

Racial Oppression and Class Conflict: Leninism as a Tool to Evaluate the Deposition of Radical Authoritarianism in Kathryn Stockett's *The Help* (2009)

Maryum Tariq, University of Education

Abstract

This research analyzes Kathryn Stockett's *The Help* (2009) with the main focus on the presentation of the pervasive problem of racism and class distinction experienced by African Americans in the United States. Specifically, it demonstrates shameful, humiliating and unbearable living condition of black maids in the 1960's in Jackson, Mississippi. It discusses different type of racial discrimination and class distinctions, such as overt, institutional, and structural, which occur in this community. Additionally, this paper provides an overview of the history of Leninism in the United States. The purpose of this research is to examine the history of Leninism in the United States, which sheds light on the problem of white supremacy, as well as the deposition of the radical authoritarian. It will also explore the change that occurs as a result of the oppression.

Keywords: Racism, Class Distinction, Leninism, White Supremacy, Radical Authoritarianism

Introduction

Katheryn Stockett is an American novelist. She was born in 1960 in Jackson, Mississippi. After graduating from University Of Alabama; she published her first work *The Help* in 2009. She won Good reads choice award and Mississippi Authors Award in 2009. In 2010, she won

the Distinguished Achievement Award and Pat Conroy Southern Book Prize Fiction Award. In 2011, the book also became a successful and popular movie. The variety in language is what makes this book so appealing. She uses the African American English and African American Vernacular.

This article highlights the complexities present between the blacks and whites. The relationship between them was based on *Exploitation*. This racial and class discrimination is not new; it is a historical process. All along the —history the blacks were considered as the minority or the working class, and many states even passed the law that blacks and whites could not use the same facilities. This research article presents the plight of being black especially in South as the plight of being black is so distressing for the reason that they must obey each and every command of their masters.

In his article —The relationship between Racism and Slavery, Dressember wrote that, America outlawed slavery in 1865, and the United Nations declared in 1948 that "slavery and the slave trade shall be prohibited in all their forms; no one shall be held in slavery or servitude." Since their forced migration to America, Africans and their descendants have had to fight for human rights and equality. There are many more people of color who suffer from vulnerable conditions that increase their susceptibility to human trafficking, even though it is no longer widely believed that a person could be "less human" because of skin color. This research will explore the racist attitude and hatred towards black people and also their unpleasant experiences of Slavery.

The study also highlights the pressing problems of breaking down long-standing legal and customary barriers, like the Jim Crow Laws. Jim Crow laws were implemented in the American South from 1874 and 1975 in an effort to keep whites and blacks apart. Jim Crow laws

sentenced Black people to inferior facilities and treatment, despite its stated goal of establishing "separate but equal" treatment. Education and public places like restaurants and hotels were separated under Jim Crow laws. Jim Crow laws led to treatment and accommodations that were almost invariably less favorable than those enjoyed by white Americans. It is possible to interpret the word "Help," which the author uses in the book's title, as referring to the black women who work as maids and childcare providers for white families of Jackson.

Moreover, when the word Help is interpreted in another sense it means —the paid workers. The word Help can also be interpreted as someone who needs some kind of help, as the black maids need some kind of help in the form of political consciousness to get rid of these radical authoritarians. Some folks also consider this term as dehumanizing, because this term sounds as the maids were treated more as an object and less as a human being. So this title is most appropriate to the book as, many people of the south don't consider maids to their equal. This also creates a sense of Orientalism and Racism which is regarded as embodying a colonialist attitude.

This article is also an attempt to explore the working racist attitude and discrimination like the separate bathroom, separate cup and plate, and even separate places to live. Several characters in the book *The Help* (2009), including Aibileen Clark, Minny Jackson, Constantine Bates, Yule May Crookle, and Luvenia, experience prejudice and hatred against Black people because of their color. They are treated poorly and viewed as inferior and foolish by all of the white characters in the book. The writing of the book helped to close the divide between black maids and white women as the story goes on, and they all cooperated to blur the distinction between "us" and "them." Aibileen Clark, Minny Jackson, Constantine Bates, Yule May Crookle, Louvenia, and Skeeter are among the personalities whose effects racism is revealed in this study.

This study further reveals the strength of the maids who record their voices—voices that society undervalues. Additionally, it highlights how their experiences illustrate the negative impacts of racism and contribute to the advancement of Leninism by encouraging certain white women in their community to learn more about racial relations and start conversations with their black maids.

This research further explores the stories of maids that reveal a personal and powerful message of resilience, resistance and oppression in the Jim Crow South. But as the story goes on, the maids gradually decide to break down the barriers between blacks and whites that were customary during the era of slavery, risking isolation and violent acts. When Miss Hilly asks Minny for assistance, she responds, "What do you think I am? A driver? "I'm not taking you to a country club in the pouring rain" (Stockett, 2009, p. 17).

