

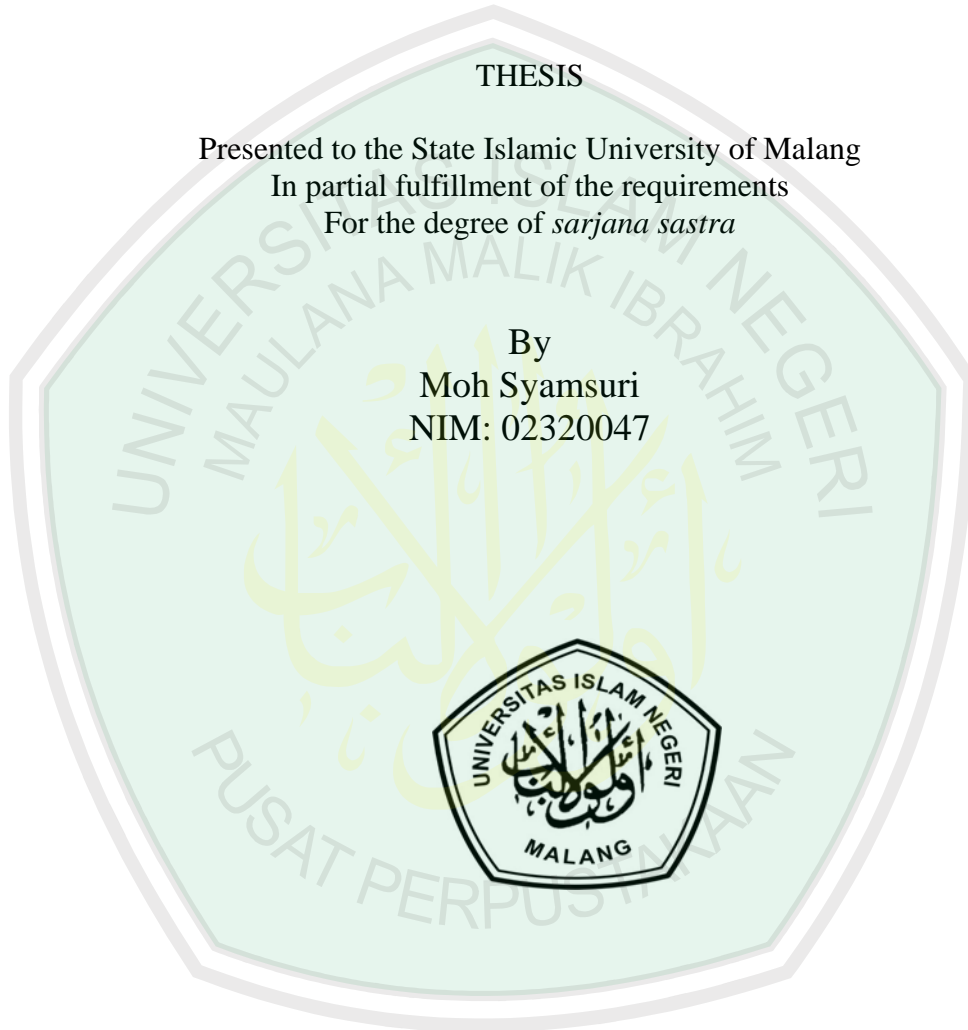
SOCIAL STRATIFICATION DURING THE FRENCH  
REVOLUTION

IN DICKENS' *A TALE OF TWO CITIES*

THESIS

Presented to the State Islamic University of Malang  
In partial fulfillment of the requirements  
For the degree of *sarjana sastra*

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2008

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DICKENS' *A TALE OF TWO CITIES***

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**SOCIAL STRATIFICATION IN DICKENS' *A TALE OF TWO CITIES***  
**DURING THE FRENCH REVOLUTION**  
has been approved by the Board of Examiners  
as the requirement for the degree of *Sarjana Sastra Inggris*

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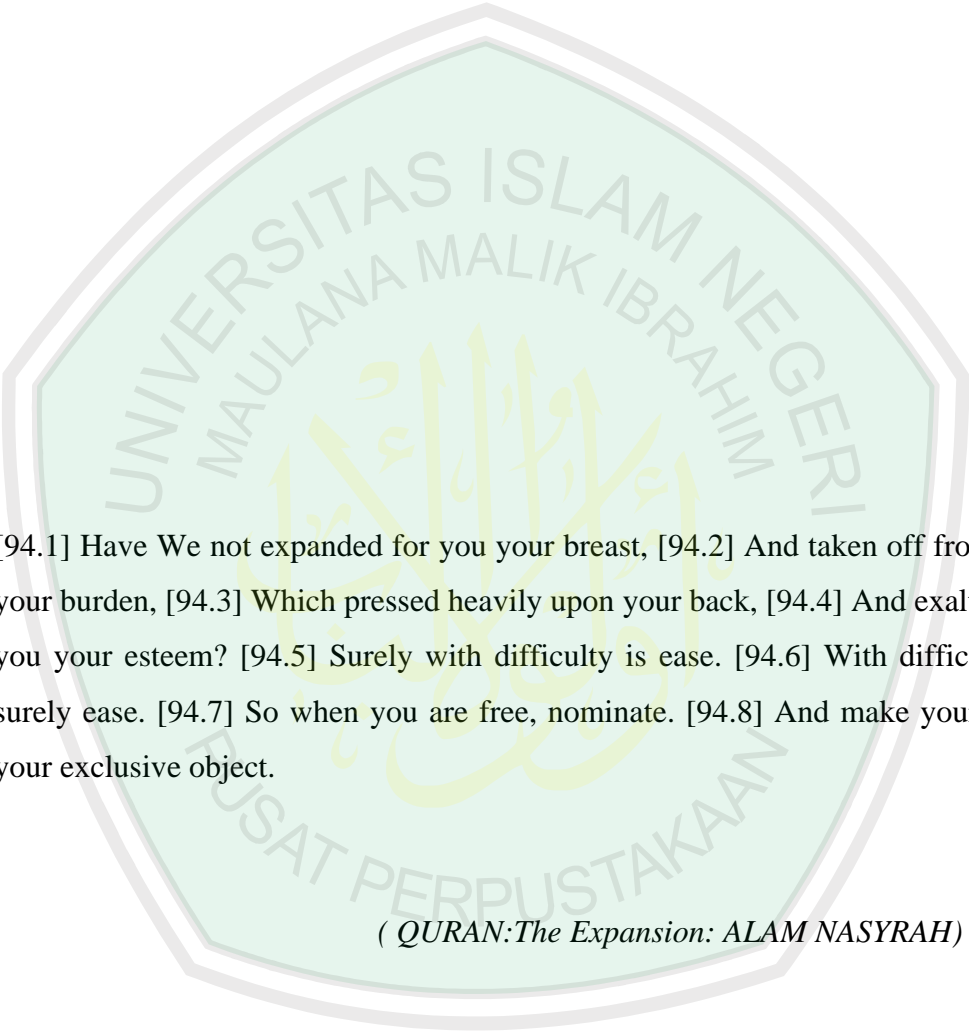
Malang, December 29<sup>th</sup>, 2007

### **MOTTO**

Siapapun di dunia ini hanya akan menjaga dengan sungguh-sungguh sesuatu yang dianggapnya berharga dan membuang sesuatu yang dianggapnya tidak berharga.

Semakin bernilai dan semakin berharga suatu benda, maka akan lebih habis-habisan pula dijaganya.

(AA Gym. MQ.)



[94.1] Have We not expanded for you your breast, [94.2] And taken off from you your burden, [94.3] Which pressed heavily upon your back, [94.4] And exalted for you your esteem? [94.5] Surely with difficulty is ease. [94.6] With difficulty is surely ease. [94.7] So when you are free, nominate. [94.8] And make your Lord your exclusive object.

( *QURAN: The Expansion: ALAM NASYRAH* )

## DEDICATION

This thesis is dedicated to  
those who struggle for freedom and equality

## ABSTRACT

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Key Words: social stratification (upper, middle and lower class), French revolution.

Among hundreds of social phenomena and problems, social stratification is the most common issue discussed by sociologists, anthropologists and even artists. Throughout history and in all societies, social stratification is considered the most complicated social problem which causes an endless conflict between the dominant group and the minority one or superior and inferior community. Discussions concerning social stratification are widely elaborated in many scientific books, references, and literary works. One of the literary works which exposes such phenomenon is Charles Dickens' *A Tale of Two Cities*.

The story within the novel takes place in the French revolution in the late of nineteenth century (1789-99). It tells about social classes' relation among upper, middle and lower. Aristocrat as the superior group, others as the inferior group, and aristocrats, as the dominant and powerful group. The relation between both classes runs unequally in which the lower class (proletariats) are placed in an inferior position before upper class (aristocrats). The proletariats always become the victims of the aristocrats' exploitation, inequality and discrimination. Thus, this study is aimed at finding the forms, of social stratification (class struggle of social classes) against exploitation, oppression and freedom that done by the powerful groups as portrayed in the novel. The researcher, then, tries to compare between the phenomena of social stratification found in the novel and that in the real life of French revolution.

To achieve the above objectives of the study, the researcher applies a genetic structuralism approach which insists on linking the novel with the social context of the French revolution. Since this study is emphasized on the analysis of a literary work, it is, then, classified as literary criticism. The primary data of this study are collected from Charles Dickens' *A Tale of Two Cities*, and the secondary data are gathered from the social phenomena of social stratification relations in French revolution. The researcher himself becomes the research instrument in the process of data collection and data analysis.

Finally, comparing and contrasting the phenomenon of social stratification as portrayed in the novel and that as reflected in the real life of French revolution, the researcher, then, concludes that the novel truly reflects the phenomenon of

social stratification in French revolution which occurs both in the novel and the reality of social stratification during French revolution.

## **CHAPTER I**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Some concepts of the relation between literature and society are rather straightforward. Literature is regarded as a reflection of, as well as a force in, a society, or simply a separate part of social life. Others argue that the enterprise of literature is more complex and potentially captures diverse forms of interaction between various parts of and players in a society. Thus, according to Wellek the roles of literature in a society and of society in literature remain open to debate. That literature is best understood only as aesthetic creation may silence the debate yet leaves many questions unanswered (in Huda, 2006:01)

Literature reveals the interest and values of the society and frequently gives intimate and unique glimpses of how people lived. Literature preserves the memory and fame of men and women who shape society. Literature also shows how people worked, played, relaxed, suffered, etc. and every work of literature or every part of literature has a meaning and has something of its own to say.

Indeed, the discussion about the relationship between literature and society is departed from Kennedy's statement that " literature is an expression of society and literature offers pleasure and illumination" (in Huda, 2006: 02)

Literature also deals with human beings. It concerns with human beings'

effort to make adjustment and change their society. In this respect, Faruk (1994:12) says that sociological approach on literature is mostly carried out today to put great attention to the documentary aspects of literature. This is based on the idea that literary work is reflects a certain condition of the society. This view contends that literature is a direct reflection of various social structure, family relationship, class conflict, and social change.

Literature and society cannot be separated each other. Literature has close relation with society. Moreover, the authors themselves are members of the society. The story which they write is based on the historical event of their society. They react on the changes of the social condition of their society. They express their feeling and knowledge through literary works. Literature, therefore, might function as a “mirror” of human beings’ life which reflects the authors’ point of view on social phenomena they meet in their society.

Of several social phenomena or problems occurred in the society, social stratification is probably the most common one. According to Pitirim Sorikin (in Soemarjan, 1964:271) social stratification is the societal distinction on the hierarchical class. The implementation of this is the appearance of higher class and lower class in the society. Between the two classes, there is no balancing power because one group dominates the other.

The poverty and misery of the lower class make them live in despair. The luxury of the rich group (this is to say the higher class) just adds their jealousy. It attracts the rising of the ‘working class’, which is frequently the members of the lower class, movement that is promoted by a group of men who takes sympathy in

the life of the workers. The movement is called *proletariats*. They struggle for the life of the working classes that are kept down under the foot of the capitalist class

This study explains, examines, and evaluates the origins and causes of social stratification, i.e. the system of people ranking based on their wealth, prestige, or party. Most sociologists agree that stratification affects virtually every aspect of an individual's life; it creates inequality, and inequality profoundly affects one's life chances. Inequality is not a naturally-occurring phenomena; it is socially induced by some selective processes that value something over others.

Stratification increases as societies grow more complex; in fact, the greatest level of stratification is found in industrial societies, such as during French revolution. The French revolution occurred because of the suffering and pains of the lower people. They do not have any facilities to convey their need to government because the government himself used the system of aristocracy and did not care much about the poor people only a people who have a lot of money the government obey.

Money and others capital are the first power to change the society of the public. Unfortunately, government is not to be means of lower class but to be a means of capitalist to get what they like. So from this description between the government and the capitalist has close relationship. Two basic types of stratification systems exist in today's world. They are a caste system, where in class is ascribed at birth, and a class system, where in social level is defined in terms of wealth or status.

Related to the above cases, it is very important to search the relationship

between a literary work and social reality because, quoting Huda's statement (2006:6), "Literature reflects life; and the life itself is social reality." So that, this study will analyze the relationship between the literary work of Charles Dickens entitled *A Tale of Two Cities* and the social reality of the age in which it was written.

*A Tale of Two Cities* is the only Dickens' historical novel, which tells about the two cities, London and Paris, with their social problem. It is called historical novel because the story develops from a historical background of the French revolution. The French revolution occurred because of the suffering and the social problem in the society. The social stratification, the economic classes, and the oppression of aristocrats to the poor people were some factors which caused the problem. The situation in France was very terrible, then. People suspected each other. They were always careful about strangers because there was no certain rule or law that could be followed by the society. (Atkitson, 2003:01)

At the beginning of the novel *A Tale of Two Cities*, Dickens once again expressed his concern to the social problem in general –not only stratification but also political condition of the society– and particularly those related to the poor people, or the condition of the poverty which might provoke a mass reaction on the scale of the French revolution.

The purpose of this study is to find out the social stratification of the two cities especially in Paris stated in the novel. Nevertheless, the researcher focuses more to the French revolution as revealed in the novel. In this research, the main topic that will be discussed is about the conflict among the social classes. It is

related to the experience of the characters and situation of the author's age inspiring the work.

Prior to the researcher's decision to conduct this study, he has found two theses that are related to his topic of the study. First, Wahab (1997) has analyzed a study on social condition in Charles Dickens *Oliver twist* as the pictures of the industrial revolution. He focused on the extrinsic elements and the politic aspect within the story.

Second, Syamsiyah (2003) has conducted a study to elaborate the characters of *Oliver twist* and the reality of the society, and she used genetic structuralism as the approach of her thesis. In her research, she focused on the main characters view of Charles Dickens as reflected in the novel. Indeed, she found that industrial revolution was historically influenced by the political condition of that age.

The above theses are helpful for the researcher in conducting this study because both discuss the same novel even with different topic and approach. Wahab's thesis might enable the researcher to understand more about the extrinsic aspects of the novel, while Syamsiyah's thesis is very helpful because it uses the same approach as the researcher's, i.e. genetic structuralism. What makes this study different from the others is that it is intended to analyze "Social Stratification in the period of French Revolution in Charles Dickens' *A Tale of Two Cities*."



## **1.2 Statements of the Problems**

Related to the preceding background of the study, this research is aimed at answering the following problems:

- a. What kinds of social stratifications are described in Charles Dickens' *A Tale of Two Cities*?
- b. To what extent do social stratifications reflected in *A Tale of Two Cities* during the French revolution?
- c. To what extent does the novel reflect the phenomenon of social stratifications during the French Revolution?

## **1.3 Objectives of the Study**

In accordance with the above problems, this study is intended to:

- a. Describe the kinds of social stratifications as described in Charles Dickens' *A Tale of Two Cities*.
- b. Find out to what extent social stratifications reflected in *A Tale of Two Cities* during the French revolution.
- c. Find out to what extent the content of the novel reflects the real phenomenon of social stratifications during the French Revolution

## **1.4 Significances of the Study**

The writer hopes that this study will give theoretical and practical benefit to its readers. Theoretically, this research is expected to be able to develop and increase the perspective on literary criticism especially related to the main topic of this study, i.e. the social stratification in French revolution as reflected in Charles

Dickens' *A Tale of Two Cities*. Furthermore, this research is expected to be a reference and alternative information for the students who are interested in conducting a similar subject or object of the study to this research.

