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### London and Chicago in Literature

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**Abstract.** This study aims to illustrate how London and Chicago are depicted in literature in the 19<sup>th</sup>. Century and the first quarter of the 20<sup>th</sup>. Century. Six literary works are selected from English and American Literature that contain information about the city life. These prominent writers are William Blake, Thomas Hood, Matthew Arnold, William Wordsworth, Carl Sandburg and Upton Sinclair. The works can be evaluated from different aspects but the focus of this study is specifically on the social problems caused by industrialization and urbanization. The paper is organized in two parts. In the first part, it draws a general picture of urban and industrial developments in England and the States, and the portraits of London and Chicago in that period, and in the second part, the works are discussed in order to see how the cities are depicted. The evaluation is approached through Marxist literary criticism.

**Key Words:** Industrialization, urbanization, London, Chicago, literature.

**Özet.** Bu çalışma, Londra ve Chicago'nun, 19.yüzyılda ve 20. yüzyılın ilk çeyreğinde, edebiyatta nasıl ele alındığını göstermeyi amaçlıyor. İngiliz ve Amerikan Edebiyatından, kent yaşamını anlatan altı eser seçilmiştir. William Blake, Thomas Hood, Matthew Arnold, William Wordsworth, Carl Sandburg ve Upton Sinclair seçilen seçkin yazarlardır. Eserler, farklı

açılardan ele alınabilir, ama bu çalışma özellikle sanayileşme ve kentleşmenin neden olduğu toplumsal sorunlara odaklanmıştır. Çalışma iki bölümden oluşmaktadır. Birinci bölümde, İngiltere ve Amerika'da kent ve sanayi gelişiminin, ve o dönemde Londra ve Chicago'nun bir genel portresi çizilmiştir. İkinci bölümde, eserlerde bu kentlerin nasıl incelendiği ve ele alındığı gösterilmeye çalışılmıştır. Eserlerin incelenmesi Marxist Edebi Eleştiri Kuramı yaklaşımıyla yapılmıştır.

**Anahtar Kelimeler:** Sanayileşme, Kentleşme, Londra, Chicago, Edebiyat.

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*Each crowd offers a way of reading the city.*  
Richard Lehan, 1998

Although the social structures in England and the United States are totally different from each other, the conditions of the industrial developments and related problems in both societies are similar. In the eighteenth century, there was Anglo-Saxon monarchy in England and feudal system was organizing the society. Thus, capitalism arose in that feudal structure, whereas America was a mosaic of different nations. The developments of industrialization and urbanization occurred under these different social structures, however the reactions to these developments were all the same. The social problems caused by the industrialization and urbanization were observed both in the history of two countries and in the literary works that reflected their social criticism in London and Chicago. They display the social problems and developments in their works. This study aims to illustrate how London and Chicago are depicted in literature in the 19<sup>th</sup>. Century and the first quarter of the 20<sup>th</sup>. Century. Six literary works are selected from English and American Literature that contain information about the city life. These prominent writers are William Blake, Thomas Hood, Matthew Arnold, William Wordsworth, Carl Sandburg and Upton Sinclair. The works can be evaluated from different aspects but the focus of this study is specifically on the social problems caused by industrialization and urbanization. The paper is organized in two parts. In the first part, it draws a general picture of urban and industrial developments in England and the states, and the portraits of London and Chicago in that period, and in the second part, the works are discussed in order to see how the cities are depicted. The evaluation is approached through Marxist literary criticism.