Research Questions

1. In what ways does *The Help* reflect the lingering legacy of slavery and Jim Crow laws in shaping white supremacy and black resistance during the Civil Rights era?
2. How do the actions of black maids in *The Help* be interpreted through a Leninist-Marxist lens as a form of proletarian resistance against bourgeois authority?
3. What is the significance of self-expression and voice in the transformation of the maids from subservient workers to empowered individuals within a racially oppressive system?

Literature Review

Benita Perry in her book *Postcolonial Studies: A Materialistic Critique* defines a good theoretical work as, —one that strive to join remembrance of the material past with a critique of the contemporary condition, remaining reconciled to the past and unconsoled by the present||

(Perry, 2004, p.17). Joseph Stalin in his book *The Foundation of Leninism* questions what, then, in the last analysis, is Leninism? He states:

Marxism during the period of imperialism and the proletarian revolution is known as Leninism. More precisely, Leninism is the theory and methods of the proletarian dictatorship and the proletarian revolution in general. Lenin, who was a follower of Marx and Engels, worked during the time of developed imperialism and the proletarian revolution. At that time, the proletarian revolution had already won in one nation, destroyed bourgeois democracy, and brought in the Soviet era of proletarian democracy. (Stalin, 1924, p.127)

Tamás Krausz in his book *Reconstructing Lenin* states: Unity in this really revolutionary struggle of the oppressed class for the creation of a paradise on earth is more important to us than unity of proletarian opinion on paradise in heaven (Krausz, 2015, p.132). Paul Le Blanc in his book *Lenin and the Revolutionary* stated that there are a lot of conflicting ideas with regards to revolution. Marxism- Leninism is referred to by some as a "white ideology" that has no significance for Black people. Others claim that some of it might be relevant. However, none of these approaches can be used to approach Marxism-Leninism. Every movement can benefit from its universal principles, which make it a science of struggle. Many people don't realize that theory and practice, not distortions, can adapt to the unique nature of each national struggle. (Blanc, 1990, p.104)

Neil Harding in his book *Leninism* states that, Lenin saw Afro-America as a subjugated continent resisting imperialism. The unbroken imprint of this oppressed national spirit can be seen in the slave revolts, the national black conventions of the 19th century, the Southern "Back to Africa" movements of the 1890s, and the current Black Power struggles. The development of a

national bourgeoisie is one way that semi-colonial dominance is preserved because all capitalist societies are class societies, with a ruling class controlling the means of production such as factories, banks, mines, farms, etc.(Harding, 1996, p. 98)Stephen Louw in his article —Marxism-Leninism, Radical Democracy and Socialism states Marx-Leninist concept of democracy as, What this or that proletarian, or even the entire proletariat currently views as its goal, is not at issue. What the proletariat is and what it must historically be forced to do in accordance with this being are the questions at hand. Its own life situation clearly and irrevocably foreshadows its goal and historical action. (Louw, 1962, p.139)

Paul Le Blanc in his book *Lenin and the Revolutionary Party* stated, according to Lenin, the role of the revolutionary party is to combine these two phenomena: to develop the program in a way that advances the struggles of the workers and to develop the working struggle in a way that advances the program's realization. For Lenin, this dual commitment comes first and everything else comes second. In order to achieve this dual commitment, Lenin aimed to create a unified national party whose members would cooperate. Contrary to what many commentators claim, his organizational style was not defined by elitism, authoritarianism, pragmatic opportunism, or personal power-lust (10).

Joshua Glasgow in his article —Racism as Disrespect described racism as, Intentional or inadvertent, overt or covert, and conscious or unconscious, racism can all exist. Racist acts are possible. Racist policies are possible. Racism may even exist in entire nations. People can be racist, of course. The idea that only the most influential people in a society can be racist is exciting, but it appears that almost anyone can be racist. Therefore, it should not be surprising that there is a great deal of disagreement about what racism's various manifestations have in common, given that racism can infiltrate so many different facets of life. (Glasgow, 2009, p.33)

Edwards states in *Postcolonial Literature. A Readers' guide to essential criticism* states that, racism and slavery created a hegemonic white culture in the United States and former European colonies, imposing its values and system on the non-white populace, who both accepted and rebelled against it. (Edwards, 1970, p. 24). These ideas are parts of the thematic of the novel and will be valid in the analysis. Chris Weedon in *Identity and Culture. Narratives of Difference and Belonging*, mentions that it is assumed that being white is normal and natural. Since the Renaissance, Western culture has developed, and this practice of assuming "universality of whiteness as a marker of quintessentially human" has deep roots. White supremacy, the idea that white people are inherently superior, is one of its effects. (Weedon, 2004, p.15).