Practically, this study is intended to implement one of approaches in literary criticism, i.e. genetic structuralism, so that it might enrich the academic study on literature. In addition, it is expected that this study will be useful for the students of English Department who want to carry out a literary criticism.

### **1.5 Scope and Limitation**

There are so many interesting problems to discuss concerning with the situation as shown in *A Tale of Two Cities* during the French revolution. But this study is focused on the analysis of based on kinds of social stratification; they are upper, middle and lower classes and the dimension of social stratification; they are, occupational prestige, income, or wealth, education-knowledge, and family position which occurred during French Revolution.

This study also uses the historical background for the consideration whether the story on the novel is really pictures of the real life of the history or not. The historical background of this novel also applied for supporting the study. That is the data that has relation to the social history such as the history of the French revolution.

## **1.6 Research Method**

### **1.6.1 Research Design**

In this thesis, the method that is used in the process of analyzing the novel is genetic structuralism. This approach relates the social phenomena outside the literary work itself with the fictional aspects made by the author.

The researcher conducts this study by using genetic structuralism approach that proves that a literary work cannot exist by itself, but is related to the real world. Genetic structuralism was found by Lucian Goldmann, a philosopher from France (<http://www.answers.com/main/structuralism/co.id>). Genetic structuralism is a literary research that relates the literary structure to the social structure through the world view or ideological expression.

### **1.6.2 Data Sources**

The primary data to be analyzed are taken from Charles Dickens' *A Tale of Two Cities*. This imaginative novel consists of three parts; first consists of six chapters, second consists of 24 chapters and the last part consists of 15 chapters. It was first published in New York in 1957 by pocket books, pocket edition, Inc, and printed in U.S.A.

To support the main data of this thesis, the researcher needs several information from textbooks and other sources such as internet, encyclopedias, some relevant written materials which mainly discuss the history of French revolution, and the existence of social stratification during the age.

### **1.6.3 Data Collection**

The data in this research are taken from Charles Dickens' *A Tale of Two Cities* which are related to a phenomenon of social stratification in French revolution. Since the data are in the form of words, phrases, and sentences within the novel, detailed reading, careful rereading, and deep understanding are the most appropriate data collection techniques in this study. These techniques have both comprehensive and interpretative aspects since they are aimed at finding the characteristics and elements of the novel based on the subject of the research.

The next step is that the researcher concentrates on the phenomenon which mainly reflects the kinds and the dimensions of social stratification of French revolution. After that, the researcher highlights those required data. The data are, then, used in the process of data analysis to answer the formulated problems.

### **1.6.4 Data Analysis**

Relating with the previous explanation, the researcher begins to analyze the data by trying to find out the problem of the novel related to the social stratification during the French Revolution. The researcher marks the statements or paragraphs which contain the social stratification within the novel.

After collecting the data, the analysis is begun. The steps of data analysis include: presenting the data in accordance with the problem of the study, (the kinds of social stratification they are upper, middle and lower classes and the dimension of social stratification, they are power, occupational prestige, education and income.), Then, categorizing the data based on the finding, and analyzing the

collected data through genetic structuralism approach and comparing it with the real phenomenon of social stratification during the French Revolution.

Finally, the researcher interprets the data by referring to the researcher's point of view and some references of literature and social theories. Later on, the researcher draws the conclusion based on the stated problems of the study.

### **1.7 Definitions of Key Terms**

There are some technical key terms which are frequently used in this thesis. To avoid misinterpretation, the definitions of those terms are given below:

- a. Social Stratification is a sociological concept that refers to the fact that both individuals are conceived of as constituting higher and lower differentiated strata, or classes, in terms of some specific or generalized characteristic or set of characteristics.
- b. Upper social class is the people who include the aristocrat and priesthood having a privilege for their own wealth without taxations.
- c. Middle social class is the social group with the high status, especially with the aristocracy.
- d. The lower class is the working class which consists of the peasant who has no land. They work for the upper and middle social class people who oppress them.
- e. French Revolution is transformation France from a monarchical state with a rigid social hierarchy into modern nation in which the social structure was loosened and power passed increasingly to the middle classes.

## **CHAPTER II**

### **REVIEW OF THE RELATED LITERATURE**

The present chapter deals with discussion of some references which are related to the topic of the study. The literature to be reviewed covers the following points: literature and society, genetic structuralism, social stratification, and French revolution.

#### **2.1 LITERATURE AND SOCIETY**

The relationship between literature and society, and thus between literary study and sociology, is very close. Wallek and Warren (1956:94) state that literature is a social institution which uses a language as the medium of conveying a message. Literature is an expression of life and is built upon social realities. A literary work is usually connected with the norms and cultures of the society in which it is written. Therefore, what is exactly exposed and written in literary works usually reflects, and is not quiet different from, the reality of the society.

The close relationship between literature and society has stimulated the appearance of sociological orientation into the literary criticism. Such view also reveals that the relation between literature and social studies (sociology) is unquestionable. The primary subject matter of sociology is human societies (including social structures and changes) and the behaviors of the individuals and the group, which might be reflected by an author imaginatively, in one way or another, within his/her literary work.

Wellek and Warren (1956:98) classify the relationship between literature and society into some classifications as follows: *first*, the social condition of the writer and the institution of literature. In this case, the related issue is the economic base of literary production, social background, and the ideology of the writer which might influence the writing of his/her works. The *second* is the content of the literary work; its goals and other things implied in a literary work and related to social concerns. The *last* classification concerns with the readers themselves and the impact of the literary work upon them.

Furthermore, Damono classifies the sociological approach to literature into three orientations: the social context of the literary work, the function of literature as the mirror of the society, and the social function of literature. Thus, the paradigm of sociological approach to literature has two main dimensions, i.e. the society and literature. Literary work is created by an author who lives in a certain society. Literary works reveal the condition of the society and frequently give intimate glimpses of how people act and live. In conclusion, literature and society cannot be separated each other (1979:40).

The paradigm of sociology of literature has two historical background, they are: society and literature (Syamsiyah, 2007:1-4). The literary work is in the society, in other word, no literary work without society. However, it does not give the good analysis type; the most important goal is to give best proportional quality to the two history background, they are literature and society. In conclusion, literature can be considered as a kind of writing that creates and reproduces the experience of human life in the form of words.

## 2.2 Genetic Structuralism

Genetic Structuralism is one of the approaches used in literary research. Genetic structuralism appears due to the dissatisfaction upon pure structuralism which neglects the historical background of literary work. Genetic structuralism is a branch of literary analysis that is not structurally pure. This is the combination of structural analysis and the prior analysis method. Convergent structural analysis and research that pay attention on the external aspect of literary works give democrat possibility. At least, the completeness of text meanings becomes complete (Endraswara, 2003: 55). In *Histoire of de la Literature Anglaise*, Taine tried to analyze a literary work from the sociological point of view. According to Taine, literature was not only an imaginative work and personal, but also a mirror or record of culture, an incarnation of certain thought at the time the work made (Endraswara, 2003: 55). Moreover, Juhl (in Endraswara, 2003) mentioned that pure structuralism method was lack of success. The understanding of a literary text that neglects the author will be dangerous because the understanding will sacrifice the characteristic, personality, aspiration and also norms that are held persistently by the author in certain socio culture (2003: 56).

Lucian Goldmann, a Marxist, then developed genetic structuralism theory. According to Goldmann, an author does not have personal view. Basically an author will suggest world views of a social mass that represent a certain ideology of the society. This view is not a reality, but a reflection that reveals imaginatively (Fananie, 2000: 117)Goldmann called his theory as genetic structuralism, he believes that literature as a structure, but the structure is not



something static; however it is the product of historical process that continues all the time, structured process and restructured process that lived and life in the society in which the literature comes from. To strengthen his theory, Goldmann (in Faruk, 1994: 12) builds a category that related each other then make something called genetic structuralism. Those categories are humanity fact, subject collective, structure, worldview, understanding, and explanation.

By the theory above, Goldmann believes that there is homology between structure of literary work and the structure of society, because both of them are the products of the same structural process. Yet the homology was not connected directly, but mediated by something called “worldview” or ideology (Faruk, 1994: 15). Worldview is a suitable technical term for a complex ideas, aspirations, and feelings that assemble all members of a certain group of society and controvert to another group of society. Since it is an interaction product of a collective subject to around situation, the worldview is not born immediately.

Long mentality transformations happen slowly in some stage for the building of a new mentality and remove the old mentality. The long process is caused by a fact that the worldview is a consciousness that not everyone can understand, this consciousness can be differed from the real consciousness. The real consciousness is a consciousness that belongs to every individual in society. This individual becomes member of any group in society like family, partner in job and many others. Added by the complexity of real society, the individual rarely has an ability to realize completely and comprehensively to the mean and direction of all aspirations, behaviours, and the collective emotions (Goldman in

Farouk; 1994: 16). In other side, the possible consciousness is a consciousness that declares the tendency of a social group to a whole coherency, coherence perspective and integrated about human relation to another and to the nature. This kind of consciousness is rarely realized by the owner except in a crisis moment and as an individual expression to a great cultural work (Goldman in Farouk; 1994: 17).

Worldview could be defined as the whole ideas, aspirations and feeling which relates directly to a certain groups, and then polarized to the story the authors wrote. The events in a story are the reflection of the social condition in certain time. Goldmann (in Endraswara, 2004: 57) states that literary work, as structural meaning, will present the author's worldview as a member of society. Thereby, literary work cannot be understood completely if life totality of society that bears a literary work is neglected. This means that the literary analysis becomes limp. From the explanation above, it can be concluded that worldview is the whole ideas, aspiration and feelings that polarized to the literature the author writes, since author also a member of society with the result that the author's work will relate to the worldview of the society in which he or she lived.

Based on the above description, Goldmann frames three basic methods in genetic structuralism analysis. Those are: 1) a study on literary work is considered as a unity, 2) a literary work should have a tension between complexity and unity in a coherent whole, 3) if that unity has been found, and the process is continued by analyzing the relation between the work and the social background. The characteristics of the relations stated in number 3 are: (a) relation to the social

background, (b) the background means the worldview of a society that is created by the author could become concrete (Fananie, 2000: 119; Endraswara, 2003: 57).

To get into the worldview is not an easy job to do. That is why Goldmann stated that the research is not concentrated in content analysis, but somewhat to the structure of the story. From the structure of the story then look for the network that creates the unity. Emphasize on the structure by neglecting the content is actually a problem, because this can ignore the essence of literature that has its own tradition (Endraswara; 2003: 58). Through worldview, it is not possible if literature also reflects the “Authentic Value” that is held by the author. The authentic value is the value that is implied in a work, a value that organizes a world mode that has conceptual quality and abstract.

The value is sometimes aimed to a positive value or negative value. The positive value will surely have an implication to a positive worldview. In other side, the authentic negative value will raise a negative worldview. This worldview is called by Goldmann as a tragic worldview. This worldview is identical to a fatalistic philosophy perspective. However, the tragic worldview is less in faith of God, then fatalistic is the contrary but will do nothing (Endraswara; 2003: 58).

This theory is not without weakness. Goldmann only suggests that genetic structuralism is focused merely on a great literary work. This ignores other works that might have other individual meanings. This is an important thing since Goldmann in his research to a roman *nouveau* traps in a positivism mode. Besides, the similar research is more agreeable using naturalistic, and then

anything that exists in the text lifted up comprehensively. Actually, the problem of content of the text is an ignorable problem, and the worldview clearly related to the message or the content of the text. Goldmann's hypothesis as the foundation of his worldview includes three things and still needs a thinking of the analyst of genetic structuralism, they are;

- (1) All human behaviour tends to a rationalistic relation. It is always shaped as the response to the environment;
- (2) A social group tends to create certain pattern that is different from the prior or the exist pattern; and
- (3) Human behaviour is the purpose that occurs gradually and constant to transcendence, that is activity, transformation, and quality of activity of all social action and history.

Subject of the analysis are great literary works, according to Goldmann it means to relate the aesthetic fact. Aesthetic fact divides into two relations that include: (a) Relation between worldview as a reality created by the author. (b) Relation of nature creation with literature tools such as diction, syntaxes, plot, and style of language that was relation structure of the story used by the author in the works.

From this view, genetic structuralism can be understood as the embryos of literary analysis from the social aspect that is then called sociological literature. However, genetic structuralism still gives priority to the structural aspect whether inner or outer structure. Therefore, at least genetic structuralism covers three things; (1) the intrinsic aspect of literature, (2) the background of the creation of

the literature, and (3) the socio cultural background and also the history of society. Then, genetic structuralism also puts forward the historical aspects of the creation of literary work (2003: 59-60).

From the description above, before discussing about genetic structuralism in *A Tale of Two Cities*, the researcher has to look at structural aspects that consist of plot, character, setting, theme, and point of view. However, the researcher must find the dominant aspects to describe briefly the analysis using genetic structuralism approach. The dominant intrinsic aspects are theme, setting, and character. From these three aspects, the researcher will discuss whether or not the condition of social stratification reflected in *A Tale of Two Cities* reflects those phenomena during the French revolution.

## **2.3 SOCIAL STRATIFICATIONS**

One of social phenomena, or more precisely social problems, which are commonly discussed in social studies (by sociologists) as well as frequently revealed in literary works (by authors), is social stratification. This issue is so complex that there is no single theory which comprehensively elaborates its existence. The following discussion, which is extracted from various sources, is directed to uncover some aspects which approach, although not exactly, the definition, nature, dimensions, and justifying factors of social stratification.

### **2.3.1 The Definition of Social Stratification**

People live in a society which is classified into some categories. These categories put the members of the society above or below one another; they are

divided as separate individuals. This separation of people in social science is called social stratification.

In most general meaning, social stratification is a sociological concept that refers to the fact that both individuals and group of individuals are conceived of as constituting higher and lower differentiated strata, or classes (Robert A., 1990:191). Social stratification is one of the most important aspects of the society. Stratification exists in every society, whether in capitalist, communist, or democratic society.

According to Polak (1976:176), the main base of stratification is that there is no balance in dividing the rights and obligation, as well as the responsibility of and the influence among the members of the society. In short, social stratification refers to the division of a society into layers (or strata) whose occupants have unequal access to social opportunities and rewards. People in the top strata enjoy privileges that are not available to others; people in the bottom strata endure penalties that other members escape. In a stratified society, inequality is part of the social structure and passes from one generation to the next.

The form of social stratification is so many and so different, depending upon the condition of the society (Burke, 1993:85). Each society has valuable things; they include knowledge or education, wealth, and status. It should be bear in mind that these various forms of stratification are best seen as ideal types rather than the rigid description of the existing societies.

Paul B. Brezina in his book entitled *Seeing Society* says that social stratifications refers to the ways in which a group's wealth, power, resource, and opportunities are distributed to its members (1990:192). The group here refers to the common classes in which the members of the society share a particular amount of wealth, power, and opportunity. However, in addition to the fact that groups are socially organized in this way, they are also restricted in the way they can participate and interact with others. Therefore, they are differentiated each others through the process of stratification.

### **2.3.2 The Nature of Social Stratification**

Social stratification can be simply understood as a class system in a society which differ one person to another according to his/her group or the condition of the people (Soekanto, 1990:227). Such system can occur naturally and intentionally. This might happen when the society values money, lands, religion, or status highly in a certain society. Thus, money, power, lands, religion, and status are the measurements or standards of class structure in a society.

Furthermore, Svalastoga adds education, occupation, and family status as the common criteria to differentiate people into the classes. However, he strongly emphasizes that belief and attitude mostly determine into which class people belong to (1989:44).

According to Soekanto (in Palupi, 1999:27), there are two kinds of stratification in most societies:

1. Closed stratification

This is an inherited system which is impossible for one person to change the given classes; one cannot go to the higher or the lower class. Anybody belongs only to one class from the time he/she was born until the end of his/her life.

