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Critique of Capitalist Ideology in O'Neill's *Long Day's Journey into Night*

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Letter of Recommendation

Mr. Yan Raj Timilsina has completed his thesis entitled Critique of Capitalism in O'Neill's Long day's Journey into Night in Eugene O'Neill's "*Long Day's Journey in to Night*" under my supervision. He carried out his research from September, 2015 to February, 2016 A.D. I hereby recommend his thesis be submitted for viva voce.

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Letter of Approval

The undersigned members of the Research Committee have approved this thesis entitled Critique of Capitalistic Ideology and O’Neill’s Long day’s Journey into Night in Eugene O’Neill’s “*Long Day’s Journey in to Night*” submitted by Mr. Yan Raj Timilsina to the Central Department of English, Tribhuvan University in the fulfillment of the requirement of Masters Degree in English.

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Abstract

This dissertation explores the suffering of Tyrone and victimization of bourgeoisie capitalism under capitalistic society of Eugene O'Neill's "*Long Day's Journey into Night*". This research mainly depicts upon the ideological concern of capitalism, the ideology which falsely takes place in the mind of individual in an illusionary way. Tyrone family and especially James Tyrone has become the victim of ideology of Capitalism and American dream. Capitalism always objectifies the individual in such way where individual is always forced to become concrete representation. Hence, the research critiques objectification and suppression against individual by capitalistic ideology that values material benefits over an individual.

Contents

Letter of Recommendation

Letter of Approval

Acknowledgements

Abstract

I. Burgeoning Capitalism and O'Neill's *Long Day's Journey into*

Night 1- 15

I. Capitalistic Ideology and American Dream and *Long Day's Journey into*

Night 16- 45

III. Tyrone as a prototype of Victim of Capitalism 46- 47

Works Cited 48- 49

I. Burgeoning Capitalism and O'Neill's *Long Day's Journey into Night*

The present research has made an attempt to show the disintegration of the Tyrone family, which could have been an ideal family, had capitalistic values not corrupted it. Eugene O'Neill's *Long Day's Journey into Night* (1956) which created an admirable sensation in American theatre, represents such a family that deteriorates over the years and ultimately falls in serious fragmentation. The play opens in summer morning and ends at night. During the journey, it unfolds all the problems of the present and some responsible factors of the past that brought the present situation. As the morning suggests the hope, the play starts with the hope for a united and ideal family but the night finally suggests the condition of despair, irresolution of the problem and the symbol of the darkness and chaotic situation. The title itself suggests that the *Long Day's Journey into Night* is not for the bright future of the family of the Tyrone but it is that journey which has aimlessness and hopelessness at the end. The positivity of union and harmonious relation among the family members revamp into desires of unfulfillment. The more audiences come near to the curtain the more they feel a kind of tragic effects. Audiences as well as readers have a kind of solitude to all characters which is the product of capitalistic ideology.

Tyrone, the father figure, of the drama always shows his intention in alcohol and cannot manage the family due to his sting nature. Mary, the mother figure, always drowns herself in the pond of dose of morphine and makes herself mould into her bygone events and life and becomes like a having no sense, lunatic. Likewise, Edmund, elder son, escapist and lack of interest in the life and attaches to the alcohol and his pessimistic life and interested in fatalistic literature heads him sanatorium for his consumption treatment. And, Jamie, younger son of the family having excessive love for drinking and attachment towards the whores and lacking of any interest in

any work make him the only member of the Tyrone family. He always hopes the way of life of living with his parents though he is in 35, enough to grasp anything or earned by himself.

The situation of the Tyrone family can be interpreted from the various perspectives at this time. The failure of the all four family member or of characters in establishing harmonious relationship is the central effort to find out the reason of this desertion. It is also an attempt to establish critique from the ideological perspective in term of the capitalistic tension in the family. This family symbolizes the fragmented, disintegrated, family among the society, where have capitalist society rules over the minds of among member of the Tyrone family.

