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Class Conflict and Institutional Authority: A critical Study of Hassan Bin as an Alienated Character in *The Stolen White Elephant (1882)*

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Abstract
The current study analyzes The Stolen White Elephant (1882) by analyzing the concept of alienation, suffering and institutional oppression with the aid of Marxist literary criticism. The study centers specifically on the Hassan Bin persona of alienation and suffering and the role of the detectives and the institutional authorities in the creation of class conflict, emotional helplessness and social exclusion. The study traces the impact of bureaucratic authority, institutional power, and capitalist ideology on Hassan Bin's psychological plight and alienation throughout the novel. The study is qualitative with the main method of interpretation being the textual analysis. Some parts of the story are explored deeply as the influence of Marxist concepts such as alienation, class struggle; commodification, institutional oppression, and capitalist hegemony are analyzed. Theories of Karl Marx and later Marxist critics are also introduced into the study to consider the relationship of power to human suffering in the text. When the white elephant disappears, Hassan Bin loses control of the investigation, which according to the findings of the study makes him feel socially alienated, helpless and emotionally lonely. The authorities and the detectives control the situation through bureaucratic power, which they take advantage of, and the abuse of their authority; which is ignored by Hassan, because he has a strong emotional and cultural attachment with the elephant. Besides, the investigation is not driven by the genuine worry and human kindness of the investigators, but by incentives, notoriety and institutional reputation. This study shows the capitalist institutional power and class control through the detectives and the oppressed and marginalized individual in capitalist society are represented

by Hassan Bin. By highlighting the absurdity, hypocrisy, and inefficiency of such bureaucratic organizations, Twain exposes the absurdity of their self-importunateness and their ability to put themselves before justice and care for mankind. This research has established that The Stolen White Elephant (1882) is not simply a fun police procedural but a serious examination of capitalisms' bureaucratic structure, institutional oppression, class differences, and alienation of humanity.
Keywords: Alienation, Institutional Authority, Class Conflict, Capitalism, Hassan Bin, Mark Twain, Suffering, Marxism.

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1. Introduction

1.1. Background of the Study

Eagleton, 1976 theorizes that alienation is one of the basic concepts of Marxist theory. Marx argues that when people lose control over their job, sense of self, social connections, and personal aspirations, they become alienated in capitalist systems (Marx, 1844/1978). In addition to the economic consequences for employees, alienation also results in psychological isolation, helplessness, and emotional suffering. Similarly, power is often used by institutional authorities to maintain class superiority, dominance, and status. Marxist academics argue that in capitalist societies, bureaucratic organizations frequently serve the interests of the wealthy while exploiting the poor.

Marx and Engels (1848) explained how economic systems shape the communities in which they exist. However, feudalism, it is a system in which peasants worked the land and nobles owned it was finally replaced by capitalism. Under capitalism, the proletariat pays its labor to make ends meet while the bourgeoisie controls the resources of production (Bellofiore, 2018). However, there is a basic conflict of interest in this connection, which leads to class conflict. Marx (Beamish, 1992) asserts that capitalism is self-destructive, just like earlier socioeconomic systems. At this point, he prophesied that the management's

proletariat would become conscious of their exploitation and launch a mass uprising against the bourgeoisie's masters. The concept of surplus value is central to Marx's criticism of capitalism. A product's worth is determined by the amount of work needed to manufacture it. However, workers only receive a portion of the value they create in the capitalist labor market. This surplus value is seized by capitalists as profit. Marx's argument against capitalism stems from its exploitative nature. He claimed that because the bourgeoisie continues to accumulate riches off the proletariat, this belief will always lead to inequality. (Marx, 1867). He talked about the idea of alienation in a society based on capitalism. He contends that under capitalism, workers are cut off from other workers, their own humanity, the labor process, and the results of their labor. Capitalists have no influence over production, but they do own the commodities that workers make. Marx contended that this alienation would exacerbate class antagonism by making workers feel helpless and alienated.