## 2. Open stratification

This system is not inherited. Each person can make an effort to reach the higher class or even be thrown to the lower one. Every individual has an opportunity to reach their goal in their society.

The criteria commonly used to stratify people into some classes include wealth, power, authority, respect, and education. All people have their own way to act in and interact with their society based on which class he or she belongs to. The society has certain pattern to describe how a person should behave towards people from the other classes.

The followings are the most common division proposed by Pitirim (in Soekanto,2004:227-255) onto which members of a society are generally stratified.

### 1. Upper class

For the members of upper class, education carries little prestige. Not many people from upper class finish their studies in college or get high education. The upper class does not strongly demand their members to actively join an organization or a certain activity which involves the members of different classes.

The upper class comes from old aristocracy. They are on boards of directors, bankers, and owners of major business. The most outstanding characteristic of upper class is that they have a lot of money. These people pursue



a variety of occupation. The important thing about wealth is its cumulative nature. The wealthy is invested in income-producing assets stock and bonds, business, and other investments. It is the assets of the wealthy which work independently to make more money for them.

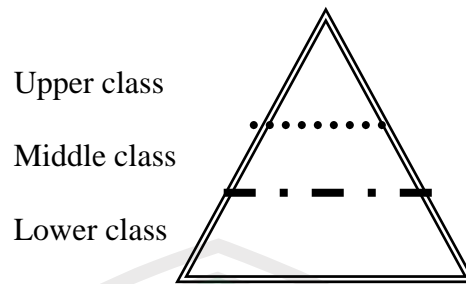
## 2. Middle class.

The middle class style of life is governed by one supreme hope and activity striving for success, upward movement, and getting ahead. Members of middle class depend much on the approval of occupational superiors. This group comes from good and respectable people, such as professional, merchant, and midlevel of major business.

## 3. Lower class

The style of lower class is like that of middle class in term of money, material possession, and at least getting by (if not getting ahead). The difference between both lies on the way they use them. In most circles of this class, for instance, the demand for respectability is met by keeping out of debt, avoiding sexual immorality, and never being observed drunk on the street.

Members of lower class have little ability to take another person's point of view. Their perspective is limited; so their ability to understand the surrounding world is not as large as that of upper class. This is due to their lack of education, and they do not have a chance to develop their life skill. As the result, the members of this class never think about their future because they only have hopes and expectations but there are no facilities to reach them.



Nowadays, the gap among classes is wider and wider. According to Maliki (2003:160) almost all members of the class, especially the upper class and middle class, concern a lot with their own life in their group. They do not care of other people from different classes. It makes the relationship among people of the other classes vanish. Each class suspects the others and there is no good communication among them anymore. This finally raises serious problem in today's modern age.

The above divisions of class are mainly influenced by the different approaches people use to view the phenomenon of social stratification. In term of social studies, there are two classic approaches to social stratification which provide interesting insights into this phenomenon: *structural-functionalism* and *social-conflict* theories. (International Encyclopedia of the Social Sciences, 1968: 237):

### ***1. Structural-Functional Theory***

The structural-functional approach to social stratification asks the critical sociological question: What function or purpose does stratification serve?

Underlying this question is the assumption that stratification serves some purposes because it exists in virtually every society. The resulting answer is often that stratification must exist in society in order to facilitate stability and equilibrium; some levels of hierarchical organization must be necessary in order for complex

societies to function.

Additionally, the structural-functional theory argues that higher positions in the social hierarchy must be of more functional importance to the society, which is why they result in greater rewards. In other words, according to this perspective, it makes sense for the company, for instance, whose position is more important functionally for a company to do more than a janitor working for the company.

However, there are several obvious problems with this approach to social stratification. *First*, the answer to the function of stratification of society only exists because the question asks the way it works; it is assumed from the asking of the question that there must be a function and, thus, a function is found. The *second* major problem with this approach is that it assumes social stratification is necessary for the functioning of society. While it may be the case that only hunter-gatherer societies have existed with minimal stratification, it should not be assumed that such a system is impossible. The *third* significant problem is that it supports the status quo of existing systems, regardless of how the power of the ruling group is derived (e.g., [totalitarianism](#), [dictatorship](#), [oligarchy](#), etc.). While social stratification might facilitate the stability of societies, the structural-functional approach falls short in developing lucid arguments to that end.

## ***2. Social-Conflict Theory***

The social-conflict approach to stratification sees social hierarchies, like most other elements of society, as embodying inequality. The social-conflict approach argues that individuals at the top of social hierarchies are there at the

expense of people in lower positions. Additionally, people within higher hierarchy will use their power to strengthen both the hierarchy and their standing in it.

A particularly clear example of the social-conflict perspective is Marx's early analysis of capitalism. Marx argues that positions in the social hierarchy are directly related to an individuals' relationship to the means of production. Individuals in the upper-class are the owners of the means of production or *bourgeoisie*. Those who use the means of production to produce goods (or services) and own only their labor power, the *proletariat*, are members of the lower or working classes.

Because capitalists rise to the top of the social hierarchy on the backs of the proletariat through exploiting their labor power, Marx believes the proletariat would eventually rise up in protest to their exploitation. Marx hopes that the workers of the world would develop a *collective conscience* or universal sense of injustice that would lead them to overthrow the ruling class of capitalists and institute a new socio-economic system.

### **2.3.3 The Dimensions of Social Stratification**

Some sociologists such as Marx and Weber have different opinion in analyzing the dimensions of social stratification. Weber states that power is the dominant aspect which accrues or causes the stratification, while Marx argues that economic condition or income of the society is the most important factor of stratification (Soekanto, 1982:225). Others theorists emphasize the society which is stratified based upon occupational prestige, education, and family relationship.

In analyzing the dimensions of social stratification, the researcher only focuses on four aspects which mostly occur in any society. They are:

### **1. Power**

One way of defining “power” is the capacity for achieving goals in a social system. Power in this sense is obviously functional for all social systems, large and small, and for all types of societies. In all social systems some roles have more power, others less, and this differential distribution results in stratified structure of power (Giddens, 1987:477).

Sometimes an individual’s or a group’s differential capacity for power extends over a broad range of social situation, sometimes over quite narrow one. When power exercises against the moral feeling of the other actors in social systems, it is perceived by these ‘others’ as illegitimate. Vice versa, when power is exercised in accordance with such feelings, it is perceived as legitimate or, as it is usually called, authoritative. Whether a power is legitimate or illegitimate, it has a number of different social sources in all societies. Therefore, it does not stand in any simple one-to-one relation with any other dimensions of social stratification.

### **2. Occupational Prestige**

In different societies and different historical period, the relative amount the prestige obtained by specific “productive” role may vary somewhat, though not nearly all ideological views of the society have held. This variability is a result of the similar necessary function of social system – the military function and role may be somewhat differently valued according to the different set of values that are prevailed in different social system and at different times (Larson, 1989: 99)

However, since the difference among these sets of values is often much exaggerated for ideological purposes, the specific “productive” role in different societies usually have much the same prestige everywhere. A research has shown that the stability over the time, at least in US, of occupational-prestige rates for specific occupational roles. Prestige, to some extent, also varies independently of the other dimension of stratification.

### **3. Income or Wealth**

Different role in society offers different possibilities for earning income and accumulating capital wealth. Different roles also have different chances for inheriting wealth. Sometimes, highly prestigious and powerful roles – such as religious leaders in primitive societies or catholic popes in modern society – can earn little money in their own right or for their own use. Conversely, roles of low prestige – for example bandit or thieves – can sometimes accumulate large amount of capital wealth (Polak, 1976:173).

In the modern types of societies, an example of differential chances for earned income can be seen in a business with professional “productive” roles which is, on the whole and partly, due to the differential symbolic significance of money as an indicator of achievement in the two areas; professional roles earn less than business roles of equal relative prestige.

Polak says (1976:174) that the difference of income and wealth, whether earned or inherited, has considerable social and economic consequences in partial independence and other dimensions of social stratification. For example, chances for education may be much influenced by income and wealth, so that individual

who occupies roles of the same prestige but of different income may find themselves at an advantage or disadvantage *vis-à-vis* one another in affording educational opportunities to their children. Different amount of disposable income are also important in determining different access to those "style of life" items that are taken, sometimes accurately, as a symbol of a given occupational prestige or education.

#### **4. Education and Knowledge**

The amount of knowledge that people have acquired, either formally through education or informally through mere discussion, affects the way they behave. As a result of different amounts and types of education and of other learning experiences, the amount of knowledge is differently distributed and may be conceived as forming a stratified structure among the individuals in a certain society (Thio, 1991: 50).

Furthermore, this dimension of stratification produces effects on other dimensions. For example, in studies of the use of psychotherapeutic facilities and of behaviors toward relatives who have been released from mental hospitals, it has been shown that the amount and type of education and knowledge are the significant determinant of behaviors among people of the same level of occupational prestige or income (Encyclopedia of Knowledge, 1993:327).

#### **2.3.4 Justifying Factors of Social Stratification**

There are two main perspectives on which the concept of social stratification stands. The two theories have given strong justification upon the inevitable occurrences of social stratification in almost any society (International

Encyclopaedia of the Social Sciences, 1968:317-337). Although Marx and Weber have different points of view, the starting point of their perspectives is almost the same, i.e. the economic factor.

#### ***2.3.4.1 According to Marxian Perspective***

In the history of the evolution of social stratification theory, Marx is the Copernican hero because his concept of social stratification, in common-sense, emphasizes the basic importance, as the criterion of basic stratification, of the individual's or group's location in the economic structure. This emphasis has contributed the essential foundation for all subsequent stratification theory and, indeed, for all kinds of sociological analysis. In term of their structural location in the social system, men in society are divided by Marx into two strata, or "classes", i.e. the owner of the means of production and the workers whom they employ.

However, in the light of present sociological analysis and knowledge, Marx's concept of social stratification is too crude to cope with empirical social reality for three reasons. *First*, it dose not provide an adequate account of actual structural differentiation in –what has been variously labeled as– the economic, the productive, and the occupational aspect of society. The analysis of social stratification needs to take into account some differences between, for example, owning and managing business roles, between business and professional occupational roles, and between skilled and unskilled labour roles. *Second*, Marxian concept tends to minimize a variety of other social-structural factors that are of the greatest importance in society, such as lineage and kinship affiliation in all societies or ethnic affiliations in societies that are ethnically differentiated.



*Third*, Marxian theory has no satisfactory theoretical place for a variety of cultural factors of social stratification, including values, religious ideas, scientific ideas, and legal norms.

To tackle the above weakness of Marx's theory, Weber offers a new perspective on how social stratification should be viewed. While Marx places almost exclusive emphasis on economic factor as determinant of social class, Weber suggests that economic interests should be seen as a special case of the larger category of "values", which include many things that are neither economic nor interest in the ordinary sense of the term. Weber's theory in response to Marx's will be briefly elaborated in the following section.

## **2.4. FRENCH REVOLUTION**

### **2.4.1 The Background of French Revolution**

In 1789, most world population, who thought beyond the boundaries of their own immediate concerns, perceived of French as the center of European civilization (Buckler, 1987:675). It followed, therefore, that a revolution in France would immediately command the attention of Europe. Both its philosophical ideals and political realities mirrored attitudes, concerns, and conflict that had occupied the mind of European for several decades.

When the revolutionaries pronounced in favor of liberty, they spoke not only with the voice of the eighteenth century philosopher, but with those of the English aristocracy in 1688 and the American revolutionaries of 1776. Absolutism was the bane of noblemen; it was also the bane of the continental merchant, chafing under

the constrain of merchant authority. Across Europe, monarch, nobility, and middle class confronted each other in uneasy hostilities that varied in intensity, but reflected common mistrust and uncertainty.

The French revolution (1789-99) violently transformed France from a monarchical state with a rigid social hierarchy into a modern nation in which the social structure was loosened and power passed increasingly to the middle classes. The movement from the upper ranks of the third estate into the nobility had been possible in the past of wealthy, ambitious members of the middles. The appointment or purchase of position –the route favoured by the noble– or the marriage of wealthy financier’s daughter to the son of an impoverished aristocrat were the most common means of advancement(Sherman, 1983:346).

#### **2.4.2 Justifying the Factors of French Revolution**

There is considerable controversy over the factors of the French revolution. Marxist scholars emphasize material factors: as the population increased and food supplies grew short, land had been divided into such small parcel that most Frenchmen lived close to the subsistence level. Marxist also maintains that commercial prosperity had stimulated the growth of a monied middle class that threaten the position of the established landed aristocracy. Other social historians emphasize the importance of the growing discrepancy between reality and the legally defined structure, which distinguished men by hereditary or acquired rank and recognized corporation rather than individual rights.

Political historians usually regard the weakness of the monarchy as crucial factors. Nominally, the benevolent Louis XVI (1774-92) was the absolute ruler of

a united country. So many rights, or privileges, were retained by provinces, town, corporate bodies, the clergy, and the nobility that the king had a little freedom of action ([www/hhttp/Frenchrevolution.co.id](http://www/hhttp/Frenchrevolution.co.id). assessed on 24 July 2007). Moreover, since offices in the legal and administrative system –and the noble rank that went with them– could be purchased and bequeathed as property. These men were able to frustrate royal reforms and to prevent the monarchy from rising taxes. Curiously, few historians have attached much importance to the gradual growth of national consciousness.

The expense of the French participant in the American Revolution made fiscal reform or increased taxation imperative after 1783 (Encyclopedia of Sociology, 1992:82). Since no further revenue could be raised from peasantry already overburdened by taxes and monorail dues, the royal ministers – particularly Charles Alexander de Calonne– attempted to tax all landowners regardless of privileges. When this plan met with resistance in the law courts and provincial assemblies, the minister tried to replace those bodies with more preventive ones. In 1788 this led to the aristocratic revolt, which compelled the minister to convene the State General for the first time since 1614.

### **2.4.3 The Consequences of French Revolution**

The most concrete result of the French revolution was probably achieved in 1789-91 when land was freed from customary burden and the old corporate society was destroyed. This “abolition of feudalism” promoted individualism and egalitarianism but probably retarded the growth of capitalist economy. Although only prosperous peasant was able to purchase land and confiscated from the

church and the immigrant nobility, France became increasingly a land of peasant proprietors (<http://www/historian.web.org/history/frenchrevolution.htm>).

The bourgeoisie that acquired social prominence primarily composed of official and landed proprietor. Although the war enabled some speculators and contractors to make fortunes, it delayed economic development. The great reforms of 1789-91 nevertheless established an enduring administrative and legal system, which was subsequently incorporated in the Napoleon Code.(Thorn,1961:400)

Politically, the revolution was more significant than successful. Since 1789 the French government has been either parliamentary or constitutional based on the plebiscitary system that Napoleon inherited and developed. Between 1789 and 1799, however, democracy failed. Frequent election bred apathy and filled offices by nomination become common place even before Napoleon made it systematic. The Jacobin fraternal and Jacobin controlled community expired in 1794. The direct democracy of the Sans-culotte was crushed in 1795 and the republic perished in 1804; as ideals, however, they continued inspiring and embittering French politics and keeping right and left church, and state, far apart.(The Encyclopedia Americana, 1978:1675)

The revolution nevertheless freed the state from the trammel of its medieval past, releasing such unprecedented power that the revolutionaries could defy, and Napoleon conquer the rest of Europe. Moreover, that power acknowledged no restraint. In 1793 unity was imposed on the nation by the terror. Europe and the world have ever since been learning what infringements of liberty can issue from the concept of national sovereignty and the will of the people.

#### 2.4.4 Social Stratification in French Revolution

The French revolution occurred towards of monarch collapsing in French on eighteenth century. The comprehensive changes were determined by this time. They are concerned with several aspect of life; ideology, social, economic and politics. (Reilly, 1970: 423)

Samekto in his book, *Ihtisar Sejarah Bangsa Inggris*, says that Europe was dominated by a large revolution such French revolution. It is the combination of the growing of the objective condition in France and revolutionaries ideas concerning with humanity and justice which spread by French intellectuals, such as Voltaire and Russeau(1976:214)

The French revolution was caused by the aristocrat oppression. The common people did not have a trust to the system of the government which treated them so badly. So they agreed for revolution.