Polycarp Ikuenobe in his article —White-on-Black Racism and Corlett's Idea of Racism|| presents the idea of Racism as:

Ethnic prejudiced attitudes and beliefs may be considered an essential component of racism. Depending on how it is expressed, racism can take many different forms and show up as different levels of discriminatory behavior. Therefore, "racism proper" refers to a more comprehensive understanding of the behavioral expression of discriminatory ethnic attitudes and beliefs. (Ikuenbo, 2013, p.18)

Campbell Robertson in his article —A Maid Sees Herself in a Novel, and Objects while talking about *The Help* states:

One of the most complex facets of Southern life has been the interaction between white families and the black women who raise their children and maintain the cleanliness of their homes. It is mostly controlled by things that are not said, just

like almost everything that has to do with race or family here. Given that she is white and that the majority of the book's narration is provided by black women, Ms. Stockett has admitted the dangers of attempting to put that into words. (Robertson, 2011, p.4)

Chaney Jen in his article —The Help Lawsuit against Katheryn Stockett is dismissed states that:

Kathryn Stockett manages to merge fact and fiction perfectly, exploring different emotions ranging from sadness to happiness sometimes all in the same paragraph. Stockett has not only written an unforgettable, at times humorous and all-round brilliant story; this is also an informative masterpiece, educating people about life of the help in the segregated society of Jackson, Mississippi in the early 1960s.

(Jen, 2014, p. 43)

Research Methodology

Methodology used in this research work is qualitative and descriptive. It is text based study of the novel *The Help* by Katheryn Stockett, with the help of insights and principles derived from theoretical work of Marx-Leninism. It sees history in terms of radical authoritarian and racial and class discrimination. Thus the struggle against the exploitation and radical authoritarianism results in the overthrow of oppressors and independence of the exploited persons. Leninism is applied analytically to works produced at different times during this historical era. The methodology includes a thorough and in-depth examination of primary sources, critical evaluations, and publications related to Marxist and Leninist literature. Additionally, the current study is qualitative and library oriented research.

Discussion and Analysis

It is Mississippi in the 1960s from the viewpoint of the poor black servants. Domestic assistance might be sacked at the drop of a hat, a teenage gardener was nearly killed by beatings for using wrong lavatory at golf club, and a mere word from a strong white boss could place them in jail for "stealing." The lives of those who lived in the impoverished black village were limited by strict laws, rules, and traditions. These restrictions also apply to wealthy white people who want to cross this color line.

White people are thought to be smarter and more important than Black people. The Black community has a great deal of mistrust for white people because of their frequent betrayals. It also demonstrates the strength and peril of challenging preconceptions and blurring the boundaries that are intended to divide people based on their class and skin color. In an attempt to justify her own discriminatory practice of giving maids their own restroom, Hilly claims that segregation is required for "sanitation." In the book, bathrooms serve as a metaphor for how, as a result of Hilly's bill, white people's personal racist social practices and beliefs uphold and sustain institutional segregation. As Hilly says: ...A bill that requires every white home to have a separate bathroom for the colored help. I've even notified the surgeon general of Mississippi to see if he'll endorse the idea. I'll pass. (Stockett, 2009, p. 32).

From at least 1630 until mid-1960s, interracial marriages were illegal in many U.S. states. No white man is allowed to marry a black woman. When Skeeter remembers when Aibileen is telling her about Constantine's father, —I knew he wasn't married to Constantine's mother, because that was against the law (Stockett, 2009, p.121).

White people believe that black people are less intelligent and they also make the black people realize it by talking to them in the same manner. For example, it's clear from their speech patterns that Hilly and Elizabeth think Black people are less intelligent. Skeeter doesn't realize it until she starts listening to tales told by maids. —Hilly raises her voice about three octaves when talking to black people. Elizabeth smiles like she's talking to a child, although certainly not her own. I'm starting to notice things. (Stockett, 2009, p.57).

Milton Friedman in his book *Capitalism and Freedom* states that;

The capitalist class gains the most in a capitalist society; that is, a disproportionate amount of wealth, power, privileges, and status are given to those who own and manage the means of production. Class is considered as the foundation of Jackson's white society, with the affluent and "well-bred" at the top setting the standards and mindset for everyone else. (Friedman, 1962, p.134)

As a white Southern lady, Celia Foote and Elizabeth Leefolt represent two distinct strategies for negotiating social status. Despite coming from a "good" family, Elizabeth's husband's low income and lack of a financial bequest prevent her from fully assimilating into high society's rich circles. Elizabeth thus conceals her family's lack of riches by using markers of class, especially by hiring a maid that she can barely afford. Typically, a maid elevates a white Southern woman's social standing in the 1960s. Hiring maid separates the housewife from the physical labor required to run a family, which is generally associated with Black people and the poor class. Elizabeth agrees to Miss Hilly's suggestion that she construct a separate bathroom for "the help" in order to seem affluent and adhere to the norms of her racist society, —A bill that requires every white home to have a separate bathroom for the colored help. I've even notified the surgeon general of Mississippi to see if he'll endorse the idea. I'll pass! (Stockett, 2009, p.1).