Marx and Engels (1848) claimed that a communist society is the remedy for capitalism, which is the problem here. In that society, private property and class distinctions would be abolished, and the means of production would typically be owned jointly. By saying this, they tried to persuade people that capitalism should be overthrown by revolution and that there should be a socialist transition period before a classless, stateless community society emerges. In this view, it was both prophetic and a call to action for the working class.

1.2. Statement of the Problem

The current study portrays institutional power, social inequality and class conflict of the capitalist society in *Stolen White Elephant*. Hassan Bin suffered physically, emotionally and socially because of the institutional authorities performs the inquiry via irrational behavior and abuse of power. The authorities transform the case into an issue of prestige, publicity, and institutional rivalry rather than

sincerely assisting Hassan. This study represents the factors responsible for the alienation of Hassan and the misuse of power by detective for the sake to create hardships for others. Researcher uses Marxism perspective as a theoretical framework to analyze the idea of class conflict, concept of alienation and misuse of power by authority.

1.3. Research Objectives

- To explore the factors responsible for the alienation of Hassan Bin in *Stolen White Elephant?*
- To represent detectives contributes to class conflict and suffering of the Hassan?

1.4. Research Questions

1) What are the factors responsible for the alienation of Hassan Bin in *Stolen White Elephant?*
2) How do detectives contribute to class conflict and suffering of the Hassan?

1.5. Significance of the Study

The current research is crucial since it provides a Marxist examination of Mark Twain's *The Stolen White Elephant (1882)*, paying particular attention to the topics of class struggle, institutional authority, suffering, and alienation. Although comparatively little attention has been given to Hassan Bin's psychological suffering and alienation through a Marxist perspective, the majority of prior research on the narrative mostly highlights Twain's humor, satire, and detective parody. By analyzing how capitalist institutions and figures of power prey on weaker individuals and foster emotional isolation in society, this study makes a contribution to literary criticism. This research emphasizes how bureaucratic processes exploit authority for status, control, and institutional supremacy rather than promoting justice and humanity. Readers may better grasp how capitalist

ideology, institutional authority, and class hierarchy function within literary texts thanks to the survey. It helps us understand alienation as a social and psychological state experienced by those who are oppressed. Moreover, the study might be helpful to future researchers who are interested in Mark Twain's literary works, institutional authority, satire, class conflict, and Marxist criticism. Ultimately, the study urges readers to reflect critically on the connection between power, authority, and human suffering in capitalist cultures.

1.6. Delimitation of the Study

The focus of the present research is a Marxist analysis of institutional authority, suffering, and alienation as depicted in Mark Twain's *The Stolen White Elephant (1882).* The research primarily concentrates on Hassan Bin's role as n alienated and tormented individual and the institutional authorities and detectives as agents of class dominance and capitalist power. The analysis is limited to a few textual passages that show themes of alienation, abuse of power, class struggle, exploitation, and psychological pain inside the narrative. The study is theoretically constrained to Marxist literary criticism, with a focus on alienation, class domination, institutional oppression, and capitalist ideology as advanced by Karl Marx and more recent Marxist critics.

2. Literature Review

Marx (1846) also states his opinion on alienation, which is considered by many to be one of the main tenets of Marxism. Psychological behavior: The alienated worker is alienated from the difficulty and anxiety of others and from his own life (Marx 1846). Marx also would use this word "explouting" to attempt to answer why the upper class mistreats the lower class. He views capitalism as a free market economy that results in the vices and abuses that are intrinsic to a society's lower classes. According to him, it is this elite group that extracts the maximum benefit from and exploits the Proletariat as Marx said in the Communist Manifesto of

1848. Marx's idea of "Social Classes" is the most basic of his ideas – it is, in fact, the essence of Marxism. Alienation is one of the most harmful aspects of capitalism. In capitalist systems, individuals are dehumanised and reduced to objects of production and institutional management, leading to a loss of humanity, social relationships, identity, and labour. According to Marx, social institutions often serve the needs of the dominant groups and not matters of justice or equality. The Marxist criticism, as shown in Eagleton (1976), is an investigation of the ideologically controlled class hierarchy and power systems in literary writings within society. However, literature illustrates the economic and social facts, and often manifests the way in which weaker personalities are manipulated by power and domination. Murray A. Tyson (2006) continues, "Marxist criticism studies the relationship of suffering, power, and social injustice in literature. Marxist critics tend to focus on themes of exploitation, oppression, institutional corruption and the commodification. Institutions like the law, the bureaucracy, and authority are ideological systems that reinforce the authority of the ruling classes (Althusser 1971). The institutions are ones that alienate the weaker sections of the society and set up social control among them.