The research appoints the hypothesis that the existence of difficult situation of the Tyrone family is due to capitalistic ideological tension among the characters and especially Tyrone and his wife Mary and less mannerly to two sons of them. Originally to justify this point of hypothesis the dissertation adopts the help of the capitalism and its ideological theoretical modality, especially, capitalist ideology concerning with different theorists like Karl Marx, Louise Althusser, Antonio Gramsci and others with their view upon capitalism and ideological concern. This research directly focuses more towards the inner and outer behavior of characters with themselves and society.

O'Neill represents the inner and the outer reality. This creation of the literature advocates vivid and various pictures of the objectification, interpolation and as well subordination of the capitalist value by the capitalist ideology, the ideology of the false dream or consciousness that is The American Dream. And also tries to portrait illusionary world that is provided by the capitalistic society, which forces to

assimilate proletariats to dream for their personal living way and drawn themselves delusive pond of the American dream.

The research consists three chapters: the chapter is introduction which clarifies the objectives of the study, its theoretical modality and its hypothesis. First chapter is all about the discussion of the research methodology. The second chapter comprises of the main body of the thesis: the textual analysis. The chapter is the citation of the lines from the text with the theoretical prospect that fulfill the research purpose. And the final or third chapter is the summary of the research finding.

It is said that *Long Day's Journey into Night* is a powerful autobiographical masterpiece of prominent American playwright Eugene O'Neill. His skill to change biographical element into art is really admirable in this play. He aestheticizes the common affairs of an American family. The play depicts to the mind of the characters and presents them in natural manner. His dramatic excellence was also honored by Pulitzer Prize three times and once by novel prize in literature. The play was completed writing in 1943 and it was published and dramatized after his death in 1956 though he had not wished to publish it till all family members' death. It is appreciated by one critic like this way, "the greatest autobiographical art I know" (Einney3).

There is no any doubt that he was dominant playwright of the time and his contributions are praise worthy. Romual Linney in his southern review comments that: "he constructed the drama like the writer of the past giving it strength and dignity them plunged into it like a writer of the present giving it its raw anguish" (3). He offered the play as gift to his wife in his marriage anniversary saying that it was written in blood and tear and fit as a gift. He also wrote that wished not to publish his and his all family members' death. The play has been written in four acts and five scenes. The play was the first staged in the evening of the 10th February of 1955 in

Royal Dramatic Theater two years after his death in 1955. It brought him the praise of new generation of theater and drama critics wherever it was presented whether in Stockholm, where it was unveiled or New York, where it induced the Pulitzer judges of 1956 to bestow a posthumous prize, or in London where it impressed another Nobel Prize winner, T.S. Eliot who comments it as one of the most moving plays he had ever seen. Every where it led to the revival of other plays by O'Neill and new work it also led to the naming of a theatre in his honor.

O'Neill, throughout his career, distresses actors. He says they visually came between him and the play he wanted. His, lengthy, sometimes impossible, stage direction also indicates his distrust of actor and his need for the complete control. No doubt in strained relationship with his actor father was partly the reason for his derogative attitude. Still, despite his distrust in his late great plays; *The Iceman Cometh*, *Hughie*, *The Long Day's Journey into Night*, *A Moon For the Misbegotten*, he depends mainly on the characters, offering may little by way of theoretical ornamentation , a theoretically he thinks on in his early and the middle plays. O'Neill has often been faulted for his tendency to repeat phrases, ideas, gestures, and sounds. It is true that some elements can be avoided in the drama like repetition for the O'Neill's in *Long Day's Journey into Night* he uses it excellently.

In this play, as we talk about the gesture Mary is seen to be assembling hair with her hand. The rhythmic pattern of the accession and regret, hate and love, moving toward the loved one and moving away and repeated gesture are seem to be suitable theme of the play. The form of each of O'Neill play is based upon the especial dramatic needs of the play. O'Neill takes the stream of consciousness technique from the novel and dramatizes it. The characters allow to audience to hear

their inner thought. Although the experiment is successful, we cannot find any 'echo' of it in the author's later works.