Elizabeth's social status is entirely different from Celia Foote's. Celia was raised in a low-income, "white trash" household but married into an affluent one, thus she is ignorant of largely unwritten rules of middle-class white behavior. Cecilia treats her maid, Minny, with more respect because she is unaware of the way white ladies are "supposed" to treat Black people as inferior. It may seem culturally inappropriate, even if racism and class distinction are not unique to the upper class or even connected to income.

See, I think if God had intended for white people and colored people to be this close together for so much of the day, he would've made us color-blind. And while Miss Celia's grinning and —good morning|| and —glad to see-ing me, I'm wondering, how did she get this far in life without knowing where the lines are drawn? I mean, a floozy calling the society ladies is bad enough. (Stockett, 2009, p.167)

Celia is less racist, because of her low socioeconomic status. However, Celia is tempted by the prospect of being accepted into high Southern society and runs the risk of allowing racist influence of her upper-class peers to mold her views. But by the book's end, her failure to fit in with high society makes her permanently "against the discriminatory attitudes of the wealthier-born white women." Celia understands what it is like to bear unjust discrimination as she was turned away by her affluent white neighbors.

Additionally, Skeeter is informed by Miss Hilly that Black people are not permitted to visit library, saying, "You know colored folks ain't allowed in that library" (Stockett, 2009, p.21). The hypocrisy in this idea that segregation was "separate but equal," legal theory that permitted local governments to divide public services like housing and education for whites and blacks, is exposed by Aibileen's depiction of the segregated neighborhoods. Aibileen's neighborhood,

which is essentially just a ghetto, reveals exactly how uneven things genuinely were —I feel my lip curling. We take a different course! Everyone is aware that white people and people of color are not the same. However, we are still only human! I've even heard that Jesus had skin that was tinted while he lived in the desert. I firmly squeeze my mouth shut (Stockett, 2009, p.88). This —separate but equal|| doctrine hypocritically purported to create equality while actually reinforcing institutional racism. So Jackson's just one white neighborhood after the next and more springing up down the road. But the colored part a town, we one big anthill, surrounded by state land that ain't for sale. As our number get bigger, we can't spread out. Our part a town just gets thicker.(Stockett, 2009, p.18).

A separate restroom for the "Help" is a status symbol that raises one's social status in Jackson. Adding an additional bathroom to give the impression that she is affluent promotes the prejudiced idea that black people have diseases that are peculiar to their race, even though Miss Leefolt may not necessarily believe this. However, it will raise the house worth (Stockett, 2009, p.7). The black maids received extremely low pay from the white mistress. They defend this mistreatment by convincing themselves that Black people should not receive the same compensation as white people because they are less valued. Aibileen says that:

Then I set down to look over my finances because two things happen: bus gone up to fifteen cents a ride and my rent gone up to twenty nine dollars a month. I work for Miss Leefolt eight to four, six days a week except Saturday. I get paid forty three dollars ever Friday ,which comes to 172 dollars a month .That mean after I pay light bill, gas bill, and telephone bill, I got thirteen dollars and fifty cents a week left for my groceries, my clothes, getting my hair done and tithing to church. (Stockett, 2009, p.86)

Jennifer N. Fish in her book *Domestic Workers of the World Unite* stated that since the lower classes in southern society lacked the social advantages of many of their wealthier counterparts, the problem of social class and class inequality was closely linked to racial inequality. In the early 1960s, African Americans were frequently compelled to work in lower-paying, more menial jobs. For instance, many women from lower socioeconomic classes were forced to work as caregivers and maids for wealthy white families. (Fish, 2017, p.43)

As when Sketer asked Aibileen, —What does it feel like to watch a rich woman's child while your own child is at home being looked at by someone else?(Stockett, 2009, p.92). She goes on to discuss how —looking after wealthy family babies is what I do (Stockett, 2009, p.258). She explains that a maid is fully capable of caring for them. Additionally, a poor maid asked a wealthy couple she works for if she could get some loan so that her boys could attend college. The wealthy couple flatly rejects the maid's request, and she continues working despite the callous and heartless response she got. Ted Trainer in his article —Leninism: An outline states that, in a feudal society, serfs are required to work for lord a set number of days a year whereas in a slave society, masters compel slaves to perform the labor. The productive resources of a capitalist society are owned by capitalists, who hire workers to run them for pay when they believe profits can be made. For this reason, white people treated black poor people like second-class citizens or invisible. (Trainer, 2009, p.12)

The feeling of Aibileen about bathroom presents its symbolic significance. Bathrooms are already considered as private spaces but segregation makes them more —isolating|| than —privatell because they become symbols of the treatment of black people as second-class citizens and

condition of the bathroom is also worst —it's just a little room they built inside the carport .Inside

is a toilet and a little sink attached to the wall. A pull cord for the light bulb paper has to set on the floor|| (Stockett, 2009, p. 142).