### **A. General Picture Of Industrial Developments In England And America**

Although industrial movements started in 1640 in England, the Industrial Revolution took place from 1750 to 1850. The urban and industrial nature of the country was a long established fact, but by 1900 the cities and industries had come to dominate American life, and both produced social worlds that were almost impossible to reconcile with republican ideals. The new America was marked by savage class conflict, extreme polarization of wealth, immiseration and endemic political violence. (Jenkins: 147) During this period England and America changed from an agricultural to an industrial society and from home manufacturing to factory production. As the Industrial Revolution gathered force, towns became cities; more and more villagers, forced by economic necessity to seek work in the growing factories, huddled together in filthy slums. Workers-men, women, and children- labored from sunrise to sunset for meager wages. "A child able to pull a cart in the suffocating coal mines or to sweep a floor in the textile factories was considered old enough to work by many employers and some parents. For the children of the poor, religious training, medical care, and education were practically nonexistent." (Pfordresher & Veidemanis, 1991: 423)

By the beginning of the eighteenth century in England, the use of machines in manufacturing was already widespread. Between 1780 and 1860 other textile processes were mechanized. In 1894 Northrup produced an automatic loom, and when the power loom became efficient, women replaced men as weavers, although there were still hand weaver as late as 1850. The steam engine and the coming of the railways greatly facilitated the industrial development of England and the States. The electrification of Europe proceeded apace in the twentieth century. Electricity was a major factor in the phenomenally rapid industrialization. After 1800 flat tracks were in use outside London. With the expansion of commerce, facilities for the movement of goods from the factory to the ports or cities came into pressing demand.

In order to understand the responses of the writers to the cities in this period, it is assumed that how cities grew should be explained. This brief explanation is also based on some urban theorists like Georg Simmel. Simmel suggests that metropolis is the center for accumulation. (Bal, 1999:98) The following information supports his theories.

*“Cities became the main arenas for industrial growth. As centers of resources, labor, transportation, and communications, cities provided everything factories needed. Once mass production became possible, capital accumulated by the cities’ commercial enterprises fed industrial investment. The further industrialization advanced, the more opportunities it created for work and investment in cities. Increased opportunities in turn drew more people to cities; as workers and as consumers, they fueled further industrialization.”*  
(Norton&Katzman, 1996:365)

The poems and the novel selected for this study reflect Simmel’s arguments in different aspects that will be discussed in the second part of this paper.

### **A. Changing Social Patterns**

The Industrial Revolution brought with it an increase in population and urbanization, as well as new social classes. The increase in population was dramatic. In England showed a growth rate of something more than one percent annually; at this rate the population would double in about seventy years. In the United States the increase was more than three percent, which might have been disastrous had it not been for a practically empty continent and fabulous natural resources.

Until the Industrial Revolution, most of the world's population was rural. However, by mid-nineteenth century, half of the English people lived in cities, and by the end of the century. Between 1800 and 1950 most large European cities exhibited spectacular growth. At the beginning of the nineteenth century there were scarcely two dozen cities in Europe with a population of 100,000, but by 1900 there were more than 150 cities of this size. The rise of great cities can be accounted for in various ways.

First, industrialization called for the concentration of a work force; and indeed, the factories themselves were often located where coal or some other essential material was available. Second, the necessity for marketing finished goods created great urban centers where there was access to water or railways. And third, these cities become centers for the banking and marketing functions of the new industrialism.

Changing social patterns were also observed in moral values in society. As well known, moral values are always determined according to a certain social system. In England, feudal system had its own traditions and moral values, that were later subject to changes caused by wild capitalism. In the

older times, money had no relative importance but capitalism changed its meaning in the society, too. However, with the coming of the industrial revolution and uncontrolled capitalism, it created a new morality, which says ‘God helps one who helps himself’ as Hill (1997:28) states . The imperial, material, patriarchal, class-ridden, public opinion-dominated society of Victorian England. This new moral value suggests rugged individualism in order to survive as vividly observed also in Sinclair’s novel The Jungle. The surplus value was regarded as more important than one’s life. “The survival of the fittest” (an idea of Herbert Spencer attributed to Darwin) seemed to become the motto for the workers in that time.

During the nineteenth century, people living in London and Chicago seemed to share the same destiny of social injustice. These people also had the industrial and urban life with similar characteristics. Experiencing the developments, London became the factory of the world, and Chicago became the ‘hog butcher for the world, tool maker, stacker of wheat and player with railroads’ as Sandburg states in his Chicago Poems. People from villages and Ireland flocked into London and became proletariats filling the slums. Everyday, London was drawing almost 300 villagers from the southern agrarian part of London and immigrants from other countries. The following numbers will better illustrate the rise of population caused by the industrialization. In 1801 London was the only city that had more than 100.000 people. This number rose up to 10 fold in 1851 and in 1881 20 fold.