Slowly, over the long career, working put on sophisticated stage conception after another, he prepared himself to do something else. And finally he did that. He moved suddenly towards the devastating autobiography. The sublimation in earlier plays of the women surrounded by the several men, the test of the exotic, impressive, and the theoretical all resolved themselves into the harrowing reality of himself, his childhood and adolescence. As he wrote *The Iceman Cometh*, *Long Day's Journey into Night* and *A Moon for the Misbegotten*, he penetrated the core of his hard life and wrote about it, briefly and the intermittently at first, but finally as the great master. As his earlier plays are known as poetic tone, somewhat melodramatic in substance and essentially romantic, but he was no longer content with romantic, poetic, or tragic melodrama. Passionately dissatisfied and restlessly seeking for some realizable ground of theatrical artistry he frequently took resort to Strindbergain nihilism.

Long Day's Journey into Night, one of the O'Neill's most popular plays in American theatre; its popularity and greatness is justified by its receiving of the prestigious, Pulitzer prize. This play has been opened to interpretation on different level, like most of his plays regarding its technique of the amalgamation as well as treatment of the subject matter. The subject on whom the play is written is not so distinct or any especial. It is written on general affair of the family. More, to say it resembles to every family because it focuses on the day to day events that may happen in every family. But the natural presentation and the subtle treatment of character's psychology is really remarkable and wonderful.

The play mainly focuses on the casual activities of the middle class American family on a summer day. The days in summer are very long, they passes very slowly

and boring way. The characters in the play are immersed in their own problems. The family bears tension and fear, the fear of Mary's return to morphine addiction, the fear of the Edmund consumption, the tension of Tyrone's being miser and the tension of the Jamie's being indifferent towards work and irresponsible towards his duty. They have their own plights. The fear of reality haunts them but they don't like to confront it. They avoid it as far as possible and they blame each other for the situation they have. Instead of realizing their own faults, they try to impose it on other. The family also suffers from the breakdown communication which also worsens the family's good term. The past also plays dominant role in the family. The past haunts their mind and weakens them now. Ultimately the family reaches in the situation where there is hopelessness, disintegration, alienation and disorder of the situation which is almost out of their control.

Long Day's Journey into Night is an important work by O'Neill in dramatic history of America. It has been fertile ground for reviewers and critics since its publication in 1955. It is worthy to have glance at its critical modes which it reviews from different critics.

Various critics and scholars have expressed their opinion about this play because of over popularity and success, different aspect of the play have been analyzed and commented by them among of them Herald Bloom in the 'forward' of the play expresses, his in following way.

The helpless of family love to sustain let alone here, the wounds of marriage, of parental hood, and of son ship, have never been so remorselessly and so pathetically portrayed, and with force of gesture too painful ever to be forgotten by any of us. (v-xii)

Mr. Bloom here focuses his analytical perspectives on the dramatic presentation. All events have been presented here very artfully in the play. Even though the events are general but the way of presentation by O'Neill makes any one to admire it. That is to say it can be analyzed that the artistic excellence of O'Neill can be seen in dramatic presentation of depends on his success of the artistic presentation of the any events. It is not the grand subject matter that makes the works of art great but if it is the presentation that shows the artistic genius of an artist. Normand Bertin, further opines in the play from its artistic superiority and O'Neill's short hand in his writing profession. He analyses the play as:

It does not takes long ignore to complains about his son for Mary to complains about Tyron's foolish real estate deals and when the sons enter the scene, for each member of the family to argue with every other member of the family to argue with every other member on topics ranging from Tyron's snoring to the two most serious subject who is to blame for Mary's addiction and who is to blame for Edmund illness that Mary refuses to close and Edmund learns about his tuberculosis on the on the same day indicates that O'Neill's dramatic art is at work at not strict autobiography. (4)