Moreover in 1960 Mississippi was the poorest state in the nation where colored people are considered to be ignorant, poor, uneducated, traditions-bound, and domestic and victimized —I want to yell so loud that Baby Girl can hear me that dirty ain't a color, disease ain't the Negro side of town. I want to stop that moment from coming and it come in every white child's life when they start to think that colored folks are not as good as whites (Stockett, 2009,p. 180). Maids are forbidden from speaking negatively about their wealthy masters. Rather, she considers the irony of the maids' relationship with their employers:

I'd like to write about this showing point of view of the help. The colored women down here' ... they raise a white child and then twenty years later the child becomes the employer. It's that irony, that we love them and they love us, yet...'. I swallowed. We don't even allow them to use the toilet in the house. (Stockett, 2009, p.106-107)

At the same time that Hilly is pushing a policy to have separate bathrooms for the colored help, Hilly spearheads a fundraising initiative in order to benefit the "Poor Starving Children of Africa"; Skeeter notes, —I wait for Hilly to catch the irony of this, that she'll send money to colored people overseas, but not across town|| (Stockett, 2009, p.331).

Moreover the poor maids had little freedom to decide who they want to work for, and they are restricted in what they can say in front of their rich white employers if they hope to keep their jobs.

The black people were just treated as an icon and not as an individual. As, Miss Skeeter told us —Sometimes two girls from next door would come over to play with me, named Mary Nell and Mary Roan. They were so black I couldn't tell them apart and called them both just Mary (Stockett, 2009, p.62). This indicates that Miss Skeeter has fallen into the trap of treating black people as icons and not as individuals.

Conversely, Aibileen is frequently reprimanded by Miss Leefolt, for example, when she talks with Elizabeth's friend Skeeter during her working hours. Such a situation shows that she is treated like Leefolt's property. In addition, Aibileen is used to be given worn-out clothes by her white employers. The black maid, who lives in abject poverty, has no choice but to wear clothes which earlier belonged to her white employers as she does not possess enough money to buy new ones. Furthermore, the Leefolts build a separate toilet for her, as; Elizabeth is persuaded by her friend Hilly that it is the only way to prevent their family from being infected with dangerous diseases which, she states, are disseminated by the Blacks. This is probably the most embarrassing situation that has ever happened to Aibileen —A bill that requires every white home to have a separate bathroom for the colored help. I've even notified the surgeon general of Mississippi to see if he'll endorse the idea. I'll pass (Stockett, 2009, p.1). What is important to mention is the fact that Aibileen, who is treated like a second-class human being, never complains of being tired and discriminated.

Aibileen, who is very caring for MaeMobley's wellbeing several times, tells her how important she is and when she is dismissed from her work, she wants May Mobley to remember what she has taught her. —Baby Girl', I say. I need you to remember everything I told you. Do you remember what I told you? '... You is kind', she say, you is smart. You is Important' (Stockett, 2009, p.443). However the Southern white construction of blackness is shown a

number of times as when MaeMobley goes to Aibileen's toilet and her mother screams to her —this is dirty out here, MaeMobley. You'll catch diseases! No no! (Stockett, 2009, p.95). White and black people were supposed to have separate bathrooms because according to the white people the black people were dirty.

In the —Economic and Philosophic Manuscripts, Marx presents the idea that

The alienation of labor is seen to spring from the fact that the more the worker produces the less he has to consume, and the more values he creates the more he devalues himself, because his product and his labour are estranged from him. The life of the worker depends on things that he has created but that are not his, so that, instead of finding his rightful existence through his labour, he loses it in this world of things that are external to him: no work, no pay. Under these conditions, labour denies the fullness of concrete humanity. (Marx, 1932, p.278)

This is really ironical that on the one hand the colored people are not allowed to use the white's bathrooms because they have diseases and are dirty. On the other hand, the white people want them to clean their houses, cook their food and take care of their children. Furthermore, due to this white supremacy Aibileen compares herself with a cockroach —That night after supper, me and that cockroach stare at each other down across the kitchen floor. He big, inch, inch an a half. He black. Blacker than me (Stockett, 2009, p.189). Moreover very often the black people trying to humanize the open-minded white people as when Aibileen says to Minny —all I'm saying is, kindness don't have no boundaries (Stockett, 2009, p.312).

From the study of society at the beginning of the 19th century, Lenin came to see the state as the instrument through which the propertied class dominated other classes. The black maids in

The Help, are treated unequally by their white employers even though they are indispensable for their families. For instance, African American maids' salaries do not correspond to the great effort put into their jobs. Minny, after working as a maid for five years, is paid one dollar per hour, which makes her —feeling kind of ashamed (Stockett, 2009, p.37) because she is being paid below the legal minimum wage. Similarly, Aibileen is paid 172 dollars a month, working from eight to four hours, as a result of which she barely makes ends meet. Because of such appallingly low salaries the black maids and their families live in a deep poverty. For instance, when Minny was fourteen, —birthdays were the only day of the year she was allowed to eat as much as she wanted. (Stockett, 2009, p.38).