Mark Twain is recognized as one of the greatest satirical writers in U.S. literature. He uses humor and irony to mock corruption, hypocrisy, institutional illogicality, and social injustice in his writing. In Smith's view (1962), Twain uses his satire to expose the errors in the social and political fabric of his society. In his writings he has illustrated the suffering of regular folks at the hands of other regular folks and the abuse of authority by the powers that be.

While Twain's criticism is funny, it is also sharp at probing institutional ineptitude and social inequality, writes Kaplan (1966). His words often portray irrational authority figures, who have institutional authority but cannot solve problems. Bellamy (1993) makes a similar argument, stating that Twain uses

funny tactics and exaggerated circumstances to highlight the ridiculousness of bureaucratic systems. *The Stolen White Elephant (1882)* is a satire on the inefficiency of government and police detectives. The detectives fall into the trap of winning the case, winning the prize, and getting public recognition, rather than solving the case. The institutional structures' corruption and inefficiency are reflected in their illogical investigation. As a result of this chaotic structure, Hassan Bin ends up feeling emotionally helpless and isolated. *The Stolen White Elephant (1882)* is a spoof of the detective novel and an institutional framework, and has been discussed by a number of critics. Throughout the book Twain skewers the inefficiency and self-importunateness of the detective authorities.

Fishkin (2002) argues that Twain has exposed the American institutional culture by exposing officials who misuse resources and contribute to confusion, instead of the social issues. The detectives in the story symbolize the non-logical and non-responsible authority of the bureaucracy. Although many scholars have written on Twain's satire and humor, there is not as many papers on the loneliness and emotional pain of Hassan Bin. Hassan finds himself on the fringes of a system with strong leaders. His reliance on detectives and officials reveals him as being classed and emotionless. Hassan is marginalized and powerless, while the authorities control the situation. Marxist concerns with institutional exploitation and class oppression are emphasized. Hassan represents the oppressed, the one who suffers emotionally and socially under the head of bureaucracy, and the detectives represent the head of the institution and the capitalist ideology. How dominant institutions marginalize weaker individuals in capitalist societies is shown by the unequal relationship between Hassan and the detectives.

2.1. Research Gap

Previous studies of *The Stolen White Elephant (1882)* focused mainly on Mark Twain's comedy and satire, his detective spoofs and his criticism of the

incompetence of government. While Twain's techniques of humor and his criticism of illogical institutions have been studied, there has been little focus on Hassan Bin's alienation, suffering, and class struggle from a Marxist perspective. Further, few studies exist that are objective and evaluate the social alienation and emotional anguish of Hassan, brought on by the detectives and the official institutions. The existing studies do not have a comprehensive analysis of the connection between institutional dominance and the oppression of the marginalized groups. Hence, the current study aims to close this hole by looking at Hassan Bin's suffering and alienation using a Marxist literary criticism framework.

The Stolen White Elephant (1882) focuses on the emotional isolation and psychological pain that result from institutional power, capitalist ideology and class supremacy. This approach provides a more in-depth analysis of how power, bureaucracy and alienation are related in Mark Twain's satirical novels.

3. Research Methodology

This section explains the research methods used in this research. The research paradigm, research design, data collecting method, and data analysis technique described in this paper are used to explore the themes of alienation, suffering, institutional authority, and class conflict in Mark Twain's *The Stolen White Elephant (1882)*. In addition, the chapter investigates the use of the selected Marxist lens to consider Hassan Bin's experience and the role of the detectives and institutional people in the story.