This perspective of critics focuses on O'Neill dramatic excellence because, as he says, the author presents these events which range from trivial to serious he juxtaposes the events but they seem natural due to the artistic presentation of the dramatist. The play includes very minor event like snoring and takes way to serious episode like Mary's addiction and Edmund tuberculosis

Besides this some other critics focus play to the autobiographical presentation means to say that they valorize O'Neill familial life has been depicted in the pretence of Tyrone family. Romulus linney, in *the southern Review* writes:

Openly not disguised in way this was something we have never before seen attempted so badly. He had put his father on the stage and called him miser he has his mother on the stage and called her a dope field. He has put his brother on the stage and could him murderous. And it this were not enough he had put himself on the stage as a loving, innocent, unmarried, nonalcoholic victim of the other three. (8)

linney, directly, here says that this play is an open presentation of dramatic way of his family in the guise of Tyrone family the playwright's father, another brother and himself are there in the pretence of Tyrone family member. His autobiography is presented in the form of play he has given the artistic form to his familial experiences. Similarly another critic Gerald, Weals in his essay "Drama" in *Harvard Guide to Contemporary American Writing* comments on the play:

Since, long Day's Journey into Night is based on O'Neill's own family too much initial attention was paid to its presumed auto biographical revelation, particularly by those people who prefer biography to art. The play has since escaped those limitation and stands as one of the most frightening family plays since Oedipus rep. (399)

Moreover, Gerards Weals shows somehow disagreement with the opinion of other critics because he only emphasizes play as only the biography as the O'Neill. however he also accepts that there is a little influence of his autobiographical elements in it but it is not full justice unless the work is analyzed from the of O'Neill and dramatic importance of the play was realized in 1920's and 30s none plays and

playwrights, leaving some exceptions were there to surpass the qualities of this play and playwright. This play is an important due to O'Neill's last play but because it had the power of capture the audience's attention towards it with the different qualities of the work of art and the real picture of the contemporary society.

In the similar way, Harald Gurman in his essay, "Long Day's Journey into Night" in *Eugene O'Neill and His Play*, analyzes this play in term of family relation and disintegration. He remarks:

All characters suffer it in one or another and a corresponding sense that the guilt felling is in itself a sin or at least a fatal blemish accompanies consistent alternation of the moods. Every characters speed in two voiceless, too modes one of rage, the other of the apology. This produces a kind of moral schizophrenia. (215)

Here, he means to say that all the family members experience a sense of self imposed guilt feeling which leads them into a state of confusion. The characters have past deed which haunts them into present traumatically. They suffer from schizophrenia because they don't have any fixed pattern of behavior, due to their dilemic situation. It can be said that although they are together in their family, they always feel them elves as isolate being within their family members. They have alienation, frustration, loneliness towards their life. In the following manner, Gary Seibert, in his article "O'Neill: *The Tragic and Comic*" opines:

In writing the play O'Neill attempted of exorcizes from his said the bitterness, anger and the hatred he felt for his family. In the course of the play the idealistic hero Edmund a writer like O'Neill is diagnosed with tuberculosis a disease their killed his father and mother. The core of plays action is the father's brother's and mother's reaction to this

discovery. Just as the fog rolls in their house, the poison of the resentment and hatred engulfs this family condemned to forever loved in the embrace of resentment denial and revenge. (64)

Here, Gary tries to interpret the play in terms of author's experiences. That is to say that the events associated with playwright are presented where hate, love, anger and jealousy accusation denial, revenge and fear are prevalent. The family bears the difficulties due to those factors operating there.