As Eugenia says —I realize, like a shell cracking open in my head, there's no difference between these government laws and Hilly building Aibileen a bathroom in the garage, except ten minutes' worth of signatures in the state capital.(Stockett, 2009, p.302). That is why, black women who worked as domestics during the 1950s and 1960s were generally treated as poor, uneducated, child-like creatures .They were seen as victims of their own ignorance, living in black communities of crime and poverty with high levels of premature pregnancies and other societal infractions. This depiction of black life in white minds was common during the Civil Rights Movement era and was supported by legal racial segregation and class distinction policies. As Miss Skeeter says that:

There is no trickier subject for a writer from the South than that of affection between a black person and a white one in the unequal world of segregation. For the dishonesty upon which a society is founded makes every emotion suspect, makes it impossible to know whether what flowed between two people was honest feeling or pity or pragmatism. (Stockett, 2009, p.236)

As Skeeter says —I‘m pretty sure I can say that no one in my family ever asked Demetrie what it felt like to be black in Mississippi, working for our white family. It never occurred to us to ask. It was everyday life. It wasn't something people felt compelled to examine (Stockett, 2009, p.308). This is the idea that is also presented by Jennifer N. Fish in her book *Domestic Workers of the World Unite* as;

Maids not only took on the burdens of household maintenance, but also those of family nurturing for white middle-class women. They did both the dirty, heavy manual labor of cleaning and laundering and the emotional work of caring for children and no one ask them how they feel while doing this all for white women .(Fish, 2017, p. 86)

As Skeeter says —I‘m pretty sure I can say that no one in my family ever asked Demetrie what it felt like to be black in Mississippi, working for our white family. It never occurred to us to ask. It was everyday life. It wasn't something people felt compelled to examine (Stockett, 2009, p.308).

The racial policies, practices and concerns of the people of the Jackson, Mississippi in the 1960s lead to the idea of soviet democracy and Leninism and that is why slowly and gradually as the story proceeds the maid‘s risks isolation and brutal violence but choose to tear down the old barriers between the blacks and the white that were customary from the time of slavery. Slowly and gradually the gap between the poor blacks and whites began to fill through love, compassion and motherhood. As, Leninism is about Freeing workers from their oppressor , to ultimately make them the master of their own means of production , to give them a better decision on how and what to produce and what to do with the surplus , to prevent the alienation of workers and their products.

It not only presents the racial tension but also the class tensions as well. These class tensions may lead to the idea of friendship as, Miss Eugenia Phelan, also known as Skeeter, is a controversial white protagonist from a rich family in the novel. She is a white, single woman in her mid-twenties, who has educated herself, and works at the Jackson Journal answering —Miss Myrnall letters, a task which she cannot fulfill on her own, since she knows nothing of housekeeping, and therefore uses Aibileen's knowledge for her job.

Skeeter is faced with stereotypical —white problems, which differ from the problems the black protagonists face. Her mother is constantly obsessing over her appearance, grieving that Skeeter is not yet married, and she is facing the tough sexist discrimination in the world of business, unable to assert herself as a female writer. She takes on writing the book —Help, partly due to the injustice she feels on behalf of her friends' black maids, and partly because she has been searching for a ground-breaking idea for a book that will catch the attention of the idolized Missus Stein from New York, who ends up publishing —Help.

As, Skeeter initiates the long journey of writing —Help, she progressively becomes more disconnected with her friends, Miss Leefolt and Miss Holbrook. Firstly, she forgets a bag containing material about the —Jim Crow laws, which is discovered by Miss Holbrook, and gives way to Miss Holbrook suspecting Skeeter for being too friendly with poor black people. Miss Holbrook decides to force Skeeter into printing an add about the Home-Help- Sanitation-Initiative (an initiative claiming that black and white people can infect each other with different diseases through bathroom hygiene), Skeeter chooses to retaliate by making a typo, that results in miss Holbrook's front lawn being crowded with used toilets. This act of retaliation paved the way for helping the poor maids, —Wasn't that the point of the book? For women to realize, we are

just two people. Not that much separates us. Not nearly as much as I'd thought||(Stockett, 2009, p.64).

On the other hand Aibileen, the poor black maid, in her mid-fifties, has taken care of white people's babies .Aibileen's own son, Treelore, died 5 months before Aibileen started working at the Leefolt house, and Aibileen's grief follows her through the whole novel. Treelore died working at a mill, where he slipped off the loading dock, and was run over by a tractor. Treelore's white boss simply left him in front of the coloured people's hospital. The loss of her son plays an important role in the novel, because it becomes Aibileen's main motive for change and protest. After having lost her son, she explains that she has changed. —I put down the iron real slow, feel that bitter seed grow in my chest, the one planted after Treelore died. My face goes hot, my tongue twitchy. I don't know what to say to her. All I know is, I ain't saying it||(Stockett, 2009, p.29).

It is one of the first times that show Aibileen's want for change and more for the African Americans in Jackson. Minny, the other poor black maid is quite different from Aibileen but her desire for change is still the same. She is the younger, hot-headed poor black maid, who is much more blunt and candid than Aibileen in her opinions about and towards white people.