3.1. Research Paradigm

This study is carried out based on interpretivist research paradigm. The goal of Interpretivism is to understand social realities, emotions, experiences, and meanings through interpretation and critical analysis. The present study will focus on alienation, suffering, institutional oppression and class conflict. The

interpretivist method enables the researcher to critically analyze the emotional and social experiences of Hassan Bin and other characters of the story in a Marxist perspective. The study focuses more on an interpretation of the literature chosen and a qualitative grasp of the text, rather than on statistical or numerical data.

3.2. Design of the Study

The type of research used in the current investigation is qualitative research design. Qualitative research places great importance on the interpretation of texts, thematic analysis and a critical understanding of literature and is often used in literary studies. The researcher can focus on the deeper social, ideological and psychological dimensions of the text through the qualitative technique. In this study the main method of research is textual analysis. By reading and analyzing carefully a few paragraphs, a few talks, a few symbols and a few interactions among characters of *The Stolen White Elephant (1882)*.

3.3. Data Collection

This study uses two types of data such as primary and secondary data collection. Primary data means the original text of Mark Twin such as *The Stolen White Elephant (1882)* and theoretical framework. Secondary data is all the connected and related data to primary data such as critical views, researches, journals, books etc.

3.4. Data Analysis

Through a Marxist viewpoint, the current study uses a textual approach of analysis to critically evaluate the chosen text. Textual analysis is an important qualitative method to grasp meaning, ideology, symbolism, theme, and social structure in literary texts. The researcher does a careful study of a few portions from *The Stolen White Elephant (1882)* to examine Hassan Bin's alienation and agony, as well as the part that investigators and government agencies play in sparking class conflict and oppression. The study focuses on the psychological torment,

exploitation and emotional disembodiment brought on by capitalist ideology in the narrative and the abuse of institutional power by those in authority. The chosen textual evidence is analyzed using Marxist understandings, such as alienation, institutional oppression, commodification, class domination and exploitation. All of these elements (the irrational conduct of detectives, the helplessness of Hassan Bin, the symbolic value of the white elephant) are examined in great detail through Marxist literary criticism.

3.5. Theoretical Framework

The theoretical foundation for assessing Stolen White Elephant will be Marxist theory. In the words of Marx (1848), the foundation of Marxism is the manipulation, power, and authority of others. Class conflict, the conflict between classes with opposing interests, is a central tenet of Marxist philosophy. We may look at how characters represent different social classes in Twain's story and how their relationships and conflicts come to portray extensive class fights to prove this. Marx's critique of commodification would reveal that these interactions have been turned into market relations, and as such, Marx's analysis of commodification provides a valuable perspective for examining the story. Twain's white elephant in his story may be interpreted as a symbol of commodification, of a holy item turned into an object of trade and political maneuvering. Marx asserts (1848) that the economic foundation, or the means of production, shapes the superstructure (culture, institutions, and art). We may understand how narrative components convey the prevailing ideologies and economic circumstances of the time by taking a careful look at Twain's tale. In his work from 1848, Marx employs the idea of alienation to portray individuals' detachment from certain facets of their essential humanity. Within a capitalist civilization, it might be used to examine how the individuals interact with one another and with their surroundings. In this way, Stolen White Elephant may be examined through these lenses to highlight

their own Marxist themes. The framework helps in conducting a critical examination of how Twain's satire and storytelling are connected to Marxist concepts on issues pertaining to society, economics, and class relations.

4. Analysis

"The elephant had disappeared. Hassan Bin was overwhelmed with grief and confusion while the detectives immediately took control of the situation and began issuing orders and announcements."