The French revolution occurred also occurred because of the suffering and pain of the people especially from the lower class of the society (proletariat). The aristocrat demanded some taxes as Thorn states that:” as for the taxes, they were paid by merchants, in the form of innumerable tools for the movement of their goods around the country, by the peasants, who paid a great proportion of their income in a variety of taxes which feel even on their salt” (in Suprpto, 2004:30) Thorn adds “the peasant also supported the Church and the Lord of the manor by their work and their wealth. (In Suprpto, 2004:32)

Furthermore, Napoleon Bonaparte as French Emperor has an ambition to conquer England. He declared a system that forbade all European having

transaction with England. As Thorn states that:” this was continental system’, and England replied to it by orders in council which threatened by blockade any ports which will not receive English goods, and to seize the cargo of any ship which travelled to or from France”. (In Palupi, 1999:30)

Louis XIV (the Sun King) had left France with a tremendous amount of debt. Poor people and the rising middle class (made up of merchants and others who had risen above the level of peasant) had to pay the majority of this debt through taxes because the nobility (and the Church) were exempt from taxation. This economic burden pushed people to be ready to fight for change (<http://www.frenchrevolution.com>, accessed on 24 july2007).

For most of recorded human history, societies have been agricultural and have existed with essentially two classes - those who owned productive agricultural land, and those who worked for them. The landowning class often arranged itself into a sometimes elaborate hierarchy based on the criteria listed in the previous section, without changing the essential power relationship of owner and worker. About the late of the nineteenth century, when the term "social class" first entered the English lexicon, the concept of a "middle class" within that structure was also becoming very important. The french revolution was allowing a much greater portion of the population time for the kind of education and cultural refinement once restricted to the European leisure class of large landholders. Also, the far greater distribution of news and liberal arts knowledge was making workers question and rebel against the privileges and religious assumptions of the leisure class. Today, most talk of social class assumes three

general categories: an upper class of powerful owners, a middle class of people who may not exert power over others but do control their own destiny to a certain extent through commerce or land ownership, and a lower class of people who own neither property nor stock in the corporate system, and who rely on wages from above for their livelihood. Since the age of French revolution, Eurocentric governments have generally upheld the middle class as the ideal, and have at least claimed to be working toward expanding it. Especially in French, the ideal of a social stratification reached via the French is of central importance when discussing social class

The common people differed greatly from the upper "elite" classes during the late of the nineteenth century. Commoners attended village festivals, while nobles attended theater and concerts, which were class-restricted activities. The peasants could attend the theater, but would have had to stay in the pit on the ground while the nobles were on the balconies above (Smith, 1961: 438)

For nobility, new standards arose as a result of court life. Nobles participated in balls, dancing, indulged in enormous feasts, drank, and so forth. Noble men were expected to be graceful and courteous in manner and discourse. They were well-educated in classical works of literature, history, geography, mathematics, and languages; they were to be agile in both mind and body; and they were to be athletic, generous, and witty. Noble women were expected to be well-mannered, feminine, well-dressed, educated, graceful, able to dance, and polite. The uneducated poor looked to religion and superstition for explanation, while the educated upper class began to look to real world causes and scientific

meanings.

In French revolution, the upper class was considerably more literate than the lower classes. Upper class males had the opportunity to be educated, while the education of a peasant focused on learning and mastering their craft and they did not have any facilities to convey their craft and skill like the upper class.

(Samekto, 1976:201)

Finally, in the lower class in French revolution, men and women both tended to dress more shabbily, and were recognizably lower class, while the upper class sported a variety of fabrics such as cotton and silk, as well as colors and designs in their clothing. The corset was often a sign of social status with women.



## 2.5 previous studies

Prior to the researcher's decision to conduct this study, he has found some theses that are related to his topic of the study. First, Wahab (UNIGA, 1997) has analyzed social condition in *Oliver Twist*. He analyzed *Charles Dickens' Political View on Social Problem in Oliver Twist*. He focused on the extrinsic elements and the role of the characters within the story. He has chosen it, because there are some researchers who took the same novel but different field, so he took another topic or theme to analyze the novel. After he analyzed, he found social problem during the industrial revolution such as politic, social change and social classes.

Second, Syamsiyah (UIN, 2007) has conducted a study to elaborate the characters of *Oliver twist* and the reality of the society, and she used genetic structuralism as the approach of her thesis. In her research, she focused on the main characters view of Charles Dickens as reflected in the novel. Indeed, she found that industrial revolution was historically influenced by the political condition of that age.

After she analyzed, she found some sociological aspect in the novel including the role of the government of that age and the social changes of the society that influenced by the elite politic of the society.

The last previous study is done by Retno Palupi (UNIGA, 1999). She discusses about the social condition in *a tale of two cities* during the French revolution, for example investigating the poverty of that age and social changes.

The above theses are helpful for the researcher in conducting this study because Wahab and Retno both discuss the same novel even with different topic

and approach. While Syamsiyah's thesis might enable the researcher to understand more about the intrinsic aspects of the novel, in other side, the author of the books which were being analyzed by them are the same. all of the previous studies are very helpful for the researcher because it uses the same approach as the researcher's, i.e. genetic structuralism and both of them discussed almost the same topic namely social aspect of the novel. What makes this study different from the others is that it is intended to analyze "Social Stratification in the period of French Revolution in Charles Dickens' *A Tale of Two Cities*."



## CHAPTER III

### ANALYSIS

It has been noted previously that this study is aimed at finding the kinds and dimensions of social stratification in French revolution era as portrayed in Charles Dickens' *A Tale of Two Cities*. Its result is, then, contrasted to the social phenomena related to social stratification relations between one groups to the other group in the French revolution. Therefore, the novel can be viewed as – whether or not– the reflection of the social classes in which it is produced.

Based on those objectives of the study, this chapter is divided into three main parts. In the first part, the researcher presents and analyzes the data collected from Charles Dickens' *A Tale of Two Cities* reflecting the kinds and dimensions of social stratification in French revolution which may appear the kinds of social stratification as upper, middle, and lower class and the dimensions of social stratification such as power, wealth, occupation and education.

#### **A. Power**

The opening chapter, the period in which the novel is set, describes the story begins about fifteenth years before the French revolution. It is a time when many people think that they live in the best of time, while others condemn it as the worst of times. The king of England and France were both mediocre rulers, and they believed in their divine right. People were put to death for the slightest of crimes. It can be seen from the quotation below.

It was the best of time, it was the worst of time, it was the age of wisdoms, it was the time foolishness, it was the epoch of believe, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the season of spring, it was the season of winter of the despair , we had everything before us, we had nothing before us we were all going to direct to the other way-in short, the period was so far like the present period, that time of noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only ( p.01).

At glance, the opening of the novel that shows the condition of the society in French and England. The opening sentence of the novel is striking, for it is made up of serious of superlative that are opposite the meaning. Therefore, from the opening line, Dickens conveys that this novel is set in the best of time for some and the worst of the others. He continued by exposing the mediocrity of both the French and English kings and criticizes the doctrine of their divine right. The revolution fought to negate these rights; ironically similar rights are later seized by the revolutionaries. This indicates by the mention of both guillotine and tumbrel, which become the symbol of the revolution.

The novel's opening statements above "It was the best of times, it was the worst of times" sets the tone for a story in which a given circumstances is perceived as good or bad depending upon the point of view. Jerry Cruncher, for instance, considers his nocturnal occupation a viable source of income to provide for his hungry family but Mr. Lorry views it as an abhorrent practice worthy of censure. Under scrutiny Cruncher admits that the sights of the bloody revolution in Paris have convinced him that such an occupation is immoral and he resolves to give up the practice. The revolution itself is believed to be an abomination by the exiled aristocrats that meet at Tellson's whereas the peasantry, personified by the

mender of roads and the wood sawyer, see it as an opportunity for empowerment and revenge. Most significantly, Doctor Manette's Bastille manuscript reveals that during his years in prison the doctor believed that the whole Evrémonde clan should be destroyed but when his daughter has wedded an Evrémonde he is resolute in his determination to save him. The litany of wrongs suffered by the French peasants including the horrible execution of Gaspard serves to create sympathy for events such as the storming of the Bastille. After the revolution turns bloody, however, the reader's sympathies are transferred to the doomed aristocrats awaiting execution.

Dickens created *A Tale of Two Cities* with a tightly structured plot; develop through series of amazingly detailed and vivid pictures. The English setting of *A Tale of Two Cities* is very realistic with respect to the time period. Dickens starts story by describing the atmosphere in England by illustrating the poverty, economic, general occupation and powerful community that symbolize the social stratification of the society.

There was a king with the large jaw and the queen with a plain face, on the throne of England; there were a king with a large jaw and queen with on the throne of France. In both countries it was clearer than crystal to the lord of the state preserve of loaves and fishes, that thing in general were settled for ever ( p.01).

However, the life in England and France seems paradoxically the best and the worst that it can be. The rulers and ruling classes of both countries may have the best of life, but they are out of touch with the common people and believe that the status quo will continue forever. And its also indicates the conflict among the classes. Those classes are upper, middle and lower class. Therefore, the

proletariats form the community to revolt against the power of the aristocrat's community.

This first chapter presents the sweeping backdrop of forces and events that will shape the lives of the novel's characters. From the first paragraph, Dickens begins developing the central theme of duality. His pairings of contrasting concepts such as the "best" and "worst" of times, "Light" and "Darkness," and "hope" and "despair" reflect the mirror images of good and evil, upper and lower class, aristocrat and proletariat that will recur in characters and situations throughout the novel.

In France, inflation is out of control and an oppressive social system results in intolerable and extreme injustices being committed against average citizens, who believe they have the worst of life. The breaking point—riotous rebellion—is near, and the populace of France secretly but steadily moves toward revolution. This case symbolizes the superior group and the inferior group of the society. For instance, the aristocrats force the proletariats to pay much taxes and expensive food and restricted freedom.

The overarching two statements above of the novel is the struggle between those who have power and privilege and those who do not. At the beginning of the story, the French aristocrats exercise complete and more-or-less unfettered freedom to persecute and deprive those of the lower classes. This fact is harshly illustrated in Doctor Manette's prison manuscript which details how one of the Evrémonde brothers utilized his medieval privilege of harnessing a vassal to a cart and driving him like an animal to his death." *I am weary, weary, weary-worn*

*down by misery; I can not read what I have written with this gaunt hand” (p 412.)*

the illustration shown above by Jerry insistence that the strict and violent sentence of quartering is "barbarous" and being told by the sanctimonious bank clerk that the law is just simply because it exists. Later, when the tables have turned, it is the peasants who use their newly discovered power to harshly persecute the aristocrats through mass executions and imprisonment. Darnay notes when he is first interred in La Force prison that the rough looking men are in charge and the prisoners are polite and civil. Jerry Cruncher is deeply affected by the revolution and he more than any other English character in the novel would have reason to be inspired by the uprising of the French poor. But as a good Englishman, his avowal that its bloody sights have caused him to reconsider his grave robbing occupation indicates that he, at least, recognizes the futility in avenging violence with violence. Other quotation is mentioned below.

The people closed round and looked at the Marquis. They said nothing, but watched him hatred in their eyes. The Marquis looked at them all as if they were rats had come out of their holes. Took out a bag of money.” It is extraordinary to me,” said he,” that you people can not take care of yourselves and your children. You are always getting in the way. How do I know that you have not harms the horses? See, give him that (p.38).

The statement above shows that the conflict between the aristocrat and the proletariat. Marquis is an immoral French aristocrat. Marquis with his community treat the common people cruelly, almost all the lower class afraid of his manners. They treat them as if they were slaves and the aristocrats demand the common people to obey their commands by using their power. The upper class did not care to the suffering of the lower class, they only think about themselves and their

community. In the phrase above Dickens also views that because of the bad economic system and how uncaring the aristocrats were to the plight of the common people, the poverty was getting worse and worst in that society. The bad manner is also expressed by the aristocrat below:

“You dogs” said the Marquis, calmly without raising his voice. “I would willingly ride over anyone of you threw that, I would crush him under my carriage wheels.” They were like slaves-so frightened of the nobles that not one of the men dared look at him eyes” (p.39).

The quotation above indicates that how afraid the lower classes to the aristocrat are. No one dare to face and struggle their right and freedom to the aristocrat. They proletariat did not have any power to convey their will and right. Therefore, the social stratum in that society results in the common people hatred. They believe that the aristocrat their enemies and they think they the superior that can do anything. Thus, the proletariat would become the enemy of the aristocrat because the right and the freedom of the lower class are restricted and limited by them. As if the superiors and the decision makers are the aristocrat only.

...Plots. Though he just heaven knows I am innocent of any. Is it likely? Who would think of plotting with a poor little weak creature like me? I am not afraid to die, citizen Evremonde, but I have done nothing. I am not willing to die, if the republic which is to do so much good to us poor will profit by my death; but I do not know how that can be, citizen Evremonde. Such poor little creature like me.”( P.444).

Dickens uses the relationship between the Evrémonde brothers and Madame Defarge to represent the relationship between the French aristocracy and the lower classes. As he states repeatedly throughout the book, the horrors of the French Revolution grew out of the horrors of the old regime, just as Madame Defarge’s viciousness stems from the ruthlessness of Darnay’s father and uncle.



Historically, the proletariat is the members of the society that have no power and weak creature to convey their will and right to the government. They did not have any facilities to express their freedom in that society. That problem was not only happen in this novel but also in French revolution which talk much about the exploitation of the aristocrats to the proletariats. The proletariats only demand the justice, right, freedom and equality of each community and individual.

..... .From farmer general of seventy, whose riches could not by his life, to the seamstress of twenty, whose property and obscurity could not save her. Physically diseases, engendered in the vices and neglect of men, will seize on victim of all degrees; and the frightful moral disorder, born of unspeakable suffering, intolerable oppression and heartless indifferences, smote equally without distinction ( p.433).

The most extreme manners and exploitation that create the cruelties of the aristocrat to the common people is very horrible. The seamstress is the young woman unjustly condemned to die on the guillotine. It symbolizes the lower class that has no power against the oppression of the aristocrats. All the system was dominated by the upper classes that have power to control and influence the society.

The responsibility of the revolutionaries (lower classes) in this situation is to bring and achieve the justice and equality. That case brings to the attention of these corporate classes (the proletariat), to focus their energies on the structure of the society and its exploitative relationships against powerful group (aristocrat), the corporation of the proletariat in that kind of society. That kind of system was very important to create new power order to get right, freedom, justice and

equality. Another evident of the aristocrat treatment is below.

We shall help it,” return to Madame, with her extended hand in strong action.” Nothing that we do is done in vain. I believe with all my soul, that we shall see the triumph. But even if not, even if know certainly not, show me the neck of an aristocrat and tyrant, and still I would- (p.222).

The hatred statement of the proletariats to the upper classes shown through Madame Defarge that create the injustice and inequality, which done by the aristocrat to the lower class, is very terrible and immoral manner. The hegemony and the tyranny which happen in the society were not giving any advantages to the lower class, they realize that the upper classes were their enemies who done the tyranny and hegemony to the lower classes. The aristocrats live in prosperous and luxurious of the lower class suffering, they did cruelties and injustices in any aspect of life for instance in term of education and taxes that very high to pay by the common people. Meanwhile, the lower classes live in despair and poverty. They did not have any power to against the upper classes oppression.

The behaviors of the aristocrat can not be tolerated anymore, in term of taxes the aristocrat bring the system more complicated and they only waste the money from the lower class and collect for the preparation of the economic digression. They also forced the poor people to do many things for their interest.

*“you dogs” said the marquis, but smootly, and with an unchange front, except for the spots on his nose:” I would ride over any of you very willingly and exterminate you from the earth.( A Tale of Two Cities: pg.137)*

Besides trying to justify aristocrat’s attitude which is assumed as an “accommodative” effort, Will also intends to show his group’s superiority and arrogances to the powerless classes. The enslavement that is done by the

aristocrats makes the common people anger and fear. The aristocrats underestimate and discriminate the lower classes by using dirty words or impolite words. The arrogances of Marquis are one of the bad behavior-form which only hurt other people. Those behaviors influence of his status that considered as the superior and other people are placed inferiors. Therefore, because their status is higher than other people they think nobody can against his power.