<u>Year</u>	<u>Population in London</u>
1801	900.000
1851	2.400.000
1901	6.500.000

(Junior Larousse, 1994:796) (vol: 5, İstanbul)

<u>Year</u>	<u>Population in Chicago</u>
1860	109.000
1900	1.699.000

(Philip Jenkins, 1997: 177)

In this period in London and also in Chicago, the attention was on the existence of poverty as a result of economic uncertainty. It is evident that the poor of London were characterized as immoral. Throughout this time "London's population was polarized into a discrete and demoralized working class that was being discovered by a middle class increasingly anxious about

its ability to exercise power and authority." The poor were dehumanized by a majority of society. In his description of the poor of the nineteenth century London, Jules Valles states (as cited in AnnMarie Huysman's paper, 1998:1)

*On a sudden there comes a stench of totting rags, or  
fermented filth; we are passing a lane  
or court, some squalid passage swarming with a whole tribe  
of poor ruffians. One can see them from the pavement without  
entering, like bugs lurking in the chink of a bedstead.*

Industrialization of the nineteenth century, allowed for the cultivation of great wealth. However, this wealth could only be obtained by a relatively small group at the expense of a majority that became poor. Socialist intellectuals throughout the world at this time, such as Marx, were troubled by this problem. They aspired to organize industrial production to produce wealth without the dehumanization of any. In addition, the urbanization that resulted from the industrialization created severe problems of overcrowding.

Economic stability, was also not the normal experience of London's laboring class. Many trades in which the poor were employed were 'subject to the vagaries of the season.'<sup>15</sup> In the spring, when the rich congregated in London, there was a demand for workers in luxury trades, but this demand dwindled in the winter months. Economic instability was also attributable as Hill states, to 'an overstocked labour market.' Industrialization decreased the number of workers needed for production. Therefore, the economic instability of the poor was in the form of unemployment, or staggered employment.

Studies by both Booth and Rowntree illustrated that the two main causes of poverty were related to questions of employment and the incidence of ill health, and that they accounted for about two-thirds of London poverty.<sup>17</sup> The ill health of the poor can be directly correlated with the slums where overcrowding and lack of sanitation inevitably led to the spread of epidemic disease.<sup>18</sup> Studies by Lynn MacKay of the inmates of The St. Martin in the Fields Workhouse, also emphasized staggered employment and ill health as major causes of poverty. Her study concluded that during the winter, a time of higher unemployment, entrance into the workhouse was 26% higher than during the summer. In addition, it determined that in female-headed families 20% of the entrances was due to illness and in male-headed families 30%.<sup>19</sup> As Booth stated, "the nature of the economy, not the character of the individuals, was recognized to be at fault."

## **B. London and Chicago in literature**

Some of the works of W. Blake, T. Hood, W. Wordsworth, M. Arnold, U. Sinclair and C. Sandburg respectively reflect the characteristics of urban and industrial cities: London and Chicago. They reveal a powerful attack on worker exploitation and class-struggle but Carl Sandburg does not attack. On the contrary, he is proud of the Windy City in spite of the social problems.