Moreover, some other critics write about the play accounting with the family of O'Neill. Doris Alexander in his book *The Tempering of Eugene O'Neill*, gives his opinion and criticism relating with his family. He makes his critique in this book:

Long afterwards, when Eugene depicted his mother in *Long Day's Journey into Night* as a virgin soul misled into marriage and invented for the girlhood "true vision" of the call to be nun set in the shrine of our Lady of Lurdes at Mount Saint Venice where he himself had knelt as a baby. (69)

Here, in this play, Doris opines that the play is about a woman, supposed to be O'Neill's own mother who had been misguided to get married which ultimately proved to be not satisfactory. The critic analyzes that the playwright invented a true vision that is girlhood of his mother is deep. He means to say that the depression of 1930s and world war it had created charmlessness for the family life and attraction towards the spiritual life.

However, different critics give their different perspectives through different ideas but the aim of this dissertation is to study the text from the perspective of ideology and American Dream. There is no debate that the drama has thought a great deal about man in relation to his both individual and social environments and has criticized the

whole structure of the American society. Ruzbeh BABAE in his journal *Long Day's Journey into Night: A Journey into Revelation* criticizes his opinion that the play is criticism at capitalist ideology and false conscious what American Dream has created for the people of American society. He further opines his criticism:

Marks analysis about the American dream reveals that it is just and ideology; a belief system that is employed by the capitalist, not a natural way of the seeing world. It blinds its pursuers to the enormities of its own failure. O'Neill in *Long Day's Journey into Night* concern about this failure and reverses the reality of a American dream in the capitalist society. He represents the failure of American man American values, and American culture. He shows the man who is looking for a fulfilled life but he cannot find it in the real and unreal condition that are created by capitalism metaphorically O'Neill seen 'The American Dream' of as a way of escaping from this painful reality . (11-12)

Ideology lies in its capacity to determinate between those power struggles, which are somehow central to a whole form of social life and those which are not. In *German ideology* (1844), Karl Marx and Friedrich Angel elaborate a polemical definition and the critique of ideology. They also cleared diverse suggestion about how to understand. In *German ideology* they argue:

The production of ideas, concept and conscious is first of all directly interwoven with the material intercourse of the man, the language of real life. Conceiving, thinking, the spiritual intercourse of man, appear here as the direct influence of the man's material behavior [...] we do not proceed from what men say, imagine, conceive, in order to arrive at corporeal man; rather we proceed from the really active man [...]

They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the of production their thinking.

Life is no determined by consciousness, but consciousness by life.

(qtd. In Eagalton4)

Ideology, the way we often use the term as referring to a set of beliefs, awareness and articulation. For Marxist, the term is much more encompassing and is a belief of system that is product of cultural conditioning. Hans, Barten in his literary theory: the Basic, state, "For Marxist, ideology Is not so much set of beliefs or assumption that we are aware of but it is that which makes us experience our life in a certain way of seeing ourselves and the world is natural" (84). He further states:

Ideology distorts reality in one way or another level and falsely presents as a natural and harmonious what is artificial and contradictory the class differences that we find under capitalism [...] if we succumb to ideology we live in an illusory world, in what in Marxism has often been described as a state of false consciousness.

(84-85)

The present research on Eugene O'Neill's *Long Day's Journey into Night* depicts upon the ideological concern of the capitalism, the ideology that falsely takes the place in the mind of individual illusionary way. Tyrone family and the especially the James Tyrone has become the victim of the capitalism and American dream and his wife also no more far away from the dream of the life, liberty and the pursuit of happiness. Capitalism always objectifies the individual in such way where individual always forced to become concrete representation. Although the characters in the play, are all dominating. In the absence of the any character it can be said play would be

uncompleted. In this sense all characters can be taken as a protagonist. As the title suggest us the journey in to night, the situation of the Tyrone family falls in to the disorder manner of the journey. All the characters unfold their past, three male with drunken state and remaining one, Mary with morphine addiction. They have to face many problems and obstacles to fulfill their desire. In the same manner in the present drama, due to the unfulfillment of their dreams and desires, all characters seem constantly in conflict with each other.