My dear Mr. Lorry, it because I am Frenchman born that the thought has passed through my mind often. One cannot help thinking, having had some sympathy for the miserable people and having abandoned something to them," he spoke here in his former thoughtful manner "that one might be listened to, and might have the power to persuade to some restrain.( p..293.)

The principle, as will say, is that all the communities of the aristocrats belong to upper class. Mr. Darnay is the members of the aristocrat community who support the system that benefit his group. As the member of the aristocrats he is influenced his community to find the goals that profit his interest and his group. In French Revolution, the aristocrat did not have any sympathy to the miserable people that suffer from his lives. When people suffer and live in inequalities can result frustration and this was illustrated during the French Revolution. An uprising from proletariats which was based on the principles of liberty, equality, and fraternity was because of the treatments of the aristocrat to the lower class. Equality is an ideal accepted by all the enlightened and progressive individuals and societies.

...What?" exclaim the hungry man, staring. Is it a good sign that he wishes to see royalty and nobility? ( p.214).

The above case clearly indicates that the aristocrat bad treatment make the people live in poverty. The poor people did not have nay facilities to convey and extend their freedom and right. The effects of poverty and injustice on a society are portrayed in French revolution as reflected in this novel. The injustices Dickens shows throughout *A Tale of Two Cities* result in an inevitable war between the rich and poor among people. Injustice in the novel is shown through the ways the royalty and aristocracies live compared to the lives of the lower class. These injustices led to a bloody indiscriminate revolution and undemocratic system of the society against anyone who was even suspected of possessing wealth. Other quotation that symbolizes undemocratic system is below.

The Marquis went up the board steps of his chateau. A light was carried before him. He crossed the great hall and went upstairs to three private rooms, in the third of which a supper table was laid for two (p.41).

The quotation above shows that how undemocratic system of the aristocrat to the other community (proletariat). Undemocratic system which is done by the aristocrats make the people live indifferences in any aspect of live, such as to encourage the openness policy and togetherness to take the decision in solving social problems.

The meeting between Marquis and his group” Château” is symbol of how undemocratic the government at that time, as if there is a large institutionalized gap between classes in French revolution. The lower classes were never invited and given any opportunities to take any-policies of the society. However, it is because the lower classes considered as the useless and unknowledgeable

community that can not give any advantages to the government.

Their housekeeping was of a very frugal kind: not only because was the safest way of life, involving the least offence to the people, but because they were not rich, and Charles, brought out his imprisonment, had had to pay heavily for his had food, and his guard, and towards the living of the poorest prisoners (p.361).

Throughout history, poverty has existed, during the time of the French revolution, peasants revolted against the wealthy of upper class. Eventually, the proletariat was overthrown due to disease, attacks from neighboring countries and the conflict within. The inequality among the class occurred because of the manners of the powerful community they aristocratic community. However, what started the downfall of the French revolution was an unhappy peasant that was not hungry and without shelter, but were tired of the rich living in lavishly decorated houses.

The above quotation also describe about the wealth and the power of the aristocrat. They lived prosperously in their wealth. Because they powerful and they think they are the highest society class they can do anything just like what they want. They do not realize that the superior make people live in hunger and suffering. People have to do anything for the government's properties, for instance paying the high taxes and have to pay heavily for his food.

Mr Barsad, now in the employ of the republican French government, was formerly in the employ of the aristocratic English government, the enemy of France and freedom( p.376).

Another worth-noting exploitation attitude revealed in the novel is that the upper classes consider other classes as their properties. Barsad was the spy of the

aristocratic English government (the spy of spit) tried to find the information from his society and given to the government. By being a spy that can participate in any societies Barsad was known as one of the enemy of the lower class that stands to the upper class. The aristocratic English government was always restricting the freedom of the French citizen. He did it because he wanted to know more about what was planed by the aristocrat to the proletariat in French.

The enemy of the common people in French and the enemy of the freedom of the lower class is the aristocratic government, whether aristocratic English government or aristocratic French government both of them owns the same goal that is the power. They try to take the right of the common people and the freedom of them to satisfy their politic, their interest and their will only. The aristocrats did not care about the sorrow and suffer of the lower class they just enjoy their property that taken from the lower class properties. So the common people were getting angry and worst. It is also shown in page nelow.

Show me the neck of an aristocrat and tyrant, .... (p.222).

It is clear that all upper classes, men or women, are persistently demanded to obey any order of the aristocrats without any reserve. Rejection on the upper class command may harm the lower class lives. Unfortunately, the law of the government cannot be expected to decide fairly. At least, the death of Madame Defarge friend proves that postulate and injustice of the society.

The quotation above also shows that the hatred of the lower classes to the aristocrats that living in French. The aristocrats are very powerful; they have power and ability to influence others, even in the adversarial relationship. Power

that exists in that era is the influence of the political system which is formed by the ruling elite politic. The system is very unfair just to attempt and to influence the outcome of-decision making. Furthermore, the relationship between the aristocrat and the government system is very close and it is not possible for the upper class which power is often trade for economic advancement get higher and wider. Many politicians manage to retire rich even though they were paid only modest salaries while in office. Therefore, this problem is also the empirical evidence that power differences were the soles basis of social stratification in that society.

Monseigneur, one of the great lords in power in the court, held his fortnightly reception in his grand hotel in Paris (p.127).

The more dangerous impact of social stratification is that when the system and the law of the government dominated by the aristocrats that abuse their role as powerful group, moreover, when it is accompanied with an unproven suspect that the minorities have done something which desecrates the honor of the majorities. The evident of that case was really felt by Doctor Manette since he was imprisoned by the aristocrats who break their law and rule.

The quotation above is also indicates that Monseigneur is one of powerful people, has high prestige and high income that represent the aristocrats group in court. The word *Lord* is a symbol that he is one of the great people and has much influence in society. That word “Lord” is usually used by the upper class that has high power and prestige. In term of income and occupation he is categorized as the upper class community. And people that have the most prestige and income

will have the most power. We can see that he really part of the powerful person than other from his the life style. In term of economic he can stayed in hotel while the lower class so hard to stay at. And he has a good occupation that made him to be powerful in his society.

Two scores and twelve were off. From the farmer general of seventy, whose riches could not buy his life, to the seamstress of twenty, whose poverty and obscurity could not safe her (p.433).

The tyranny and hegemony of the aristocrat is not only to the poor people. They also exploit the people who against their system in order to reinforce their power. Seamstress is a young woman unjustly condemned to die on the guillotine to be the symbol of the aristocratic oppression in this story. Although, the rich people have much money but they against the system they will be treated the same as the common people. The aristocrats treat her unfairly and they have no compassionate and sympathy toward poor villagers and people who against the system. The crops are pitiful and the peasants are starving.

The carriage dashed through the street and round the corner with women screaming before it and dragging little children out the way. At last, at the street corner by fountain, one of the wheels passed over a little child. There was aloud cry from a number of voices, the horses were pulled up and the carriages come to a stop (:p.38).

A violation on the above rule is an unforgivable sin for the aristocrats that threat their common people unfairly and unjustly. The common people are forbidden to demand their justice and they have to obey the entire aristocrat commends. The screaming of the women and children are the symbol of the lower classes that have no power and live in suffering. There are many women and children on the street asking for help from the powerful classes but they did not



care for it at all. They just see and look the reality as the natural process of live. In fact, the suffering and poverty were caused by the system and treatment of the aristocrats. They did not realize that their manners make the people live in poverty. They neglect their obligation to think about the common people lives. The superiority of the aristocrats to the common people is also one of the indications that social stratification has been legalized and institutionalized among the society. The enslavement of the aristocrats to the lower class is one of the characteristic of the power differences in society. Even the lower classes cried in front of the upper class but they did not care at all about the fate of the lower class. They just enjoy their luxurious live by pressing the right of the lower class as described above.

The mistreatment of the peasant class by the aristocrats leads to the French Revolution. The peasants grew to abhor the upper class and eventually revolt against them. Lack of care for peasants and other lower class people, caused hatred among the peasants towards the royalty and aristocracy, all the cases above indicates that Power is one characteristic that brings about inequality, oppression, and exploitation of the upper class to the lower class. This condition also can be simply described through the following sentence: “I *am* superior, and you *are* inferior. Thus, you *have to* obey me, do this and that for me.”

## **B. Wealth or Income**

As the economy grows and becomes more productive as well as more prosperous, it is evident that the profits only benefit a few people in French revolution. The middle and lower classes seem to be the victims in French’s

magnifying wealth-gap. Wealth is the abundance of valuable possessions as well as of money. The wealth-gap is the difference in income and prosperity between the rich and the poor. The wealth-gap, in French revolution, widens due to taxation differences, investment differences in stocks and bonds, and the unfair job opportunities in the manufacturing trade revolution.

expressive sign of what made them poor were not wanting; the tax for the state, the tax for the church, local tax and general tax, were to be paid here and to be paid there... ( p140).

The immoral attitude of those aristocrats does not stop here. The descriptions above shows that there was a great problem in French revolution that brings into the poverty to the common people. Taxation becomes of the source of the poverty. The peasants have to pay the taxes in a great proportion for the government property. The aristocrats force the proletariat to pay high taxes and it benefits the upper class position. The lower class is referred to as the poverty-stricken class. Thus, taxation differences illustrated above show a reason for which the wealth-gap continues to widen. So in term of income (wealth) among the community was different as if the differences were formed by the system of the society.

Consequently the growth of the economy is causing an uneven distribution of wealth in French society, allowing the wealth gap to be magnified. Anything and everything that is given away by a business is tax free, much like charity donations. They employ the middle and lower class to manage them. There is an obvious wealth-gap due to the taxation differences, the investment differences in stocks and bonds, and result of manufacturing companies cutting back on

expenses and spending. Not letting go of that portion would make their total earnings much higher. Their income is not great to begin with, and it shrinks considerably after taxes. They make enough for all their needs such as rent, food, clothing, bills, and extras such as forms of transpiration and communication. This leaving makes the rich wealthier and the poor more poverty-stricken. The difference of income is also shown in the next paragraph below.

Business is very bad; the people are so poor” ah the unfortunate, miserable people! So oppressed too- as you say (:p.225).

The problem of the common people toward upper classes is not only in term of power but also in term of economic the quotation above shows that people (lower class) hate the aristocrat so much or vise verse. All bad experiences of the upper classes become a nightmare for the lower classes. They just keep their anger and revenge to the aristocrat. The aristocrat’s bad treatments influence the common people to face their life and struggle for their life and to take it for granted. The effect of the poverty is also influence the business of the upper classes; it will be difficult for the upper classes to have business if the lower classes did not have any properties such as lands and animals. The upper classes just make the workers as their main properties to increase their business.

The struggle of the common people was create the gap among the classes (lower, middle, and upper) in manners. Therefore, they become differentiated through the process of economic. Indeed, one of factors that cause the stratifications among the society is wealth or income. Its also determine us which

group are we belong to. Dickens describes the painful of the lower class in term of economic as below.

Foulan who told the starving people they might eat grass! When I had no bread to give him!"...Nevertheless, not a moment was lost; not a moment! This foulan was at the Hotel De Vella and might loosed (p.278).

The social stratification above is very clear, between the rich people and the poor people. For the poor people in French revolution eating an expensive food is something wonderful like a bread or vitamin foods they only able to find a natural food or cheap food that can be reached economically. But for the rich people eating breads or something expensive is to be a common thing that can be reached easily. Meanwhile, we can differentiate the rich and the poor people from life style which they have done. Staying at the hotel, extravagance-life style; luxurious life is the symbol of the rich people. In other side, starving, unhealthy, and unskillful personalities are the symbol of the poor people as stated in the novel above when Defarge attend the meeting at the hotel with Château (member of aristocrats) in Paris.

Farmer generally were rich, and Monseigneur, after generation of great luxury and expense, was growing poor."(p.129).

The first worth-noting cause of social startification revealed in the novel is a passionate desire to dominate the economic sources of the upper classes. An "economic domination instinct" is probably appropriate to illustrate this cause. The economic competition and exploitation motives are fundamental bases of the superior group to exploit, oppress, alienate, and annihilate the minority group so that they are, finally, able to dominate the economic sectors within the society. In

this context, social stratification and the gap among the classes is very helpful for the aristocrats to justify their way and achieve their goal.

The description above also indicates that economic condition between the upper and the lower class. Historically, the proletariat emerged as the aristocracy began to suffer financial difficulties in the late of the nineteenth century. Many of those who were supported by working for the aristocracy lost their livelihood – the "disbanding of the feudal retainers and the dissolution of the monasteries." Using enclosures, changing the conditions of production in agriculture, and denying peasants access to common lands and resources, landowners transformed land into pasture land for raising sheep, or sold land to farmers who began to develop grain and livestock production. People who had subsisted on the land were denied the possibility of making a living on the land, and they become poor. Population growth was also considerable, and in some areas forced labour (slavery, indentured servants, poor, and prison) was used. While some people subsisted in rural industry and craft production, factory production, with its cheaper mass produced commodities, began to undermine this in the eighteenth up to the end of French revolution.

A large cask of wine had been dropped and broken in the street. The accident had happened in getting out of the cart; the cask has tumble out with run, the hoops had burst, it lay on the stones just outside the door of the wine shop, shattered like a walnut-shell (p.33).

The relationship between the upper and lower classes in term of economic is very clear. The case above indicates the hatred of the peasant class towards the rich is what the French revolution was built on. Difference in class is also shown

during book one chapter five, as a wine bottle breaks in front of a store, and peasants run to lick up the wine, with disregard for the mud mixed with it. The injustices that the peasants endured lead to massive bloodshed that was known as the French Revolution. The breaking of the wine bottle affects all poor near it. The peasants had extreme hatred towards those who they felt were against them and the revolution. At that time in France, the upper class is much higher than the lower, as shown in the wine scene.

The phenomenon above is also symbol of the behaviors and the life style of each class. There is a large gap between the rich and the poor in any aspect of live, in term of economic, life style, power and education they are different. As quoted above that poor people did not care about the wine being dirty that brook by the rich people front the wine shop. The poor people just happy to have something to drink even the wine is being dirty. Thus, there are more people living in poverty and more "middle class" society being forced to live in poverty in French revolution. Their world is full of hate for one and other, mostly caused by a pre-conditioned belief of each other. Hunger and human misery remain very much evident in French Revolution.

My name is Defarge, and I keep a wine shop in the quarter Saint Antoine. Possibly you have heard of me... (p.314).

Ernes Defarge is the owner of the wine shop. The rank of his income is categorized as the middle class group. People who live in middle class also being force to live in poverty if they are not follow the rule of the aristocrats, so there are many revolutionaries in French are from the middle classes such as Defarge

his friend Manette who against the aristocrats rule are being forced to live in poverty. Defarge and Manette are the revolutionaries of French. They are care and sympathy for the common people they invite the lower classes to take their right and increasing their economic without intervene of the aristocratic system. The mistreatment of the peasant class by the aristocrats leads to the French Revolution. The expression of hatred among the peasants and lower class is most clearly shown through Madame Defarge that brings the society into revolution. The peasants grew to abhor the upper class and eventually revolt against them.

Control of the economic surplus in French revolution is not simply a matter of elites versus masses. Different sets of elites often come into conflict with one another. For instance, the conflict between king the queen in French and England "*There was a king with the large jaw and the queen with a plain face*" (p.01) is one of the indications that the elite classes have their power to control the surplus of economic system. Another significant feature of the relation between elites and the masses in French revolution societies is the amount of power that has been acquired by organizations representing large blocs of ordinary citizens.

Well, well," sir said the old clerk; we all have our various ways of gaining a livelihood. Some us have damp ways, and some of us have dry ways. Here is the letter. Go long(:p.72).

The description above indicates that Jarvis Lorry hard worker and he is to be a clerk in London Bank. His income is beyond the average and he included in middle class community. It could be seen from his job that, in French, a clerk is categorized the middle class because the score income is 56 percent and that income lower than police or army.