Moreover, the opinions Aibileen expresses to Miss Leefolt and Miss Holbrook are very different from those she expresses internally. Externally, when working as a maid, she is considered as inferior —child||, who is to be taught about the rules of society, and who does not know better. She is seen as less intelligent than white women by the white women, and she does nothing to express her true feelings about this.

Ted Trainer in his article —Leninism: An Outline states that:

In any class society there will be a dominant ideology, which will mostly be made up of the ideas that it suits the dominant class for people to hold. The acceptance of these perspectives and values by the working class is also referred to as "bourgeois hegemony". (Trainer, 2009, p. 4)

In the beginning of the novel Aibileen's acceptance of being treated as inferior is not an example of internalized racism or a display of her self-worth, but a proof of the real dangers that coloured people were faced with — White women like to keep their hands clean. They got a shiny little set of tools they use, sharp as witches' fingernails, tide and laid out and neat, like the picks on a dentist tray. They take the time with them—(Stockett, 2009, p.188). Despite the fact that many of the racist discriminatory events are not vividly depicted one can easily detect the black people's fear of the white people and the consequences of protest.

The description of the white women in the Jackson, does not only depict the injustice and rules between white and black people in Jackson, but depicts the very nature of the white women. The white women are often described as helpless beings, who are not able to raise and nurture their own children, and who lack true values, like being a good parent, and being able to cook and clean for their family. Meanwhile, they are devious and manipulating. There are several incidents in the novel where black people are killed and treated unjustly without real consequence, such as Aibileen's cousin —getting her car burned up for going down to the voting station (Stockett, 2009, p.103), Robert, a grandson of another black maid, —being beaten violently resulting in blindness by white men for using a —white bathroom (Stockett, 2009, p.101), and the —killing of Medgar Evers, the black field secretary of NAACP (National Association for the Advancement of Coloured People) (Stockett, 2009, p.194-195). Just like everyone hates the cockroach simply because of it being a detested bug, white people have treated Aibileen unjustly her whole life due

to the skin colour, she was born with e.g. —the necessity for a separate coloured bathroom|| (Stockett, 2009, p.8), Hilly Holbrook getting —Aibileen was fired by accusing her of stealing|| (Stockett, 2009, p.440) and the treatment of her son Treelore when injured which—lead to his death (Stockett, 2009, p.153) but later she feels herself able to write stories for white woman about the maids' situation in Jackson, Mississippi, which presents a sense of self-esteem.

Moreover sense of separation also ended through description of the white characters in contrast to the black poor characters. All the white characters are facing the class discrimination in different ways as —Miss Celia is described as crazy, lazy, a fool who cannot cook or look after her own house, mainly through the narrative voice of Minny and other white characters of her own race and class (Stockett, 2009, p.31). Miss Celia is described as —an outsider from the —white society of Jackson, unhappy, unable to see the many privileges she has in her life (Stockett, 2009, p.49), due to her inability to procreate. Minny, having many children, being a good cook and cleaner, understanding the rules of the black and white society is a contrast to Celia.

Furthermore the failure and breakdown of Hilly Holbrook becomes almost as important as the publishing of the book itself, because Hilly Holbrook comes to symbolize the white supremacist and thereby also the enemy. The fact that she is to blame for her own —destruction|| promotes the notion of good and evil, because it leaves the impression of the poor black maids as innocent. As Hilly Holbrook and Aibileen have their final confrontation, Hilly Holbrook's failure is fixed, —I know something about you and don't you forget that....Nobody would believe something you wrote, Nigra.|||I don't know. I been told I'm a pretty good writer. She fishes her tongue out and touch that sore with it. Then she drop her eyes from mine. (Stockett, 2009, p.441).

Hilly Holbrook's eventual demise as a white supremacist gives Jackson a "new beginning" and the opportunity for change, the progression becomes organic. Minny, Aibileen, and Skeeter repeatedly express their desire to make changes throughout the book. Aibileen's motivation for change is primarily related to children, specifically white infants she has been raising over these years as well as her own deceased Treelore.

—Got to be the worst place in the world, inside a oven. You in here, you either cleaning or you getting cooked. Tonight I just know I'm on have that dream I'm stuc'k inside and the gas gets turned on. But I keep my head in that awful place cause I'd rather be anywhere sides answering Miss Leefolt's questions about what Miss Skeeter was trying to say to me. Asking do I want to change things॥
(Stockett, 2009, p.185).