“The horrendous working conditions described in The Jungle, the worker exploitation in The Song of the Shirts of Thomas Hood, and in East London and West London of Mathew Arnold, and London of William Blake. The horrible conditions in Sinclair’s novel tend to prove the essentials of Marxist theory. Roger Webster (1990) says ‘the concerns of Marxist criticism generally have been primarily social rather than individual, exploring the sociology of the text as opposed to the psychology of individual characters. When characters are examined, it is usually as a way of exploring the wider social and historical forces of which they are seen as products. (p: 65-6) The characters trying to survive under these conditions are the products of the capitalism and the borgoisie. The novel reflects ‘the historical and material conditions of society; these are the main criteria for assessing its realism’ as Georg Lukacs proposes. (Webster,1990: 66) What are these conditions? The factory owners (or the robber barons, a term used in 1900s to define them) value their profits over the health of the laborers and the public consumer. The lack of sanitation in the factories is an evident for the dishonest practices of the meat-packing industry. The owners produce and sell diseased and rotten meat and the substances used in the meat process are poisonous. The chemicals affect their health badly. Some of the workers are killed. In the winter, the factories become like hell for the workers because their fingers get frozen and sometimes their fingers stick to the icy iron wheelbarrow full of meat and they lose some of their fingers. Accidents happen because ‘the floor was half an inch deep with blood, a stream of bright red was pouring out upon the floor’ (The Jungle:39)The blood of the meats spill over the ground become ice and the workers slide. One of the most terrible accidents is in the vats. Sinclair says: ‘ their peculiar trouble was that they fell into the vats;... sometimes they would be overlooked for days, till all but the bones of them had gone out to the world as Durham’s Pure Leaf Lard! (p: 99) Marija’s entrance into prostitution can also be regarded as being a product of the social and economic forces. Sinclair accuses capitalism because it forces women to prostitution. After all abuse, they lose their jobs. They are forced to sell their bodies which are the only labor they have. This is a kind of slavery like and the only way to survive. The world of these oppressed people is implied to a jungle, a Darwinian jungle where the ruthless rules of

the survival of the fittest are at work. In Darwin's theory, one must be fit and strong to survive but in this asphalt jungle, these do not work. Instead, one must be corrupt." (Dinçer, 2001: 1)

Like Sinclair, Arnold, Hood and Blake state their feelings in their poetry. Blake, for example shows the 'real' people of London and how they felt. London is portrayed as a really dirty, depressing and poverty-stricken city filled with slums and the homeless and chronically sick. Blake reveals this truth with a description of people and places with their thoughts and emotions. For example, the second stanza says:

*"In every cry of every Man,  
In every Infants cry of fear,  
In every voice: in every ban,  
The mind forg'd manacles I hear"*

Blake combines the descriptions of the crying baby and man with the observation that people oppress their hopes and dreams, figuratively 'chaining up their minds' because they know that they will never be able to achieve their dreams. Another Example is in the third stanza when Blake describes the crying chimney-sweep and then the "blackening church", but is metaphorically implying that the church does not want to dirty its hands by helping the soot-covered chimney sweeper. Therefore, a "blackening church" is one that helps the common, dirty people, and Blake says that "every blackening church appalls", showing that the aristocracy and those in positions of power did not want the church that they supported associating with the common people.

Blake and Arnold seem to have the similar attitude for the poor. They are both trying to make the reader understand the truth about London and realize how the poor people are suffering and are disregarded. These poets encourage the church, and the aristocracy to help the common people and to support them instead of pushing away and disregarding them. In West London, the speaker meets a tramp with a babe in her arms. They have ragged clothes and their feet bare. She begs some laboring men in Belgrave Square where a rich man with frozen stare passes her:

*Some laboring men, whose work lay somewhere there,  
Passed opposite; she touched her girl, who hied  
Across, and begged, and came back satisfied.*

*The rich she had let pass with frozen stare.  
Thought I: "Above her state this spirit towers;  
She will not ask of aliens, but of friends,  
Of sharers in a common human fate.  
She turns from that cold succor, which attends  
The unknown little from the unknowing great,  
And points us to a better time than ours.*

The speaker shares his feelings with the reader and indirectly states his blame for the rich disregarding the poor woman. The striking point is that she gets help from the laborers who share the same fate with her. This scene proves the Turkish proverb: a well-fed person cannot imagine the distress of a hungry person.