The characteristic of this class is that it does own some property, but not sufficient to have all work done by employees or workers. Members of this class must also work in order to survive, so they have a dual existence – as (small scale) property owners and as workers. Because of this dual role, members of this class have divided interests, usually wishing to preserve private property and property rights, but with interests often opposed to those of the capitalist class. This class is split internally as well, being geographically, industrially, and politically dispersed, so that it is difficult for it to act as a class.

The more business he got, the greater his power seemed to grow( p105).

What is mentioned above is true that the more income we have the greater power we have. People who have a lot of money will have a lot power or vice versa. Successful members of the middle class would become members of the bourgeoisie, while the unsuccessful would be forced into the proletariat. In the last few years, many have argued that in French, and perhaps on a world scale, there is an increasing gap between rich and poor and there is a declining middle class.

Power the most dominant factor in determining the income of individual, group and society. For example, businessman in the large scale is powerful, in term of economic; therefore they can earn much money from their power. As we know that power is not only comes from the official or the government in society but also any aspect of occupation such businessman, priest, state workers, etc.

There is nothing to apprehend. I belong to Tellson's Bank. You must know Tellllson's Bank in London. I am going to Paris on business (p.11).



Another evidence which indicates how the economic factors might encourage people to act, find and reach the occupation in society is shown by the educated people especially the upper classes who have much chance to improve their economy through occupation. The high status in term of occupation in society could determine the income and the livelihood of the people. The higher the position we have the higher income we have. The high status can lead a high income and prestige. Mr. Lorry stated in the novel above indicates that he has a high income from his position. He is businessman and banker in London. He has a lot capital and good professional reputation. What is described above is true that a man who has a high position (good job) may earn high income in their society.

The stratification in term of income that stated in this novel has considered as the social and economic consequences in partial independences of the other dimension of stratification. For example chance for education and occupation much influenced by relative income and wealth and it is commonly can be reached by the upper classes. Like Mr. Lorry we can see that he has much of chance in education and occupation than lower class. Therefore he has much chance to develop and increase his economy. A person, like Mr. Lorry, is considered wealthy when their income is substantially larger than the average person in their community

A person status in society's social ladder is determined by their wealth. In other words, wealth determines the social class of a person. There are three social classes: the upper middles and lower class. The upper class consists of these whose income exceeds the average person's income just like Mr. Lorry describe

above and below.

You have money, and can buy the means of traveling to the seacoast as quickly as the journey can be made. Your preparations have been completed for some days to return to England. Early tomorrow have your horses ready, so they may be in starting trim at two o'clock in the afternoon (p.431).

The description above undoubtedly shows that how easy for the wealthy people overcome their problem by using money and how the economic domination and exploitation become the most supporting motive of upper classes against other classes. By using the money, as if all the case can be solved in the society even in wrong ways. It can be said that money is the prime source of power. Money as if to be the decision maker of any problem that we have, for instance the quotation above implied that Mr. Lorry has a lot of money and because of the money he can prepare their journey to England soon. But for the poor people it is very hard to do so, they still need other preparation or certain time. That was the difference between rich and poor people. And because of the money everything will be fine and because of the money we are stratified.

He had before offered me money, which I had postponed taking. He now gave me a rouleau of gold. I took it from his hand, but laid it on the table (:p.412).

From the view points of aristocrats, the fact of slavery must at least reinforce the hierarchy with proletariats in an inferior position. The historical facts which unfortunately positions most, if not all, proletariats as slaves in the New World is helpful in forming the public opinion that proletariats are naturally created as slaves and are illegible to be enslaved. This notion is perceived

uncritically from generation to generation, in which the aristocrats believe in their superiority and the proletariats in their inferiority.

The slavery, which was done by the aristocrats, was mostly related to wealth or income. What Dickens Describes above indicates that the diversity of wealth between upper and lower class. Marquis is one the members of the aristocrat in the era. He lived prosperously in their wealth. They think they are the highest class in that society. Because their wealth sometimes he did not realize that the superior that he has was make the other people live in hunger and suffering. He thought that money can change anything and anything can be obtained by the money. That is actually wrong. Even everything is need money but money is not everything that can solve all the problems of human being.

Money in all its manifestations has always been the prime source of power. Yet given the situation, not everyone attains it especially the lower class. It is evident that the profits only benefit a few people (upper class) who have a power. The middle and lower classes seem to be the victims in France's magnifying wealth-gap. Wealth is the abidance of valuable possessions as well as of money. The wealth-gap is the difference in income and prosperity between the rich and the poor. Another example of wealth is below.

Alexander Manette, physician (p.396).

It can finally be concluded that occupation can be the prime source of income. Alexander that is stated above symbolizes of upper class that high income or categorized as the wealth person. He has a high prestige, smart, occupational prestige, powerful, and educated. By those characteristic he was

mentioned as the upper class. It also happens in Europe that the rank of the physician belongs to upper class. They are admired and respected more than others.

### **C. Occupation**

A person's occupational position is not identical to either economic class of prestige, but is obviously closely related to both. Class is defined in terms of economic resources and interests, and for the majority of men occupation is the best indicator of these. Since French revolution is dominated by corporations, the role an individual has with respect to a corporation (or more accurately, the amount of managerial influence an individual has on economic concerns) is a better indicator of class than the amount of resources or interests. Thus occupation does not capture all aspects of economic class, but it is probably the best single indicator of it.

Doctor Manette received such patient here as his old reputation, and its revival in the floating whispers, brought him. His scientific knowledge, and his vigilance and skill in conducting ingenious experiments, brought him otherwise into moderate request and he earned as much as he wanted ( p.114).

Basically, the member each member of the society is politically stratified in any aspect and dimension of the life. Both the dimension are related each other. Almost all the member of the society is differentiated into various occupational groups, and some of the occupation is regarded more honorable than others. The above statement that was written by Dickens indicates the differences of occupation in society.

In term of occupation, Doctor Manette, which is mentioned above, is categorized as the upper class. His job is very honorable and admirable. Besides, he is a Doctor he likes to conduct any experiments of scientific knowledge to increase his personal qualities and skill. People, in society, are stratified by their status or the rank of his job. People considered as the lower class if they are lower than the others. For example, the artist is higher than book keeper.

expressive sign of what made them poor, were not wanting; the tax for the state, the tax for the church, the tax for the lord, tax local and tax general, were to paid here and to be paid there (p.140) .

The problem of the common people stated in this novel is not only related to in come and education but also the equality in term of occupation. The statement above stated by Dickens shows that the occupation or the job of the poor people since the French revolution was very terrible, the poor people or lower classes were upset to earn much income. It because they had no permanent job and clear status, they just hope from the other people helps to earn the income or livelihood.

The peasants were frustrated that the nobles were living lavish lives by collecting some taxes, while they suffered. The prices on food were rising and the people were starving. The French social system was outdated and consisted of three classes. The first class consisted of the clergy. They paid no taxes and led the best lives. The second estate was the nobles. These were people who held top jobs in the government. The third and largest estate was the peasants. The people paid the most taxes and suffered the most. These people paid for Frances deficit spending

The effects of poverty and injustice on a society are portrayed in this novel. The injustices of the French revolution that is shown throughout *A Tale of Two Cities* result in an inevitable war between the rich and poor among people. Injustice in the novel is shown through the ways the royalty and aristocracies live compared to the lives of the lower class. These injustices led to a bloody indiscriminate revolution against anyone who was even suspected of possessing wealth. As stated in the next quotation below.

All its people were poor, and many of them were sitting at their doors, shredding spare onions and the like of the supper, while many were at the fountain, washing leaves and grasses and any such small yielding of the earth that could be eaten... (p.139).

The above case clearly shows that the occupation of the lower class is beyond the average. It could be said that they have no permanent job and enough income. It may be that some workers, or the working class as a whole, were not able to develop into a class for itself because of false consciousness, powerless, and have no freedom. Workers may believe the dominant ideology, or enough believe it to have a divisive effect on the working class. Other factors that may limit and restrict this are the development of a segmented working class (by income, strata, region, occupation, sex, ethnicity, etc.), the lack of struggle and experience, or open repression.

“Mr. Jarvis lorry, are you a clerk in Tellson’s Bank?”  
“Yes I am” (p. 70).

In term of occupation, Mr. Lorry is part of middle class community. The lower middle-class also consists of professionals, semi professionals and small

business people. People who make up the middle-class are less affluent and occupy fewer prestigious positions than the Upper Middle-class. The middle class includes nurses, teachers, police officers, clerk, and social workers. The middle-class includes most of the white collar work force and others who earn "respectable" livings. Jobs for this group are generally secure. The middle-class is well educated. They also have great political impact to the society. Therefore, as the clerk of Tellson Bank Mr. Lorry is included in middle class group.

Well, well," sir said the old clerk; we all have our various ways of gaining a livelihood. Some of us have damp ways, and some of us have dry ways. Here is the letter. Go long ( p.72).

Similar phenomena as quoted before that each individual has different ways in earning the income, but the job position of individual can determine how much the income they will get or earn. For example what was mentioned by Jerry to Mr. Lorry in the part of the story infer that there is relationship between upper position and lower position in certain situation. Each position has different chance and different income. In gaining livelihood people have different ways and different result. Even the same position but sometimes they have different chance to get livelihood.

If the gap among the classes is widening, one the factor which makes the gap among the classes is the occupation of each individual. People view us that we belong to middle or upper class is depends on the occupation that we have in society. For example banker is higher than taxi driver and the taxi driver is lower than artist or in certain job they have occupational-list structure example as the manager, supervisor, and director, and workers.

My name is Defarge, and I keep a wine shop in the quarter Saint Antoine. Possibly you have heard of me (p.314).

Defarge is one of the people who have an elegancies life. He is a rich man. He is also an entrepreneur. Beside he is the owner of the wine shop in Paris and he also one of the revolutionaries in Paris who cares about the suffering of the lower class that done by the aristocrat at the time.

Saint Antoine is a district of Paris very active in the revolution, especially in the storming of the Bastille. This theme is inevitable in a novel concerning the French Revolution. Dickens chooses a side, ultimately showing opposition to the Revolution due to the ruthless and uncontrolled force of its aroused mobs. Even so, the story of the Marquis's rape of the peasant along with other details of aristocratic mistreatment of the lower classes provides some justification for the goals of the French mob. In the end, he portrays the mob as having moved beyond the pale to a degree beyond what happened in England; the French mob acts with such force that it resembles a natural element like fire or water.

The quotation above also describe Defarge's struggle as one of the revolutionaries that loyal to Dr. Manette and truly cares for him, but he doesn't shrink from a little exploitation: showing Manette to other patriots as an inspiration for the revolt he hopes to incite.

Although, Defarge belongs to middle class, but he still cares for the lower class that was exploited by the aristocrat. He still has a patriot soul that demanded strong struggle for the justice of citizen. He thinks that all the people are have the same right and freedom to express their will. Defarge only help and facilitate the



lower (proletariat) to convey their inspiration to the government. Therefore, from this description above it clearly enough that social stratification in society can not be avoided anymore as if they have been to be institutionalized and legalized.

Do you mean the prisoner? Inquired the judge, knitting his brows”  
“Yes my Lord.”( p.86).

Concerning with the dimension of social stratification in term of occupation that the judge, stated above, is classified an occupational position of the upper class. Moreover, the word “Lord” is identical with high prestige or high status. Meanwhile, the word “prisoner” indicates that she or he belongs to the lower class that has no power to behave and move.

Occupation does not always capture all aspects of economic class, but it is probably the best single indicator of it. Similarly, concerning social prestige, occupational position is useful in that many occupational pursuits (notably those involving physical labor) are incompatible with the "honor" of belonging to the higher prestige strata. Thus the occupational structure not only contains the main dimensions of stratification, but it also serves as the connecting link between different institutions and spheres of social life.

Mr. Charles Darnay was established in England as a higher teacher of the French language who was conversant with French literature (p.160).

Charles Darnay is smart, high prestige, and respectable person. The work that he has indicates that he has powerful influences over the life of the individuals in his era. High occupation can get high prestige in society, an occupation requires the more pay it offers, and the greater occupation can bring into the greater public prestige.

Occupation plays central roles in the late of the nineteenth century. The prestige ratings reflect and training the process of obtaining particular occupational status begin when they are young. How much and what kinds of education we receive is the primary factor determining our occupational prestige. Because occupation plays a central role in nineteenth century they have very clear and sensitive notions about which job are” better” and which are “worse” . Darnay is the example of the upper class that can distinguish diversity which one is better and worse in term of education.

...Alexander Manette, physician...( p.396).

As Dickens shows repeatedly throughout the novel that Alexander Manette position or status is very high, smart and creative. The occupation, that he has, demands a long life process of education. As the physician he is demanded to know all the kind that relate to his job, something necessary for the health of the population and require long training. Alexander is also educated, powerful and wealth. We know that in the industrial revolution a work is major influence on the individual’s life. For some, occupation is major source of identity. We know that Alexander is physician we feel that we already know that what kind of person he is? We also know that the work that he has could influence the individual life. For most members of industrial societies, their occupations are the chief determinant of their income and wealth.

Miss Manette, I am a man of business. I have a business to acquit myself of. In your reception of it, don’t head me any more than if I was speaking machine-truly, I am not much else. I will, with your leave, relate to you, miss, the story of one of our customers (p.26).

Mr. Lorry is categorized as the wealth person. As the businessman, he absolutely has high prestige among the society. It is because people respect others not only from their power or family but also from the occupation that we have. For instance Lorry as the businessman will get different respect from the others than workers. Another example is the leader of religious will get different respect than businessman, the businessman is respected because the wealth and the leader (priest) respected because the prestige. It indicates that different position and occupation will bring into different ways of respecting other people in society.

#### **D. Education or Knowledge**

One of the great achievements of French revolution societies has been the expansion of educational opportunities. Formal education is no longer a privilege limited to children of an affluent minority. Despite this increase, however, inequalities in their utilization persist. The amount of education an individual receives is a function of many things: intelligence, motivation, health, peer influence, family tradition, and family resources.

Differences in educational achievement have substantial consequences for subsequent achievement in the occupational system of stratification. Most jobs in post-French revolution societies have educational prerequisites, and insufficient years of education or lack of an appropriate diploma can bar otherwise qualified individuals from careers in many fields. The importance of educational stratification today is clearly evident in data on the relationship between education and income.

It is built on misery and ruin. It is a tower of waste, mismanagement, debt, hunger, and suffering! (p.43).

People who live in misery and suffering in society are the symbol of the lower class-education. For the lower class (poor people) education probably is not number one but to be survive and live is more important than education.

Although, they realize that education can achieve the high occupation in their society but they have no facilities to obtain it. It's very natural that uneducated or unknowledgeable people usually refers to the unskillful, poverty, suffering, and unhealthy people. However, education does provide skills and knowledge that are necessary for success in the occupational world and therefore to enhancing or maintaining one's social standing in the community.

As the tutor, whose attainment made the student's ways unusually pleasant and unprofitable and as the elegant translators who brought something to his work beside mere dictionary knowledge, young Mr Darnay soon become known and encouraged. He was well equated, moreover, with the circumstances of his country, and those were over growing interest. So with great perseverance and untiring industries, he prospered (p.160).

From the quotation above indicates that Darnay is very different from the others people in term of education. He is educated person and smart enough. He also studied French language since he lived in French and teach the literature and language in London and Paris. Not all the people can reach and obtain high education in French revolution era. Only people who have a chance and much income can reach high education in school formally and informally. Often with very little formal education (in the late of the nineteenth century) can be reached

by all the people. The only communities that have power and wealth can study at school or college.

It is very hard to explain, consistently the innermost working of this poor man's mind. (p.253).

One of the characteristic of the lower class in term of education is they do not have any professionalism, skill, knowledge and personal qualities. Less of intellectuality and knowledge were made them lived in despair and suffer. Most of the lower class, in French revolution, did not finish their school or study whether in school or college. For the uneducated people who's intellectual beyond the average will be difficult to get a chance in any aspect of the life such as economy, power, and occupation.

The quotation above is mentioned by Dr Manette to Mr. Lorry when he talks about the condition of the common people. He actually wants to influence the common people to join and struggle for their life that have been exploited by the aristocrats. He realize that to invite and ask other people is not easy, moreover, they are so difficult in understanding the real phenomenon of their life and that is because they have very a little knowledge and education.