It illustrates the beginning of Hassan Bin's social estrangement and emotional anguish in *The Stolen White Elephant (1882)*. The elephant symbol is not a regular object, but a sacred and culturally significant symbol, which means that its absence has a profound psychological impact on Hassan. Hassan is affected by the loss emotionally, spiritually, and socially – he is sad and puzzled. Twain intentionally presents Hassan's emotional devastation to convey the personal cost of the oppressive rule of the bureaucracy and its inability to function effectively. The investigators immediately assume command over the situation and make orders and announcements, even as Hassan is undergoing a lot of pain. This is an unexpected change of leadership, reflecting the strength of institutional structures in capitalist economies. Despite being the principal victim, Hassan ends up losing control of the investigation and relying on the authority of the bureaucracies. From a Marxist perspective, this is Karl Marx's concept of alienation: when people are alienated from control over their own lives due to very common institutional structures (Marx 1844/1978). The investigators don't recognize Hassan's emotional pain, and don't console it. Rather, they focus at once on the management of institutions, announcements and procedures. Twain satirizes and condemns the public relations and power-seeking of the bureaus instead of being moved by emotion and compassion. Authoritarianism can also be seen in the word 'announcements and instructions'. The detectives' language, orders and power

dominate the situation. The passage of Hassan is his silence, which is his social exclusion and emotional vulnerability. He only watches as others direct the events that have an impact on his life. An alienation is aggravated because he can't be involved in important aspects of the investigation. It shows the difference in social class in capitalist societies. Hassan represents the one who is weak, who is oppressed, who is at the mercy of others; the investigators represent institutional power that the social and official powers are linked with. In the interests of helping them, institutions often suppress people who are less powerful, as Twain demonstrates. The detectives, who seem to be accepting, help Hassan to lose his agency and autonomy instead. Emotionally, institutional hegemony is to blame for Hassan's perplexity. Now he has no control over the situation, he will have to entirely entrust it to the care of the authorities more engaged in administration and public affairs than in individual grief.

"The detectives spread themselves across the country, spending enormous amounts of money and resources while Hassan Bin remained anxious and helpless."

This section emphasises Hassan Bin's emotional distress and social isolation, and at the same time critically portrays the irrationality and inefficiency of the institutional bureaucracy. The detectives, Twain portrays them satirically, appear to be quite busy and well organized, but achieve no worthwhile results. The inquiry does not reduce but only adds to Hassan's anguish, adding to uncertainty, anxiety, and emotional helplessness. The excessively theatrical and overblown aspect of bureaucratic institutions is represented by the phrase "spread themselves across the country. The detectives appear to have all the skills and resources needed to be efficient and in control, and seem to conduct thorough investigations. However, they are more concerned with performance than productivity. The investigators enjoy the advantages of membership in the dominant institutional structure,

namely, they have access to money, supplies, transportation, and public support with no restrictions. Hassan, however, is lacking in power of authority, influence and social power. Institutional oppression and class inequality are shown by this imbalance. Eagleton (1976) argues that well-established organisations are more likely to see the preservation of their own power and status as being more important than helping the marginalized people. The detectives are more concerned with showing activity of institutions than relieving Hassan's agony, just like they are. The phrase "Hassan Bin remained anxious and helpless" is important since it emphasizes the psychological effects of alienation. He has no power over the probe and this gives him perpetual emotional anguish. He starts to completely depend on officials who never seem to come up with a solution to the problem. In Marxist theory, alienation occurs when an individual's control over social influences in their lives is weakened (Marx 1844/1978). So, Hassan's powerlessness is a social powerlessness and an emotional suffering. The vast amount of money and resources wasted is a sign of capitalist excess and bureaucratic wastefulness. The distress of Hassan is ignored and public money is converted into maintaining the institutional image. Bureaucratic organizations want to showcase power rather than relieve people's suffering, Twain argues. The investigation becomes a display of power, rather than a sincere effort to help Hassan. Hassan is removed from the decision making process, and it is similar to social alienation. The detectives control information, movement and investigation methods while Hassan remains unable and out of it. His emotional isolation and reliance is increased by his inability to change the circumstance. Twain's satire is heightened by the detectives who persist in their over-the-top antics without causing any helpful effects. Institutional power's hollowness and hypocrisy are revealed by their incompetence. The apparent organization and hierarchy of the bureaucracy intensifies the agony and befuddlement of the oppressed individual.

"Rewards were announced, newspapers were filled with reports, and the entire case became a public sensation."