The Industrial Revolution created a new working class, in addition to a new factory-owning bourgeoisie. The new class of industrial workers included all the men, women, and children laboring in the textile mills, pottery works, and mines. "For the great majority of the laboring class the results of the policy (of laissez faire) were inadequate wages, long hours of work under sordid and dangerous conditions, and the large-scale employment of women and children for jobs which destroy body and soul". (Majewski, :1) Both Hood and Arnold comment the effects of the industrialization upon the inhabitants of London like Sinclair's novel does upon the inhabitants of Chicago. Lets take Hood's The Song of the Shirt first. From the first line to the end, we see a heartbreaking picture of the weaver's exploitation. The repetitions of some lines emphasize the hordid conditions. 'Work, work, work', 'stitch-stitch-stitch', and 'in poverty, hunger and dirt' are the repetitive lines in the poem. A woman (weaver) *with fingers weary and worn, with eyelids heavy and red* sits in unwomanly rags and weaves from the early morning till the night.

*'Work-work-work!  
While the cock is crowing aloof;  
And work-work-work  
Till the stars shine through the roof!'*

*She works till the brain begins to swim; till the eyes are heavy and dim, till  
over the buttons I fall asleep, and sew them on in a dream!, till the heart is*

*sick, and the brain benumbed, as well as the weary hand.* After such a hard work, what does she earn? The speaker asks the same question in order to take the reader's attention and says:

*And what are its wages? A bed of straw,  
A crust of bread, -and rags.  
That shattered roof,-and this naked floor,-  
A table,-a broken chair,-  
And a wall so blank,.....*

The same picture of the workers is described in The Jungle. The workers in the Packingtown in Chicago live in tenements or small houses in a row in filthy conditions that destroy their lives. For instance, Jurgis' child drowns in a poisonous puddle in the streets where there is no sewer system. The lives of the lowest working class people are totally disregarded. The lack of sanitation is observed everywhere.

Thomas Hood addresses all rich people and makes them see what the 'real' people are. He especially draws men's attention to women weavers who are exploited. The third and the fourth lines are the most affective lines where the poet metaphorically notes that the weavers sacrifice their lives. What they do is very precious because they stitch in poverty, hunger and dirt and gain nothing but toil till die. The last line tells us that they not only make a shirt for consumers but a shroud for themselves. This stanza is a striking one that reveals how much they are exploited. It also shows that the bourgeois and upper classes believe that all the impoverished citizens of London are characterized by habits such as slothfulness, vulgarity, and uncleanness.

*“O! men with Sisters dear!  
O! men with Mothers and Wives!  
It is not linen you're wearing out,  
But human creatures' lives!  
Stitch-stitch-stitch,  
In poverty, hunger, and dirt,  
Sewing at once, with a double thread,  
A shroud as well as a Shirt.*

In the selected works, there are other lines and events that tell us about the women's position in the industrial cities of London and Chicago. Blake's London, Wordsworth's The Prelude, Sandburg's Chicago, and Sinclair's The Jungle contain such details. The following lines of Blake is evaluated by DiYanni (2000:94-95)

*But most thro' midnight streets I hear  
How the youthful Harlot's curse  
Blasts the new-born Infant's tear  
And blights with plagues the Marriage hearse.*

DiYanni comments that "the 'curse' in the second line is both the curse that the harlot passes on to her infant, blinding it at birth with the effects of venereal disease, and the curse of the harlot's own life. She wanders the streets, but she is hardly free. She is bound, fixed, a body for hire. The final line of the stanza is the most heavily altered. 'Blights' and 'plagues' suggest not only the ruin of the harlot and her child, but also the destruction of the social order: marriage is cursed, innocent children suffer, soldiers die senselessly, and in general the London populace exhibits signs of desperate suffering. Blake's revisions intensify his indictment of the institutions-moral, military, and legal-responsible for the human squalor and the misery suffered by innocent people. His revisions increase the emotional intensity of the poem as they darken its view of the lives of the people of London and, by extension, the lives of other urban inhabitants."