She tells Mae Mobley every day that —you are intelligent and kind॥ but she fears that whenever Mae Mobley grows up, she will start to hear her mother's racist or prejudiced views and become a white adult who believes that black people are inferior to white people. However, Aibileen's success is ultimately guaranteed by Mae Mobeley's decision to believe her more than her white teachers. Henri Chambre David in his article —Leninism is Marxism of the Era states that;

When people have become aware of their loss, of their alienation, as a universal nonhuman situation, it will be possible for them to proceed to a radical transformation of their situation by a revolution. The establishment of communism and the return of liberty will be preceded by this revolution.(Chambre, p. 90)

Aibileen feels embarrassed when Miss Leefolt refers to her bathroom as filthy and diseased, not so much because of the offensive and discriminatory remarks as because she is aware that Mae Mobley will hear them. Aibileen describes her transformation following Treelore's passing as a bitter seed being sown in her chest, as was indicated in her characterization. She writes a book with Skeeter, actively pursues American Dream, hopes to improve the lives of future generations and wishes for her to lead a better life.

Sun is bright but my eyes were wide open. I stand at the bus stop like I been doing for forty-odd years. In thirty minutes, my whole life's . . . done. Maybe I ought to keep writing, not just for the paper, but something else, about all the people I know and the things I seen and done. Maybe I ain't too old to start over, I think and I laugh and cry at the same time at this. Cause just last night I thought I was finished with everthing new. (Stockett, 2009, p.358)

Since Aibileen had improved her own life and helped to begin the process of change in Jackson, one could read Aibileen's departure from the Leefolt home at the end of the book and her subsequent turn to writing as the realization of her American Dream. Lenin said in his book *State and Revolution* that history is basically driven by struggle between classes as —The history of all hitherto existing society is the history of class struggles.(Lenin, 1917, p.234) As we've seen, Minny is driven by her desire to provide a better life for her own family, particularly her daughters. Minny's covert desire for the truth to be revealed and her response when she eventually shares her stories are intriguing aspects of the book" like water running over my hot, sticky body, it feels cool reducing the heat that has been consuming me my entire life. (Stockett, 2009, p.129).

Despite the rumors in Jackson, Minny and Aibileen have no regrets about sharing or publishing their stories. This implies that Minny and Aibileen have determined that their desire for change outweighs their concern for their safety and that their pre-book lives are no longer fulfilling, as Minny claims.

Here's the thing: I like telling my stories. It feels like I'm doing something about it. When I leave, the concrete in my chest has loosened, melted down so I can breathe for a few days. And I know there are plenty of other —colored things I could do besides telling my stories. But truth is, I don't care that much about voting. I don't care about eating at a counter with white people. What I care about is, if in ten years, a white lady will call my girls dirty and accuse them of stealing the silver. (Stockett, 2009, p.289)

Their desire for change has changed them, and in order to succeed, they must move forward and not look back.

Additionally, Celia cuts that "Mimosa Tree" near the book's conclusion, demonstrating her rejection of the class prejudice she experienced during the book. Celia used to feel so insecure about her social class that she gets depressed now that she can't fit in with the elites of Jackson society.

Conclusion

This research makes clear the maids receive cruel and degrading treatment, which makes them feel less valuable than white Americans. In the context of Leninism, this treatment also makes them want to improve their life, which is why they are willing to share their unpleasant experience with both white and black Americans through a book they co-wrote with Skeeter. It is

important to remember that the black maids risked their lives by accepting this enormous task. This demonstrates that they are willing to take the most extreme steps to prevent mistreatment and the deplorable and subpar living and working conditions that black maids, whose lives are constantly in danger because of their skin color and low socioeconomic status, must endure. The Help educates people about the negative effects of racist and biased behavior toward Black people as well as the issue of white supremacy.

This research article fortifies the fact that Black people are morally obligated to love, accept, and in essence, cherish, white people, especially the ones relishing in all their oppressive, supremacist, prejudiced glory. The message then becomes that black maids are all of their mothers as they loved that responsibility of caring for whites. These images are what propel this notion of motherhood or bond existing between Black maid and white's children that this research tries to bring to a close. Moreover, the class distinction, especially in white society leads to overthrow of racial prejudice as the theme of class distinction and racial discrimination are intertwined.

This article concludes that blacks' had the clearer vision and real potential for renewal, for change, for rejuvenation through the idea of Leninism as, Robert Service in his book *Lenin: A Biography* states that: Leninist's want equality of outcome and freedom (Service, 2000, p.12). Moreover starting a new life is always intriguing and exciting.

This research paper further concludes how the lives and struggles of black maids in the 1960s, who risked isolation and violent violence to break down the old barriers between blacks and whites that had been customary since the time of slavery, embody their voices, express their desire for change, and pursue the American Dream on their own. Love, compassion, and motherhood gradually started to bridge the divide between the impoverished Blacks and whites.

In order to prevent the alienation of workers and their products, Leninism aims to free workers from their oppressors, give them greater control over their own means of production, and give them better choices about how and what to produce as well as what to do with surplus.

By rejecting the Bourgeoisie hegemony blacks created a peaceful environment for them as people will be able to undergo a revolution to drastically alter their circumstances once they have realized that their loss and alienation are universal nonhuman conditions. The establishment of communism and return of liberty will be preceded by this revolution.

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