therefore, they can do whatever they wanted to do; in other words Jean Valjean has lost his – value.
In this stage of alienation there are two types of alienation. The first is the alienation of human activity in general. The second is the alienation of human beings in one of their most fundamental features, the capacity to communicate. Jean Valjean, in this stage of alienation, with his yellow passport gives an impact that he is being separated in his human activity in general. His personal development only undergone the process of being a slave. This overspecialization, which is given by capitalism, of hard work only leads him to the process of alienation in human activity in general. In other words, he could not do any kinds of production to settle himself in economic or social condition or to improve his condition from a bad state. He is directly separated from the society as the cause of capitalism. While the other character, Fantine depicts her suffer in this third stage of alienation with working inside the industry for seventeen hours or so to fulfil her needs and debts. She has nothing to do but sewing. She becomes alienated from her human being.

In the last stage of alienation, it considers about human consciousness and will. In this case, Jean Valjean directly states “I am not even a dog.” This sentence might means that he is consciously aware about what his social being leads to, his state, and his own consciousness. There is something that determine his consciousness which is not done by his own. His social being is the one that determine his consciousness just like Marx has stated before earlier. So that Jean Valjean is alienated from himself.

After the proletariat people being alienated and oppressed by the bourgeois people. The class struggle from the proletariat people starts a movement against
the bourgeois people. The class struggle itself are divided into two parts, such as, the first is the *Economic* Struggle when the proletariat people experience as the improvement of the social conditions of work and a change in the principle governing the distribution of the fruits of labour. The second is the *Political* Struggle which are the characters struggle for the seizure and the maintenance of political power.

In Economic struggle, Fantine depicts her struggle on this stage while she is still working in the industry, sewing for seventeen hours and people from the upper or her women – working class oppressed her. In this stage, when Fantine has no more value because of her production inside the industry and then suddenly she is unemployed by the industry itself. She prefers to find another work and settle her consciousness back rather than giving up to the society. She tries to do something to improve her state in economic and social condition. Therefore, Fantine has depicts the struggle of proletariat people in Economic state.

In political struggle, the League proved itself in double fashion in that its members energetically took part in the movement in all places, that in the press, the barricades and on the battle fields, they stood in the front ranks of the only decidedly revolutionary class, the proletariat, but as long as the process of struggle, in the end of the proletariat struggle under political circumstances, the win side does not exist in the proletariat hand but bourgeois.
BIBLIOGRAPHY


APPENDICES

Appendix 1: Biography of Victor Hugo

Victor Hugo or Victor – Marie – Hugo was born in Besançon, France, on February 26, 1802, less than fifteen years after the French Revolution. Victor Hugo was the third son of Sophie Trebuchet, daughter of royalist sympathizer, and Joseph Hugo, member of military under Napoléon. Which made both in the state of disagreement and soon alienated Hugo’s parents from one another. The fall of the empire gave him, from 1815 to 1818, a time of uninterrupted study at Pension Cordier and the Lyceé Louise – le – Grand, after which he graduated from the law faculty at Paris. Memories of his life as a poor student later inspired the figure of Marius in *Les Miserables*.

Hugo gained literary recognition at a young age from Louise XVII. He published his first volume of poetry, *Odes et poesies diverses* in 1822, which earned him a pension and married his childhood sweetheart, Adele Foucher. Hugo’s literary achievement was recognized in 1841 by his election to the Academie française and in 1845 by his elevation to the peerage. During the latter half of that decade, he devoted most of his time to politics, delivering a number of political speeches condemning the legal system and society’s persecution of the poor.

Hugo published *Les misérables* (1862), which was an amazing financial success. It is the story of a released convict, Jean Valjean, who faces repeated hardships despite his efforts to reform. Valjean’s tragic history is a condemnation of unfair legal penalties, and his life in the underworld of Paris illustrates Hugo’s
conviction that social evils are created and fostered by existing laws and customs. (Marie and Dwayne, 2009, pp.819-821).
Appendix 2: Summary of *Les Miserables*.

*Les Miserables* consist of many sub-chapters, books, and chapters. In the beginning, it gives an introduction of Monsieur Myriel who is a Bishop in Digne. After the liberation from Toulon, Jean Valjean passes the city of Digne to his destination Pontarlier. He is being denied by several inn because of his *yellow passport* which is signed or labelled him as an ex-convict or dangerous man. Then, old woman told him to knock the church door if Jean Valjean wanted to find a place. There, he meets Monsieur Myriel and has no idea who is he. Valjean tells his story and his suffers for seventeen years for stealing a mouth full of bread. However, instead of having a rest in a church, the nature of Jean Valjean could not resist that he needs something to survive. He steals all of the silvers inside the church, but then he is being captured by the authority. When Monsieur Myriel meets him again, instead of sending Jean Valjean to the prison, he gives him another two silver of candles and calling Jean Valjean as a brother. This moment the life of Jean Valjean transfigured as Monsieur Madelaine, as a promise to Myriel. He becomes a good man in the name of the God.

As a Madelaine, he leads an industry in a small village where Fantine works there, but Madelaine did not know her before even when she is expelled from his own industry. Madelaine helps Fantine to find her little Cosette in the hand of Thenadiers family, but Madelaine could not do it in time, because he has a call to a trial because of a miserable man who called as Champmathieu accused as Jean Valjean. Thereafter, Madelaine gets in time in the trial and state his true
nature in front of everyone that he is a Jean Valjean, even other convict remember him as well.

The moment when Javert sees him with Fantine in the hospital. Javert intends to put the ex-convict who did not report in his post several years ago. Fantine afraid so much because she thinks that Javert would send her in Prison. Then, suddenly Fantine is dead and her life was dreadful enough.

In the end, the barricades of proletarian people against the bourgeois stand a cross. The Saint – Antonie represents the Bourgeois and the Faubourg du Temple represents the Proletariat. Here, Jean Valjean meets Marius who fall in love with Cosette and Enjolras who leads the barricades of Faubourg. Accidentally, Jean Valjean involve in a war between both barricades. Marius condition in a state of agony, but he could alive because Jean Valjean saves him. And the rest is full of blood in the barricade Faubourg du Temple.