In capitalist culture this text brilliantly reflects how human pain is made public spectacle, and how human tragedy is made into a commodity. Hassan Bin's loss of the elephant is not a mere loss for him, but a national loss, which is handled by the media, detectives, and public officials. Through the medium of humor, Twain ridicules a society that puts preeminence above all things human in terms of feelings and suffering. By linking the investigation to material gain and financial incentive, the statement "rewards were announced" reinforces capitalist ideology. The authorities are not really concerned with justice or Hassan's emotions, but rather they seek to untangle the situation using monetary considerations. It is a Marxist perspective and is an example of what is known as 'commodification', whereby the cultural and emotional ideals are reduced to an exchange of economies and material interests. Lukács (1971) states that capitalism turns social and human experiences into items that may be purchased, sold, and circulated. Similarly, the holy white elephant is reimagined as something related to rewards, money and public competition. The media's role in the capitalist spectacle and institutional power is aptly illustrated in newspapers filled with stories. Newspapers don't report on Hassan's pain but they make it bigger than it actually is in order to make it more fun and exciting for people to read. Twain accuses the media of "tragedy as entertainment. Hassan's emotional pain is overpowered by the sensational and dramatic aspects of the investigation. How capitalist society exploits disaster as entertainment is shown by the phrase "public sensation. In this play, police, institutions, newspapers fight for recognition, attention and glory. Public enthusiasm and institutional marketing expels Hassan's private suffering. The greater interest of the public in the case's drama rather than the victim's emotional agony, adds to his estrangement. The passage also illustrates, from a

Marxist perspective, the exercise of class dominance and institutional control. Hassan is voiceless and powerless, but the media and investigators have the ability to control social attention and mold public stories. Due to the ideological power of the institutional authorities in the society, he is not able to influence the public presentation of the case. Selling and marketing the elephant makes it lose its sacred value. The elephant's cultural and spiritual significance has been changed into an object of institutional competition and media distribution by capitalist society. Twain consequently attributes the alienation to capitalist culture, which transforms cultural and emotional experiences into economic opportunities and entertainment. As the institutions and society ignore Hassan's plight he becomes increasingly isolated, both psychologically and socially. The public is interested in his rewards, dramatic stories, and detective work, not in his emotional state. This further isolates him and leaves him feeling powerless.

"The Chief Detective confidently declared that the case would certainly be solved, although the investigation continued to fail repeatedly."

The Stolen White Elephant (1882)'s Institutional Authority is satirised here for its arrogance, hypocrisy and incompetence. The persistent problems in the investigation are quite a contrast to the Chief Detective's over-confidence. The irony that Twain deliberately introduces is meant to discredit bureaucratic organizations that seek to hold on to their power and legitimacy without achieving tangible results. In the Chief Detective's perspective, authority is the dominant institutional class which sustains its language, its ideology and its authority. Marx and Engels argue that ruling classes maintain power through control over institutions and by claiming to be superior and competent (2002/1848). Similarly, the investigator strives to be as legitimate and trusted as possible while continually making failures. His assurance is a gesture of authority in compliance with the repute of the institution. It shows class struggle when Hassan Bin is weak and

vulnerable on the emotional front, while the detective on the other hand has social power and also has a bureaucratic influence. The detective's authority is not up for question, nor are his institutions, because he is better off with them. The marginalized Hassan is dependent, whereas the detective has control over the story, the official statements and the investigation. The detective's constant errors compound Hassan's suffering and anguish over being separated. The investigation doesn't solve anything, it just gets more and more crazy and useless. As the detective keeps his job, Hassan's emotional pain continues. This makes him disapprobate of bureaucratic organizations which have more focus on prestige than on justice and human compassion. Hassan experiences disappointment and hopelessness as a result of the detective's false confidence, psychologically. Each failure reinforces Hassan's sense of powerlessness, as he realizes the authorities are inexperienced in dealing with the case. The detectives keep on exercising their power irresponsibly despite being incompetent. This illustrates the Marxist critique of systems of bureaucracy that serve and protect institutional power even when they fail society. Twain's satire reveals the lack of substance in capitalist institutions. The detective's powers of authority and intelligence are unproductive in achieving any actual results. This contradiction underscores the lack of any real authority in the bureaucracy and the fleeting and hollow nature of institutional prestige.

