

Social Status in the Work Named "Die Weber"

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Abstract

With the industrial revolution, a rapid transition began from individual production to mass production. These circles, being the main owners of mass production, filled their factories with workers in order to make mass production. These workers did not have to be highly skilled either. Because machines started to make the skill and ability aspects of production. The task of the workers is to help these machines, to keep them working more precisely. Therefore, it is important that the worker is cheap rather than a qualified worker. Since only male workers applied to this field, no matter how simple the job was, male workers had to be given enough money to support their family. This also did not appeal to industrialists. Hauptmann studied his work "Die Weber" around this subject and tried to convey how much trouble people experienced during that period.

Keywords: G. Hauptmann, Die Weber, Woman, Industrialization, Social Status.

Login

Gerhart Hauptmann, a Nobel Prize winner and one of the leading representatives of German naturalism, was born in Obersalzbrunn (Silesia) in 1862.

He left school in 1878 and started working on the farm with his uncle. He made painting and poetry experiments here, but in 1879 he gave up being a farmer. In 1880, he started his education as a sculpturer at the Breslau Kingdom art school, but was expelled from school a year later. With the help of his teacher Prof. Härtel, he entered art school again. In 1882 with the encouragement and assistance of Härtel, he entered the University of Jena, listened to the famous Darwinian Hückel and read the works of Karl Marx. In 1888, he met Arno Holz, one of the pioneers of the naturalist movement in Germany. In 1891, for his work named "Die Weber", he made a study tour to the region where the events took place. However, in 1893 the police did not allow the play to be performed.

In 1893, Hauptmann published his work "Die Weber." This work, in which a social stratum was chosen as a hero rather than a single person, caused Hauptmann to gain international fame.

In the relevant work, Hauptmann focused on the destruction of industrialization on society and its effect on family structure and showed the painful face of industrialization through women and children. In addition, in the work, she portrayed women in the eyes of the employer as "sitting at home, dealing with household and family affairs, looking at the hands of her husband." Since women are regarded as an alternative to men, men are exploited in this respect and women are exploited by working with lower wages just because they are women in terms of gender. In other words, the fact that women take part in factories and different production areas has provided industrialists with two benefits. One is that the workforce is excessive, the other is that women, who emerged as rivals to men and were willing to work cheaper, reduced the man's labor value.

Social Status in Die Weber

Gerhart Hauptmann, in his work named "Die Weber", deals with many of his problems over the heroes in the work. In the work in question, he emphasized the class difference clearly. A feature of Hauptmann is that in his works no opinion desired to be conveyed is expressed directly as it is, but it is expressed rather in an absolutely veiled form and sentences open to argumentation. As in the statements below, readers are expected to infer this meaning from the sentences. The table, which is expressed by the words of the employer Pfeifer, "stands behind a big table", is actually a border that separates the people of "Bourgeois and Aristocracy". Because the next scene confirms this. While the features of Pfeifer's clothing are specified in the due scene, right after that referring to the poor people; it is spoken of "the crush and misery of people who receive alms" (Die Weber: 15). In this way, although it does not directly express the class difference, it presents the readers with the dialogues in the work. With the power of this class difference from time to time, the employer directly insults and humiliates the workers with expressions such as "people are talking with an oak here" (Die Weber: 17). In fact, weavers are well aware of their humiliation. However, there is nothing they can do or resist.

In the first act of the play, as we have given the examples above, the elite layer humiliates the bottom layer in saying such; "Cloth weavers have a child every year, one every year, tak, tak, tak" Apprentice: Trik, trak, trik, trak, a crochet once in nine months (Die Weber: 7) with contempt, and mockery. Even if the weaving woven by the workers is flawless, it is tried to be paid low wages by finding defects. In this way, Hauptmann criticizes the typical capitalist money economy by the speech expressed by the character of Neumann (NOTE: 1).

In the work, the rich are getting richer, and the poor are getting poorer and poorer. Workers who are no longer able to tolerate, sing a tune expressing "their rights have been taken away" in order to comfort them and to resist injustice. Because this tune touches the interests of Dreissiger, he does not like it at all and calls those who say it anarchists. The weavers, on the other hand, easily emphasize that what they do is normal by saying "what's wrong with it" (Die Weber: 26).

With the presence of Jäger towards the end of the work, the lower layer and the upper layer were faced;

"I was already amazed when I saw the people here. The dogs in the city live better than you" (Die Weber: 45), in saying so, Jäger tries to warn people from the lower classes.

Towards the end of the fourth act, weaving families leading a miserable life under the leadership of Jäger tried to talk to the employer demanding more wages, but when they did not get any results, they rebelled. Jäger, who was arrested by the local Police after the events, was rescued by the folk by force. In the work, the police are shown as one of the most important factors that provoked the rebellion.

The revolt begins with the looting of Dreissiger's house and stalls. At the end of the act, Bäcker:

"Stop listen to me! After the work of this place is completed, then we will actually start our work then. From here we will go down to Bielau to Dietrich. He has mechanical looms. He says that all the misery is because of these factories (Die Weber: 104) and the state of the people is caused by mechanical looms (Müller: 155).

In the work, we see that Luise is the only female type in the leading position. At the end of the work, in order to avenge the misery of her child; "No no, after the arrow is out of the bow, even ten horses can't keep me out of my way" shows the determination and leadership in her character... Her husband Gottlieb also follows her wife's leadership side as an example and joins the rebels despite her father Hilse's opposition.

Although old Hilse tries to convince the rebels and his son, he cannot make himself listen. Hilse then sits on the weaving loom, referring everything to God. While working at the counter, he died with a bullet. While the revolt was suppressed, many people died, but the only person whose death is emphasized is old Hilse.

This emphasis on the death of Hilse, who is not guilty and does not think about rebellion at all and is only interested in weaving, draws attention. Hilse's death in this way "is an expression that the rebellion will be suppressed in a bloody way.

Result

Although the industrialization period has benefited economically, it has caused considerable difficulties before the society. The most obvious reason for this can be the industrialist's ambition to earn more. In his work based on the relevant facts, Hauptmann revealed how much the society suffered and that women and children, consequently the family, came first.

Here, in fact, it has been emphasized that the foundation stones of society are displaced, class difference is created, and the human being is marginalized. It is as if it was announced to the public in a different way that this marginalization or evaluation of people by putting them in a different status quo would cause problems over time. In other words, righteousness is very, very dangerous. Because it brings cruelty with it.

Notes

NOTE 1: Silesian weavers were working on hand-controlled looms at home. With the introduction of mechanical looms produced by the British textile industry, the working conditions of hand-weaving weavers became more severe and their wages decreased (Müller: 155).

NOTE 2: Related Article "Hasan GÜNEŞ. Gerhart Hauptmann's Thesis titled "Female Types in the Theater Side and Works, YüzüncüYıl University, Institute of Social Sciences, Van 1996".

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