Louise Althusser a prominent Marxist critic opines that the ideology of the capitalism is determined by material base. He opposes the definition of ideology as “false consciousness”. According to him, “it is a notion that truth external to the human mind may be known by intuition of consciousness, independently of observation and experience” (69). He rather argues that ideology is the relation of the imagination of individual/human being with material existence in the sense is that it is embodied in all sorts of materials. Defining ideology, he writes: “ideology is one of the most essential elements of the society; it is as if a structure essential to the historical life of the societies. It is [...] indispensable in any society if men are to be formed transformed and equipped to responds to the demand of the condition of change that engulfs the existence of the society” (qted. In Salvoj Zizek 312). Here Althusser means that ideology distorts our view of our true condition of existence. He clears the ideology in various forms:

The first negative concern of the object which represented in the material form of ideology. The second one is positive concern with the materiality we find different types of ideologies: legal ideology, political ideology, racial ideology, gender ideology and so on. Today

in late capitalism the expansion of new mass media in principle enable ideology effectively to penetrate every pore of the social body” (132)

O’Neill’s *Long Day’s Journey into Night* and its characters are also can be analyzed as a ‘puppet’ of ideological concern and epitome of the mesmerism of the capitalistic ideology. Father figure Tyrone, his two sons, and even Marry wife of Tyrone all are objected through the false consciousness of ideology which leads them to narrow dark future where they are not able to fulfill their dream, desire and the demand of the time. Tyrone’s stinginess, Jamie’s self deludation, alcoholism, hedonism, Edmund’s innocent mystic, transcendentalist of poetic visionary and Mary’s addiction and lost in nostalgic memory are all the forced act that capitalism and its ideology puts them to be and do so.

Considered the crowning achievement of the playwright who may believe reinvented theater, *Long Day’s Journey into Night* is often heralded as one of the greatest plays of western literature. For this concern Normand Belin in his “Traffic of Our Stage: *Long day’s Journey into Night*” Massachusetts review praises it fine artistic quality like:

Long Day’s Journey into Night is the product of shaping creative imagination; it is great art. If it anonymous, we will still feel the presence of the dramatist in his work because the play itself consists such a personal intensity, such tragic feeling. The Tyrone are every family ;their experience in universal the love hate within the family, the closeness and the distance , the loneliness with the togetherness, the knowing and the not knowing a loved one, the bewilderment in the face of mysterious determinism- this is the human condition, so remarkably dramatized by O’Neill in the American finest play. (6)

This dissertation, however aims to study the text from the perspective of capitalist ideology and American dream. Some people regard the ideological interpretation of the text to be reproductive of capitalist ideology and the 'American Dream'. This study explodes the cause behind the alienation, disintegration, frustration and psyche of the characters to prove that Tyrone family is disintegrated because of the false impact and the illusive consciousness of the capitalist ideology and the 'American Dream.'

II. Capitalist Ideology and American Dream in *Long Day's Journey into Night*

Eugene O'Neill's *Long Day's Journey into Night* is the one of the creation of the literary excellence which presents the vivid picture of the objectification of the individual in the capitalist world through the different characters. The middle class people's subordination and interpellation of the capitalistic value in O'Neill's *Long Day's Journey into Night* reflects not only objectification but also their interpellation by capitalistic ideology, the ideology of the American Dream. Since the time memorial our world is grasped by the mentality of the bourgeoisie and proletariats have held in the domination by the so called higher class upon the lower class. The structure of the society has been set up in such a way, that there is a wide gap between higher class and lower class. The bourgeoisie or that very capitalist society always thinks that he/she is superior and remaining middle class and working class are supposed to be inferior. Capitalist society provides proletariats different hopes by objectifying them in various aspects. It creates such an illusion that forced proletariats to dream for their individual life being deceived themselves unknowingly by that very particular dream.