"The detectives followed false clues, arrested innocent people, and created greater confusion throughout the investigation."

This satirical portrayal of detectives and bureaucratic processes is a strong condemnatory statement about institutional incompetence and power abuse by these characters. The cops are causing confusion, injustice, and disorder instead of a logical and orderly investigation. Their behaviour exemplifies the irrationality of institutional systems that have authority, without wisdom, responsibility, or

genuine concern for justice. The detectives are unable to distinguish between truth and fantasy, as is revealed in their chasing of false leads. The investigators incorrectly follow useless information rather than do a proper evaluation of evidence, which is the reason that they appear to be active in the institution. Bureaucratic organisations often focus as much on being seen and performing well as being effective. Arrested innocent people is important because it's a systemic oppression and misuse of authority. From a Marxist viewpoint, the government has the power to punish and control a common man without having to be held accountable. The powerless victims of unjust institutional structures are represented by the innocent victims. Marxist thinkers hold that institutions in capitalist civilizations are generally capable of protecting the power and excluding weaker elements of society, Eagleton (1976) noted. Similarly, the security police use their power in an irresponsible manner, without considering the consequences of their actions. The investigation is moving further away from the real issue, and as a result, so are the arrests, adding to Hassan Bin's agony. The investigators do more harm and misunderstanding than helping Hassan to get the elephant back. Hassan becomes entangled in an unruly government that never failed him. He is unable to change or correct the irrational acts of the authorities, and thus is left emotionally helpless. The phrase "created greater confusion" captured the negative effects of the incompetence of bureaucracy. " Rather than helping justice, the inquiry is now a cause of disarray and misery. Twain condemns institutions that claim to protect society, but are actually spreading fear, injustice, and instability. Under Marxist theory, the detectives represent the dominance of the class as the authority of institutions. They are politically empowered and have social legitimacy and regular citizens remain vulnerable to their decisions. The investigators' actions illustrate that in the capitalist organisation, responsibility is often suspended and power is more important than justice. Hassan is alienated by

the chaotic investigation psychologically since he loses faith in the institutional system that is supposed to assist him. The detectives have command of everything, but they usually don't have much success in finding anything out. So, in a system in which everything is run by incompetents, Hassan is powerless, and emotionally isolated. The detectives have their flaws, but they persist in exercising authority anyway, making Twain's satirical impact that much stronger. Despite their incompetence, they continue to be in charge of the probe and arrest people. This shows how power is retained by corrupt or ineffective bureaucratic organizations.

"When the elephant was finally discovered dead, the detectives still attempted to present the investigation as a success."

The detectives tried to spin the investigation as a success when the elephant was finally found dead. The line is the culmination of Twain's criticism of the capitalist bureaucracy and institutional hypocrisy, and the abuse of power. The elephant's death is a sign of the end of the investigation, and the loss of the holy object that started the quest. But instead of admitting their own lack of competence, the detectives attempt to convince themselves that failure is a success. Twain shows the reader the difference between what appears to be true and what is actually true, in order to emphasize the corruption and shallowness of institutional systems that are more concerned with prestige and appearance than truth and justice. From a Marxist perspective, detectives are a form of institutional authority that seeks to exercise control in the face of the truth. Dominant narratives are used to maintain the legitimacy and social power of dominant institutions, according to Marxist theory. Similarly, the police act in a way that they are expected to act by the public, to not trigger backlash and keep their image intact. They don't care about Hassan Bin's suffering or the elephant's death, they care about the prestige of the institute. The elephant's death is also a foreboding of cultural and emotional values being lost in Capitalism. Hassan Bin's elephant was a symbol of his identity, his