Therefore the uneducated people that usually refer to lower class will get different values, admirations, and prestige in society. Society stratifies and views the people are not only from the incomes that they have but also from the dimension of education because they know that educated people always have different behaviors and minds than uneducated that result and achieve a different income and prestige.

Monseigniuer, for the love of the great God! My husband is the forester.”  
What of your husband, the forester? Always the same with you people. He  
can not pay something? (p.143).

Monseigniuer is a proud and brutal French aristocrat who shows no regard  
for the lower classes. Because of the brutal treatment of the aristocrat, the people  
of that society were being poor. They did it because they thought that the lower  
classes (proletariats) are unknowledgeable or uneducated, so they can fool the  
lower class by using their knowledge or something that benefit them.

If we see at glance to the condition of the society in the novel stated above  
we will have new understanding is how do we reduce the poverty in our society? I  
believe that what is done by the Monseignour is because he has a lot of knowledge  
and thinking in deceiving other people. Therefore, to reduce the poverty Dickens  
suggest thorough *A Tale of Two Cities* is by giving education to all the element of  
societies and develop the skill of each society who want to learn and study at their  
school. It can be school in large meaning (informal school) or in formal education.  
By maintaining high education or enough education poverty step by step will  
reduce by itself because education can give motivation to the people to move and  
change into a better life.

The village had in one poor street, with its poor brewery, poor tannery  
poor tavern, and poor stable yard, for relays of post horses, poor fountain,  
and all usual poor appointment. It had poor people too; all the people  
were poor and many of them were sitting at their doors (p.139).

The problem which occurred in the novel is various. Inequality and  
injustice are the evident that the system of the government only benefits a few  
people, especially upper classes. The quotation above is the example and the

symbol of how hard the poor people to reach and obtain the education in that era. One of the factors which influence the education of the society is the economic system. It seems impossible for the poor people to reach high education in their society because they did not have enough income to pay. Sometimes, lower classes were being force to be uneducated people by paying an expensive-school fee. So, the only rich people can reach high education and the upper classes get much chance in achieving high occupation.

As we know that most of the characters from the lower classes in this novel are from the uneducated people (unskillful, unknowledgeable, and unprofessional) for example Lucie one of the poorest character who live alone in her society, She is an orphan, she has no money to study or reach higher education like other people done, she only hope other people help in earning the livelihood. Meanwhile, Most of the rich people are from the educated people, because most of them have skill, knowledge, and professionalism. Therefore, if we find a society in which most of the people are poor in, it indicates that the society or the individual which live there are uneducated and unknowledgeable. For example of education below

Now it was a summer day. He had recently arrived back from Cambridge and he decided to speak to Dr Manette about his love for Lucie (p.36).

Darnay is one of the lucky people in French. He can reach and obtain high education in the college. Charles Darnay is one of the students in Cambridge University. He studied the law and he is to be a lawyer after graduate from his college. He is admired and respected by his family and his society because he already success passing the long life process of education.

As we know that differences in educational achievement have substantial consequences for subsequent achievement in the occupational system of stratification. The better education we have the better income we have and the much admire we have. Therefore let me give other evidence stated in the part of the novel that education can influence the income or income can influence education. The evident is below.

“Alas, no, Monseignur! But he lies yonder under a little heap of poor grass.

“Well”

“Monseignur, there are so many little heaps of poor grass.” (p.144).

The description above is the evidence of poor people that is difficult to earn money or income. Dickens describe the poverty of the lower class as the grass it means the lower level of the trees. The lower class (proletariat) are owners of labour power (the ability to work), and mere owners of labour power, with no resources other than the ability to work with their hands, bodies, and minds (education). Since these workers have no property no education, in order to survive and obtain an income for themselves and their families, they must find employment and work for an employer. This means working for a capitalist-employer in an exploitative social relationship, that is, the worker works extra time for a capitalist.

This exploitative work relationship which created by the aristocratic (Monsegnioure) make the people lives in suffering and despairing. If the capitalist-employer is to make profits and accumulate capital, wages must be kept low. This means that the proletariat is exploited, what is done by the Monsegniuer



is the evident of the aristocratic treatment to the lower classes. The products created by workers are the property of the capitalist and are sold by the capitalist – thus producing surplus value or profit for the capitalist but poverty for workers. This occurs each day of labour process in French revolution preventing workers from gaining ownership of property and recreating the conditions for further exploitation. And all those system (inequality in economic system) were very influence the educational system of stratification in society.

It would have been difficult by a far brighter light, to recognize in Doctor Manette, intellectual of face and upright of bearing, the shoemaker of the garret in Paris (p.96).

From the statement above we can infer that Doctor Manette is smart, clever, and creative. His bright and intellectual face determines us that he is the educated person. He is creative and he can produce the shoes in which not all the people can make it. He is also so kind to other people to help. Because he is educated person, his life was respected by the people and almost all the people admire with his knowledge and creativity.

Smart, intellectual, and creative can create the occupational prestige or higher status in his society. An educated person is placed in the high rank among the society than uneducated. To get high education is not easy he has to study and learn everything which he need. And it also need long life process in certain school or college. The characteristics that Doctor Manette is an educated person are creative, skillful, high qualities personalities.

We can see and distinguish the people from the behaviors or the way they act and behave. Educated people usually more impressed than uneducated. Other

characteristic of the educated people is the process by which a profession arises from a trade or occupation is often termed professionalism and has been described as one starting with the establishment of the activity as a full-time occupation, progressing through the establishment of training schools and university links, the formation of a professional organization, and the struggle to gain legal support for exclusion, and culminating with the formation of a formal code of ethics.

“You speak like a Frenchman”  
“I am an old student here” (p.391)

Sydney Carton is an educated person. He studied in French. After passing the long life process of education he was to be lawyer in London. He could speak French and large knowledge. The education that he got was made him to be respectable and honorable in his society.

As we know that the role of education is very important in society, in French Revolution, educated people easier to find occupational prestige and much income than uneducated. Most of the people, in French, stratify the society from the dimension of education, whether they belong to upper or lower class it depends on the education that they got. However, education very important in society to provide skills and knowledge that are necessary for success in the occupational prestige and therefore to enhancing or maintaining one's social standing in the community they need what is called education or knowledge.

Whereas, in England, he lived by giving instruction in the French language and literature (p.355).

Mr. Sadnay Carton is really educated people we can see it from the occupation that he has. As lawyer in London and teach literature in which not all the people can attain and obtain it. Education functions not only to develop personal qualities but also to impart special knowledge and skill. Here Mr. Carton was studied the French language that can be his knowledge and can develop his career for his future. Education becomes important for him to get an occupational advancement.

Education also impacts the economic life of the society. People who have a good education will have much chance to earn much income and occupational prestige in society. The educated people in the French revolution up to now always respected by the society and the government and it's also the become source of social stratification in term of education in society. By passing the long life process of education he becomes a lawyer that respected and admired by his society

We know that education remains vital to occupational achievement like what was Carton did at the time. The role of the education in the society is very important. Through the process of education people will get much chance to get a good position or status in their society. But the problem that arises in social phenomenon is the equality of the right to get the same chance of education for all the community whether for upper class, middle, and lower class. Meanwhile for the lower class can not study in college, therefore they very hard to be skillful, professional, and good personal qualities.

The learned profession of the law was certainly not behind any other learned profession in its Bacchanalian properties; neither was Stryver already fast shouldering his way to a large and lucrative practice, behind his compeer in this particular, any more than in the drier part of the legal race( p. 104).

Mr. Stryver is a lawyer, the occupation that demands a professionalism, education and knowledge. That status is very high in Europe and respected by the society. To be a lawyer Mr. Stryver has to pass the process of formal education in college, so the processes of education stratify between the lower education and the upper education and the status of one's education can determine of how is he respected and admired by the society.

The upper class would be more educated than the lower class but upper class would be more likely to think that they are right about everything they think and they do. As I have mentioned before that income can determine the education. For the lower classes it is so hard to reach high education as long as they are poor. If the education only obtained by the upper classes it will bring and create the poverty-structure. Therefore, if the education can not be obtained and attained by all elements of societies the people will keep getting smarter and smarter and more stupid and more stupid as the result they will be richer and richer while the lower class would get poorer.

Doctor Manette received such patient here as his old reputation, and its revival in the floating whispers, brought him. His scientific knowledge, and his vigilance and skill in conducting ingenious experiments, brought him otherwise into moderate request and he earned as much as he wanted (p.114).

Dr Manette is an educated person because he is brilliant, smart, talented, and creative. He admired and respected by his society because of his high knowledge or education. He also classified into upper class in term of education. In reality, as stated in this novel, one's who have high knowledge and creativity moreover can help other people, with the result that he has high prestige and authority and categorized into upper class. The high degree and rank among the society automatically can encourage other people respect and admire.

As stated above that differences in educational achievement have substantial consequences for subsequent achievement in the occupational system of stratification example is Doctor Manette has much chance to achieve occupation than others who have no knowledge or education. As the Doctor his income and prestige is very high. The high prestige and income that he has is because he educated that create skill and high personal qualities.

## **F. The Relationship between Social Stratification as Portrayed in the Novel and the Reality of Social Stratification during the French Revolution.**

Like many other literary criticisms which employ genetic structuralism, this study is aimed at examining a literary work in the socio-cultural context in which it is produced. It focuses on the relationship between literature and society by assuming that any literary work is always produced in a social context. Thus, this literary criticism is also directed to link between the content of the novel and the reality of society in which it is written, i.e. to link between social stratification in Dickens' *A Tale of Two Cities* as portrayed in French Revolution era.

Charles Dickens' *A Tale of Two Cities* is a fictional work which reflects the life of the French Revolution. There are so many problems in French revolution as portrayed in this novel. One of the social problems that interesting to be analyzed in the novel is social stratification. Based on the data shown in the novel, it can be clearly seen that the story takes place in the deep part of in the late of the nineteenth century (1789-99). This finding becomes the first legitimate source for the researcher to identify the relation between the content of the novel and the fact of social stratification occurred in French Revolution, especially Paris. For this reason, it is important, then, to conduct a *pre-outlook* on the geo-socio-historical record of French revolution before analyzing the relation between the content of the novel and the real life of French revolution.

The French revolution occurred towards of monarch collapsing in French on eighteenth century. The comprehensive changes were determined by this time.

They were concerned with several aspect of life; ideology, social problems (social stratification), economic and politics.

One of the factors of French Revolution was the oppression of the aristocrats to the proletariats. The common people (proletariats) did not have a trust to the system of the government which treated them so badly. They enslave the proletariats and make them as their properties, so the proletariats agreed for revolution. Those systems that encourage the changes only benefit the powerful classes such as capitalists or aristocrats. And the most significant problem in French revolution was the economic system. The economic systems that only keep the people getting richer and richer while the lower class would get poorer and poorer is the cause of the occurrences of French revolution.

In 1789 the French Revolution ended the relative political and social stability of the Ancient Regime. This, and the earlier American Revolution, led to political and social changes that swept through Western civilization in the nineteenth and twentieth centuries. (<http://www.frenchrevolution.com>, accessed on 24 July 2007)

Although the causes of the French Revolution were dept and controversial, most people agree that it was precipitated by financial problems that led Louis XVI to call a meeting of an old representative institution, the Estates General, in 1789. A struggle for power soon developed between a resurgent aristocracy and a rising middle classes, both demanding support from the king. In an environment where peasants were turning against the aristocracy in the countryside and crowds were resorting to violence in Paris, the king managed to alienate both sides.

Revolutionary legislation soon followed. By 1792 France was a constitutional monarchy, feudalism was abolished, liberal principles echoing Enlightenment thought were formally recognized, Church lands were confiscated, and government administration was reorganized. The country was at war internally with counterrevolutionary forces and externally with much of the rest of Europe. (Encyclopedia Americana, 1978:1680).

A second revolution in 1792 set France on a more radical course. Louis XVI was executed, and the government was declared a republic. Real power rested in the hands of the small Committee of Public Safety, which attacked internal dissent through the Reign of Terror and external wars through national mobilization. The period ended with a return to a more moderate course in 1794 and 1795, known as Reaction of the classes. With power in the hands of the well-to-do middle class, an uneasy balance was maintained between forces clamoring for more radical policies and those wishing to return the monarchy until 1799, when Napoleon Bonaparte rose to power the society by means and powers. ([http://en.wikipedia.org/wiki/French\\_Revolution](http://en.wikipedia.org/wiki/French_Revolution), accessed on March 20, 2007)

Furthermore, Napoleon Bonaparte as French Emperor has an ambition to conquer England. He declared a system that forbade all European having transaction with England. Then, England replied to it by orders in council which threatened by blockade any ports which will not receive English goods, and to seize the cargo of any ship which traveled to or from France. That system in sociology called continental system.



Louis XIV (the Sun King) had left France with a tremendous amount of debt. Lower class and the rising of middle class (made up of merchants and others who had risen above the level of peasant) had to pay the majority of this debt through taxes, tax for the Lord, tax for the land, tax for the church and tax for government, because the nobility (and the Church) were exempt from taxation. This economic burden pushed people to be ready to fight for change. So from this system that created by the aristocrats make the gap among the classes to maintain and defends their rights and freedom.

For most of recorded human history, societies have been agricultural and have existed with essentially two classes - those who owned productive agricultural land, and those who worked for them (workers verse capitalists). The landowning class often arranged itself into a sometimes elaborate hierarchy based on the criteria listed in the previous section, without changing the essential power relationship of owner and worker. About the late of the nineteenth century, when the term "social class" first entered the English lexicon, the concept of a "middle class" within that structure was also becoming very important. The french revolution was allowing a much greater portion of the population time for the kind of education and cultural refinement once restricted to the European leisure class of large landholders. Also, the far greater distribution of news and liberal arts knowledge was making workers question and rebel against the privileges and religious assumptions of the leisure class. Today, most talk of social class assumes three general categories: an upper class of powerful owners, a middle class of people who may not exert power over others but do control their own destiny to a

certain extent through commerce or land ownership, and a lower class of people who own neither property nor stock in the corporate system, and who rely on wages from above for their livelihood. Since the age of French revolution, Eurocentric governments have generally upheld the middle class as the ideal, and have at least claimed to be working toward expanding it. Especially in French, the ideal of a social stratification reached via the French is of central importance when discussing social class.

The common people differed greatly from the upper "elite" classes during the late of the nineteenth century. Those differences are not only in term of power but also in term of education, income and power. For example in term of life style, Commoners attended village festivals, while nobles attended theater and concerts, which were class-restricted activities. The peasants could attend the theater, but would have had to stay in the pit on the ground while the nobles were on the balconies above

For nobility, new standards arose as a result of court life. Nobles participated in balls, dancing, indulged in enormous feasts, drank, and so forth. Noble men were expected to be graceful and courteous in manner and discourse. They were well-educated in classical works of literature, history, geography, mathematics, and languages; they were to be agile in both mind and body; and they were to be athletic, generous, and witty. Noble women were expected to be well-mannered, feminine, well-dressed, educated, graceful, able to dance, and polite. The uneducated poor looked to religion and superstition for explanation, while the educated upper class began to look to real world causes and scientific

meanings.

In French revolution, the upper “elite” classes were considerably more literate than the lower classes. Upper class males had the opportunity to be educated, while the education of a peasant focused on learning and mastering their craft and they did not have any facilities to convey their craft and skill like the upper class. Therefore, in term of education, upper classes more dominant than the lower classes. The effect of this dominant strategy is not only to the education but also in term of occupation and income. For the educated people, achieving higher education will get much chance to obtain the occupational prestige, while the uneducated people will get a little chance to attain occupational prestige.

Historically, in the lower class in French revolution, men and women both tended to dress more shabbily, and were recognizably lower class, while the upper class sported a variety of fabrics such as cotton and silk, as well as colors and designs in their clothing. The corset was often a sign of social status with women. Therefore, the diversity among the classes was clear and can not be avoided anymore. The diversities among the classes also indicate the gap and status in society.