Like Blake's harlot, Sinclair's women seem to have the same sufferings. Marija's entrance into prostitution can also be regarded as being a product of the social and economic forces.. When we look at Wordsworth's harlot in The Prelude, we see a different tone and approach to her. The harlot "participates as a human commodity in the reified economy of urban signification and exchange. The following lines expose the metaphor of the city as harlot: (Sharpe, 1990: 37)

*The feeble salutation from the voice  
Of some unhappy woman now and then  
Heard as we pass, when no one looks about,  
Nothing is listened to.*

(vii, 625)

Wordsworth depicts London, as a Babel or 'blank confusion'. William Chapman Sharpe (1990: 24) states that "in *The Prelude*, Wordsworth gives one of the first and most intense views of the modern city, whose multiple texts, taking the form of shop signs, advertisements, and other communications, indicate the complex networks of urban interaction. People and signs furnish the texture of the city, demanding to be deciphered."

*The comers and the goers face to face-  
Face after face-the string of dazzling wares,  
Shop after shop, with symbols, blazoned names  
And all the tradesmen's honours overhead:  
Here, fronts of houses, like a title-page  
With letters huge inscribed from toe.*

(vii, 172-20)

The following lines in *The Prelude* reveal one of the characteristics of life in the metropolis. People here have detached and segmental relations. Simmel (as cited in Bal, 1999: 99) states that urban people prefer to be cautious with other people unlike the agrarian people where almost everybody knows each other.

*Above all, one thought  
Baffled my understanding, how men lived  
Even next-door neighbours, as we say, yet still  
Strangers, and knowing not each other's names.*

(vii, 177-20)

So far the destructive powers of uncontrolled capitalism in London and Chicago, and the portraits of the cities are discussed as reflected in the above mentioned works. These prominent writers with various tones comment upon the social problems caused by the industrialization and urbanization in these cities. Their comments seem to be a powerful attack except for Carl Sandburg. In Sandburg's poem entitled *Chicago*, he, on the other contrary, draws a picture of a wealthy and strong industrial city with its social problems, and "he refers to the complaints of reformers, antiurban crusaders and suburbanites. From their perspective, the city is "wicked", "crooked", and "brutal". Sandburg uses an ironical language to answer these "sneers".

His way of approaching to the city as evil can be claimed to prove the dialectic materialism: ‘good’ can come out of ‘evil’” (Dincer, 2001: 2). As Majewski (: 1) states “Far from being a cause of misery and despair, capitalism in the early nineteenth century improved the standard of living and set the stage for the modern comforts that we enjoy today.”

As in “Chicago”, in the other poems in the Chicago Poems, Sandburg is proud. We see the same attitude in Skyscraper, too. While he is revealing the negative sides of the developments, one cannot see any pessimism in his comments. Rather, he regards these as a step to develop. He resembles the city to mother nature embracing all people from all social classes including immigrants and workers. The city like mother nature is composed by these people. Like nature, the city is fertile, lively and like a living creature who has got its own rules requiring struggle. Hazel Durnell (1965: 81) states that “*the skyscraper represents the conception of the architect and the labor of construction men and seems alive with meaning and purpose, alive with smiles and tears, secrets, business, and tons of letters that go bundled from the building to all parts of the world bearing messages from within its high walls. The poet voices pride in these towering structures and makes them a symbol of industrial progress.*”

Different from the other poets, Sandburg also touches on another side of the city. This side gives hope to people, allows them to dream and believe that tomorrow will be better. It also presents them an opportunity to make their dreams come true. ‘Mamie’ is a typical poem of Sandburg that reveal this idea. Mamie is a girl living in a small town in Indiana and comes to Chicago. Sandburg does not intentionally tell us what the big things are in the poem. It is obvious that everything can happen in the city.

*Mamie beat her head against the bars of a little Indiana town and dreamed of romance and big things off somewhere the way the railroad trains all ran.*

.....

*When the thought came to her that if she was going to die she might as well die struggling for a clutch of romance among the streets of Chicago.*

Unlike Blake, Sinclair, Arnold and Hood, Sandburg can also be observed to praise the humble jobs that immigrants undertake in order to earn their lives.