emotions, and the sacredness of his culture. But this became a focus for publicity, competition and bureaucratic performance throughout the investigation. It has therefore been a victim of the end product of capitalist commodification and institutional exploitation. They don't want to accept their incompetence because they are afraid that if they admit to being incompetent, they will lose their power and status in society. It is an attack on the structures of the bureaucracy that demand truth and morality in preference to any outward appearance. The investigators realise that they have to save public confidence, not deal with emotional upheaval caused by their errors. Hassan Bin's total suffering and alienation are depicted in it. Hassan's only remaining hope for emotional settlement or justice is lost when he loses the elephant. His powerlessness is evident in the story, because they are in a system of bureaucracy, which is completely determined by the institutional powers. The detectives' last reply indicates that Hassan's pain was never really that important to them. Institutional reputation and public image are still their main concerns. In this passage, we come to understand the psychological emotional emptiness of bureaucratic authority. Even though the probe ended in tragedy, the police do not display any real sensitivity nor responsibility. Capitalist institutional forms dehumanize people and are unable to feel human agony.

5. Conclusion

This study, using the lens of Marxist literary criticism, and especially focusing on the characters of Hassan Bin's alienation and suffering as well as the role of detectives as representatives of institutional authority and capitalist power, analyzed the novel *The Stolen White Elephant (1882)* by Mark Twain from a critical perspective. The purpose of the study was to analyze the reasons for Hassan Bin's alienation and to determine the role of detectives in reinforcing the class warfare, suffering and institutional oppression of the story. The study

demonstrated through textual analysis that Twain exposes the idiocy, incompetence and double-faced aspect of the capitalist bureaucracy through irony and humor.

The study shows that during the novel Hassan Bin is presented as a lonely and upset person. The white elephant's disappearance causes Hassan to suffer psychologically, emotionally, and socially from a sense of helplessness, instability, and isolation, as well as materially from his loss. From Hassan's point of view, the elephant is sacred, emotional and cultural. But these emotional and cultural underpinnings are ignored by the institutions and an institutional inquiry and public display is conducted instead. Consequently, Hassan finds that he can no longer control the situation, and must turn to institutional systems and investigators. In this situation one can see the notion of alienation as expressed by Karl Marx, in which people lose power within the social and institutional structures controlled by the dominant powers.

The investigation reveals that officers have a significant role in the pain of Hassan by abusing their power, through weak and inefficient bureaucracy, and by claiming their class privilege. The detectives are primarily interested in prestige, publicity, prizes, and institutional recognition, not in taking a major effort to solve the crime. This unnecessary investigation is a waste of taxpayers' money, leads to confusion, and serves to cause more unhappiness for Hassan. In a satirical way, Twain portrays detectives as the arrogant authorities who still wield power despite the multiple failures. Through their actions, capitalist institutions sometimes put the image and authority of their institutions ahead of justice and humanity.

The analysis also exposes that there is class struggle in the narrative. Rather, Hassan Bin represents the oppressed and marginalized person, with no authority, and no control, and the detectives and institutional authorities are the dominant class, with power, influence and social legitimacy. Since Hassan is unable to sway

institutional authorities' decisions, he remains emotionally susceptible during the course of the investigation. According to Marxist ideas, this disparity in power reflects the institutional oppression and class hierarchy that exist in capitalist society.

It also explores the way that capitalism monetizes emotional and cultural experiences. With the passage of time, the sacred white elephant becomes less sacred and transforms into a symbol of institutional competition, media focus, awards and advertising. Twain attacks capitalist culture when he exposes and condemns cultural values and human suffering that are made into public entertainment and profit. The public's excitement, awards and newspapers exacerbate Hassan's social invisibility.

Another important finding of this study is Twain's criticism of the hypocrisy of the bureaucracy. The detectives go on trying to make the investigation a success even after the elephant has died because of institutional reputation. This is an example of how truth and reality are distorted and manipulated by bureaucratic systems in order to maintain control and social dominance. So, Twain suggests that groups whose agendas are more about image than justice and concern are morally empty.

The research has shown that *The Stolen White Elephant (1882)* is more than just a funny detective spoof such as it is a formidable critique of capitalist bureaucracy, institutional authority, class inequality and human alienation. Twain demonstrates how oppressive institutions can make weaker people feel marginalized, and can make them feel uncomfortable emotionally through Hassan Bin's suffering and the irrational actions of the detectives. The story exemplifies that capitalism is all about power, reputation and saving itself — and not always for the good of humanity.

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