Proletariat in French Revolution continued to be exploited as farm tenants by the aristocrats. This unfortunate fact is helpful in creating and reinforcing a negative stigma upon proletariat. They are, in turn, prejudiced as the inferior group who are naturally created as the slaves. Based on such prejudice, the aristocrat landowners can take lots of benefits, i.e. they can treat the lower class arbitrarily, enslave them, and keep them in an inferior position.

In response to the labors demand, slavery is rationalized and justified based on the conception that the proletariats were inferior. Thus, in French Revolution there developed a caste system which is originated from the unfortunate fact of slavery and later supported by inequality and exploitation. The proletariats (lower class) especially in French revolution generally not only are regarded as biologically and socially inferior but, more important, become the victims of aristocrats (upper class) enslavement, exploitation, oppression, annihilation, discrimination, etc.

Based on the previous notion that aristocrats were perceived as the superior group and that proletariats were believed as the inferior one, a number of social stratification was, then, applied. These discriminations and exploitations in French revolution were implemented by the aristocrat not only to maintain their domination but also to keep lower class larger and wider behind them. In the French revolution, discrimination and exploitation were strictly carried out not only by the individuals but also by public institutions, called institutionalized discrimination and exploitation.

The above phenomena are well-perceived by Dickens and well-described in his literary work *A Tale of Two Cities*. Dickens tells how cruel the aristocrat to the lower in any aspect of the life. That phenomenon make the people anger and suffer from his life. French revolution occurred because of the inequality and injustice such as in term of education, income, power, and occupation. The powerful communities dominate the condition of the society in French revolution, Meanwhile, others community to be exploited by the powerful classes. Because

of proletariat inferior status as the slaves, aristocrats treat them cruelly, consider proletariats as their properties. The aristocrat can keep them if they are useful, rape their woman anytime, abuse and beat them if they insult their community, kill them if they are useless, and lynch them if they are trying to break the existing law.

Dr Manette was a Parisian doctor who was imprisoned in the Bastille for eighteen years. Doctor Manette, Miss Pross, Lucie, and her small child follow Darnay to Paris, where the Doctor is almost successful in using his power among the revolutionaries as a former Bastille prisoner--like the people; he was oppressed by the ruling regime-to secure Darnay's release. But Darnay is once again denounced by the Defarges, a charge which is made even stronger by Monsieur Defarge's revelation of a paper document that he found in Doctor Manette's former cell in the Bastille. The document recounts that Manette was arbitrarily imprisoned by the Evrémondes for having witnessed their rape of a peasant girl and the murder of her brother. Darnay is brought back to prison and sentenced to death. It symbolizes the existence of aristocrats (upper classes) as a whole with their own self identity and power which cannot be oppressed and humiliated by any body.

The French revolutionaries seeking for a public service are rarely faced by many obstacles from the policy of social stratification applied institutionally. The opportunities to get citizenship rights are closed due to the implementation of strict social stratification. Dickens presents this fact through one of his narrators, Doctor Manette tells how his daughter, Lucie, should lie dying,

suffer, becoming the victim of institutionalized discrimination and exploitation. She becomes one of the marginalized citizen because of her poverty. The upper classes did not give her any help because she was poor.

What happens in the real life of French revolution was more various and complex than what Dickens describes since, of many social stratifications problems throughout the world, the social stratification in society has been institutionalized by the system in French revolution. From the beginning of the revolution until today proletariats experienced the greatest exploitation and discrimination ever. Throughout the centuries, lower classes have been the victims of exploitation employed by, especially, the institutions which are mostly managed by the aristocrats. Freedom and personal right has limited and restricted by the upper classes or aristocrats community in French revolution. The upper classes are banned from any accesses of social life. As the consequence, fair competition and equal position between upper and lower classes are far from achieved.

The mistreatment of the peasant class by the aristocrats leads to the French Revolution. The peasants grew to abhor the upper class and eventually revolt against them. And the lack of care for peasants and other lower class people, caused hatred among the peasants towards the royalty and aristocracy. The expression of hatred among the peasants and lower class is most clearly shown through Madame Defarge. She is passionate advocates for revolution and regularly dispenses and gathers information from inside the wine shop. When the story starts Defarge is harboring Dr. Manette, his old employer, who has just been

released from seventeen years of unjust and secret imprisonment in the Bastille. Defarge is incredibly loyal to Dr. Manette and truly cares for him, but he doesn't shrink from a little exploitation: showing Manette to other patriots as an inspiration for the revolt he hopes to incite. In up in the Garrett, Defarge tells Manette's story to a group of men in the hopes that they will spread the word of yet another injustice perpetrated by the aristocracy - specifically, a notorious pair of brothers named St. Evremonde. Defarge is the leader of his community and will be pivotal in leading the people on an assault on the Bastille that ends the first act until the end of process in court. In the second act, he discovers a paper in Dr. Manette's old cell in the Bastille which documents why Manette was imprisoned and by whom. Generally good natured and decent, Defarge is torn by loyalty to his wife and loyalty to Dr. Manette. After Madame Defarge is killed he does nothing to stop Manette's family from escaping France. However, through this story, the injustice, inequality, freedom, civil-right, slavery, and exploitation were the sources of the French revolution.

The gap between the upper class and lower class would just keep getting bigger and bigger in French Revolution. As stated in the story of this novel that the superior group's domination can be maintained and defended if they use an ideology of social class, perceiving that other group has been destined inferior. Again, this complicated logic, can be simplified by saying that exploitation causes domination, and domination, in one way or another, causes social stratifications. The following evidence taken from Charles Dickens' *A Tale of Two Cities* will

support the later logic. It will show how the “economic domination instinct” motivates the superior group to treat the minorities in a relatively aristocrat’s way.

The lower class would have to rebel against the upper class in order to get their way or at least to be heard and to try and get more pay to make the gap between the upper class and the lower class less. The lower class would have no way of getting richer because they are almost all working for the rich upper class and the upper class would chose their salary and if they ran the nation they would make sure that the lower class got as little as possible. The rich people try to do something’s to help out the lower class but usually give them something but it take takes away something else.

In *A tale of two cities*, Dickens tries to fictionally record the above long historical road of the French revolution. He tries to describe how proletariats have struggled from the lowest position as the slaves to the better position in order to protect their self-identity and gain equality. Through Dr. Manette and Defarge, Dickens wants to figure out the past dark history of the lower class and describe the possible and expected future of them.

The novel is “*A Tale of Two Cities*” about French revolution and also talks much about social stratification. Monsieur and Madame Defarge characters that Dickens uses to embody the ideas and emotions of the Revolution in *A Tale of Two Cities* which can be compared with the real life of French revolution. Monsieur Defarge is a man of authority, as shown when he reprimands Gaspard for writing “Blood” on the wall and in his conversation with the three Jacques.



Although Dickens describes Monsieur Defarge as “good-humored-looking,” and Monsieur Defarge demonstrates kindness and loyalty to Doctor Manette, when considering the injustice of the Doctor’s imprisonment, Monsieur Defarge becomes “a secret, angry, dangerous man

After eighteen years of being physically and mentally removed from the world, the Doctor has suffered greatly and appears to have lost all sense of time, place, and self. Despite the fact that he is no longer in prison, he still seems “buried alive” when you first see him. Both his mind and body are hidden from view. Even after some light enters the garret where he works, the Doctor looks more death than alive, with his hollow face, withered body, and a hand so thin that it looks transparent. Similarly, when Monsieur Defarge and Mr. Lorry try to talk to him, his mind seems starved and wasted to the point of being able to comprehend only the most basic questions and to focus solely on his work.

Just as light enters the garret to reveal the Doctor physically, contact with Lucie seems to awaken part of the Doctor’s mind and memories. The images of light and dark that run through *A Tale of Two Cities* are especially apparent in this chapter. As Dickens literally and symbolically depicts the resurrection of the Doctor, the Doctor is drawn out of the darkness of his imprisonment and into the light of life. For instance, when for a moment the Doctor seems to nearly recognize Mr. Lorry, Dickens describes his returning blankness of expression as “a black mist” or as “darkness.” Meanwhile, Lucie’s face mirrors his fleeting expression of awareness “as though it had passed like a moving light from him to her.” When Lucie goes to sit next to her father, his attention falls on her golden

hair. He shows her his wife's golden hairs that he has kept with him and, concentrating, "turned her full to the light and looked at her." Later, when father and daughter embrace, "his cold white head mingled with her radiant hair, which warmed and lighted it as though it were the light of Freedom shining on him." The warmth and love of his daughter are strong enough to bring Doctor Manette back from the cold, colorless place his mind retreated to during his years of imprisonment.

Dickens uses the Monseigneur's reception to display the extravagances of the French aristocracy and to emphasize how unnatural the members of the French upper class have become. Aristocrats such as the Monseigneur have become so immersed in the spectacle of the "Fancy Ball" that they have lost touch with reality. They place themselves at the center of the world, above God and above vocation. The Monseigneur spurns the supremacy of God, for instance, when he replaces "the Lord" with "Monseigneur" in the Biblical phrase, and when he removes his sister from a convent in order to gain money through her marriage to a wealthy member of the Farmer-General. Other aristocrats pursue an empty life of posturing and ignorance, especially in regard to their occupations. Gentlemen had no idea how to be military or civil officers, and women of the ruling class cared nothing for motherhood

As with other characters throughout the book, Dickens uses physical appearance to represent the moral qualities of the French nobles. "The leprosy of unreality" disfigures the people attending the reception. Self-absorption and greed similarly disfigure their hearts and minds. The Marquis St. the aristocracy does

not care about God or about finding meaning in their lives, they certainly will give no thought to the lives of the lower classes. The incident with the Marquis and the child illustrates this disregard for the common people. By believing he can pay for a child's life like a piece of merchandise, the Marquis reveals himself to be heartless and supremely arrogant. Meanwhile, the silent challenge offered by Defarge and Madame Defarge at the scene suggests that the people's tolerance for such cruel treatment is near the breaking point.

With the murder of the Marquis—a man who represents evil in the aristocracy—by a representative of the common people, the tension and momentum build and the reader senses that the revolution is near. This uprising is acted out not only in the murder, but also in Darnay's rejection of his uncle and his country. Darnay's real name, the reader discovers, is Evrémonde, meaning "everyman," and his ambition is to fulfill his mother's dying wish to right his family's wrongs. Consequently, Darnay can be viewed as the embodiment of the belief in every man's right to fairness and justice. When he renounces his family name and property, the act is as revolutionary as a peasant murdering a lord.

In conclusion, Dickens uses such analogy to criticize the social system in French revolution. Through *A tale of two cities*, he suggests the French society, lower, middle and upper classes, to take the interdependence between Defarge and Manette as the model. The efforts of the French revolution as a whole would allow for the true possibility of becoming an all- country—a country where social stratification are measured equally and all the people are have the same right and

freedom. Therefore, if each class realize of their status, role, position and the function it could reduce inequality, exploitation, discrimination, and oppression. So they can live with some type of harmony in society.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

*A Tale of Two Cities*, by Charles Dickens, is a powerful and historical novel in its depiction of the French Revolution. During the French Revolution, the setting of this novel, the aristocrats and the revolutionaries both go to extremes in their beliefs. The aristocrats were so overly wealthy and egotistical that they didn't care for the commoners or peasants and took them for granted. The aristocracy in France was very arrogant and looked down on the peasants greatly. The aristocrats had no sympathy or concern for others because they thought too highly of themselves. The aristocrats think that they are superiors and the others communities are inferiors.

Throughout *A Tale of Two Cities* by Charles Dickens, the effects of poverty, inequality and injustice on a society are portrayed. The injustices Dickens shows throughout *A Tale of Two Cities* result in an inevitable war between the rich and poor among people. Injustice in the novel is shown through the ways the royalty and aristocracies live compared to the lives of the lower class. These injustices led to a bloody indiscriminate revolution against anyone who was even suspected of possessing wealth.

In *A Tale of Two Cities*, there is a large gap in between social classes (upper class, middle class and lower class). Royalty and aristocrats lead very expensive, excessive and lavish lives. This gap in class is not only in term of

economic or wealth but also in term of education, power, and occupation. The gap between the rich and the poor is widening, thus, there are more people living in poverty and more "middle class" society being forced to live in poverty.

Throughout history, the gap in between social classes (social stratification) has existed in French revolution. In this day and age there is no difference. During the French revolution, peasants revolted against the wealthy upper class. Eventually, the French revolution was overthrown due to disease, attacks from neighboring countries and the conflict within. However, what started the downfall of the French revolution was unhappy peasant that was not hungry and without shelter, but were tired of the rich living in lavishly decorated houses

The condition of the lower class in French revolution as stated in this novel is referred to as the poverty-stricken class. Thus, taxations and differences illustrated in the novel of *A Tale of Two Cities* shows a reason for which the wealth-gap continues to widen.

Consequently the growth of the economy is causing an uneven distribution of wealth in French revolution, allowing the wealth gap to be magnified and stratified. Anything and everything that is given away by a business is tax free, much like charity donations. They employ the middle and lower class to manage them. There is an obvious wealth-gap due to the taxation differences, in French revolution, the investment differences in stocks and bonds, and result of manufacturing companies cutting back on expenses and spending. Not letting go of that portion would make their total earnings much higher. Their income is not

great to begin with, and it shrinks considerably after taxes. They make enough for all their needs such as rent, food, clothing, bills, and extras such as forms of transpiration and communication. Companies and corporations find a way to let go of a portion of their earnings so that they don't have to pay the taxes on them. You could say that the workers pay the taxes that the companies avoid. They may improve their economic situation slightly, but at the rate that the economy is going, they will not prosper as much as those who are already in the lead. The middle class are those whose income is substantially lower than that of the upper class. This leaving the rich wealthier and the poor more poverty-stricken

There are so many dimensions of Social stratification portrayed in the novel but the researcher takes four main forms, i.e. power, wealth, education and occupation becomes the substantial root of social stratification. The four forms are related each other.

What Dickens describes in his *A Tale of Two Cities*, in one way or another, truly reflects the real phenomenon of social classes against exploitation, injustice and inequality in French revolution. The novel also reflects how the aristocrats (powerful community) can keep them if they are useful, rape their woman anytime, abuse and beat them if they insult the aristocrat, kill them if they are useless, and lynch them if they are trying to break the existing law.

In *A tale of two cities*, Dickens tries to fictionally record the above long historical road of French revolution and social classes. He tries to describe how lower have struggled from the lowest position as the slaves to the better position in order to protect their self-identity and gain equality. The mistreatment of the

peasant class by the aristocrats leads to the French Revolution. The expression of hatred among the peasants and lower class is most clearly shown through Madame Defarge. The peasants grew to abhor the upper class and eventually revolt against them. The lack of care for peasants and other lower class people, caused hatred among the peasants towards the royalty and aristocracy.

The above explanation has convincingly proven that Charles Dickens *A Tale of Two Cities* reflects the social phenomena of social classes against the exploitation, inequality and injustice that done by the aristocrat in French revolution. Dickens wants to figure out the past dark history of the revolutionaries and describe the possible and expected future of them. Dickens not only presents the forms of social stratification. More important, he has also suggested fictionally how the country should be built in the future. Exploitation, inequality, freedom and discrimination are all past. No classes are more superior to others. Any classes within the French, Dickens suggests, should work together so that the country becomes the real revolution.

#### **B. Suggestion**

For those who are interested in studying literature, this study may contribute to the students in enjoying literary works, especially the novel. However, this study is still far from perfection since it actually discusses only a small part of the whole aspects that a literary study can cover. Therefore, the writer of this thesis proposes the following suggestion for other researchers who might conduct further research on the same novel.



Actually, there are still many topic and theme in *A Tale of Two Cities* that can be observed such as poverty, love, revenge and ideology. Especially for social stratification, the researcher hopes that further researcher will analyze deeper and larger on understanding on social phenomenon because the results of this study shows and makes us realize of our status and how to behave in our society.

Finally, related to the contribution of the study to literary criticism, it is suggested that the result of this study can be used, especially in analyzing the social phenomenon in our society. Besides, it is expected that the students who learn literary work not only analyzing the element of the literary work but also in depth for instance, moral, education, social, and politic.

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