*I know a Jew fish crier down on Maxwell Street,  
With a voice like a north windblowing over corn*

*Stubble in January.*

*He dangles herring before prospective customers evincing a joy*

*Identical with that of Pavlova dancing.*

*His face is that of a man terribly glad to be selling fish, terribly glad*

*That God made fish, and customers to whom he may call his wares*

*From a pushcart.*

(from Fish Crier, Sandburg)

### **Conclusion**

This study attempts to reveal a synchronic description of London and Chicago in the selected literary works. It is observed that the industrial and urban developments changed the face of the countries, and led to a deterioration of living conditions for the working class, but also led to some improvements in all areas, economic, political, etc. It is found out that such a comparative study reveals that the cities and their inhabitants have the same reactions to the same physical conditions caused by the industrial revolution. If London were compared to a city in Russia in the same period of time, everything would be quite different due to the social structures of the two countries. While Russia was a socialist country, England and America were capitalist. Their citizens would react differently to the external forces they were subject to.

It is also observed that the poets and the novelist in this study approach the follies of society with satire and a powerful attack in a voice of anger. Sandburg is the only poet who is proud and hopeful for the future of the city. Richard Lehan (1998:6) indicates that the workings of the city could not be divorced from natural processes and adds that beneath the surface of the modern city are forces at work as old as our origins. Dionysus embodies the disruptive force in the city; his spirit is later embodied by the carnival, still later by the mysterious stranger and the man in the crowd, and again by Freud's theory of the uncanny as the return of the repressed. Natural disasters also threatened the city. And lastly, what the city cast off became another force that challenged it from within.

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## London and Chicago in Literature

### Summary

This study aims to illustrate how London and Chicago are depicted in literature in the 19<sup>th</sup>. Century and the first quarter of the 20<sup>th</sup>. Century. Six literary works are selected from English and American Literature that contain information about the city life. These prominent writers are William Blake, Thomas Hood, Matthew Arnold, William Wordsworth, Carl Sandburg and Upton Sinclair. The works can be evaluated from different aspects but the focus of this study is specifically on the social problems caused by industrialization and urbanization. The paper is organized in two parts. In the first part, it draws a general picture of urban and industrial developments in England and the States, and the portraits of London and

Chicago in that period. Although the social structures in England and the United States are totally different from each other, the conditions of the industrial developments and related problems in both societies are similar. The industrialisation which started in England towards the end of the 18<sup>th</sup>. century swiftly developed in the 19<sup>th</sup>. century. Factories were built, and big cities arose as the centers of industry. The new production system needed multitudinous workers, and thus villagers seeking for work flocked to cities from rural areas and began to work in factories. In England, in 1800, for instance, the population was 1 million, and this increased up to 7 million in 1900. As the industrialisation spread over the other areas of the world, similar developments were also observed in the U.S.A. The attraction of big cities as a center of social welfare increased and they grew more and more. The population in New York was more than 10 million in the first half of 1900s. Such increase in population and urban development was something that never happened in the history of the world. As the metropolises in England and the U.S.A. grew, the culture, behaviors, moral values and even feelings of people changed. In addition to the urban development, the mechanization, and the new economic system (*laissez-faire*), new social classes emerged as bourgeois and proletariat. People living in London and Chicago seemed to share the same destiny of social injustice. In London and Chicago great poverty was observed in spite of the economic welfare. The reasons of poverty were briefly explained in the present study.

In the second part, the works are discussed in order to see how living in the cities affected people, how the oppressors, i.e. employers exploited the oppressed class, i.e. the workers, and how these issues were discussed in the selected works. Their evaluation in the study was approached through Marxist literary criticism.

While William Blake, Thomas Hood, William Wordsworth, Matthew Arnold and Upton Sinclair focused on the negative sides of the urban and industrial developments, Carl Sandburg revealed his positive opinions about them. On the contrary, he was proud of the Windy City in spite of the social problems. The writers except Sandburg displayed a powerful attack on worker exploitation and class-struggle, for example Sinclair in The Jungle, Hood in Song of the Shirts, Arnold in East London and West London, and Blake in London. Sandburg in Chicago Poems showed how he was proud and hopeful for the future of the city.