Present drama, *Long Day's Journey into Night* by O'Neill reveals the objectification of the individual by the capitalist ideology through the different characters in various perspectives. *Long Day's Journey into Night* which created sensation in American theatre represents such family that deteriorates over the year and ultimately falls in serious problem. The family consist four members: father, mother and the two sons. All characters of the drama are in various difficulties and problem and they instead of solving problem, drown in to the pond of the problem. As a result, they are frustrated, alienated and hopeless for their future. There can be found different problems which fore grounded in the play: Tyrone stinginess and love for

the alcoholism, Mary's love for the past, trauma of the past and the morphine addiction and sons addiction for alcoholism, indifferent attitude towards the work and earning, having interest in pessimistic literature and the suffering from the such a fatal disease like tuberculosis. The above mentioned problems clearly show that it is the position of the middle class people and their suffering and struggling for their hopeless future and existence. Their frustration and alienation show that how modern or capitalist society compels to live individual in the shelter of the capitalism and false ideology which created by capitalism.

Marxism refers to the economic, cultural and political theory popularized by Karl Marx and his friend Friedrich Engels. This theory remarks the society as a consistency of economic foundation: mode of production means of production and the distribution and exchange. In the Communist Manifesto Marx opens the introduction line with the "the history of the all hitherto existing society is the history of class struggle" (1). His argument is there the existence of the history not flow smoothly; it is the upheaval result of the mode of economic foundation. He writes in his another famous work 'German Ideology' "life is not determined by the consciousness but consciousness is by the life" (625). Marxism is the voice of in favor of the oppressed class people. It is the technique for lifting the life standard for working class people. Commenting on this aspect of the Marxism Samuel Blackburn in dictionary of philosophy writes:

Theoretically, Marxism is an adherence to philosophy propound by Marx. It is the commitment to the wale fare of the exploited and oppressed class people. These typically include perceiving the social world in term of the categories of the class as a defined by relationship to the economic and productive process, belief in the development of

the society beyond the capitalist phase towards the revolution of the proletariat. (232)

According to Marxist thinker, history precedes through the class struggle. Class struggle happens due to the unequal distribution of economic foundation. The way we think and the way we experience the world around us are either wholly or largely condition by the way economic is organized the impose of the ideology on the lower and working class people. However this scenario is postmodern era has shifted to the mentality of the western looking and behaving at the easterners.

O'Neill's *Long Day's Journey into Night* is written in the mid phase of the Second World War (1943) but published later 1956 after his death, as it dramatizes the great economic fluctuation on showing clear distinction between the people belonging to higher and the lower class. *Long Day's Journey into Night* presents the contemporary situation of the people living under the materialistic society with its deception of the play ideological fantasy in which most of the characters are hold spellbound. The protagonist of the drama, mainly, Tyrone becomes the victim of capitalistic ideology which forces him move towards the material reality. He is portrayed cold, sting, and ambitious character who runs away from his reality of the life and duties and the responsibilities of his family towards the torturous journey for the material pursuit. He himself knows that his quest for the money and the luxurious life of being famous theatre actor is just an illusion but he fails to know how this darkness of reality has accounted with his reality, his social activity.

Though, he knows that this illusionary darkness is talking him away to the reality of the society, from the people, he still continuous his journey for the material possession. This overlook unconscious illusion is said to be the ideological fantasy that is prevalent the capitalist society. Tyrone brings his own assumption of life,

success, necessities, fate and the truth. He takes pleasure occupying himself in the capitalistic ideological world. He has a sense of belatedness as not being a perfect and wealthy man having material possessions. As he says:

Tyrone: I didn't want to do anything else, and by the time I woke up to the fact that I'd become a slave to the damned things and did try other plays. It was too late. Yes, maybe life overdid the lesson for me, and made a dolor worth too much, and the time came when the mistake ruined by my career as a fine actor.

(152)

Tyrone desires for the wealth and material success that would change his fate and assert his fortune. Becoming a man of success as a matter of chance for him he always prioritizes the value of the dolor whenever he talks with his son Jamie, Edmund and even his wife Mary too. He takes chance as a means that would secure his tormented past and the wearied tomorrow. However his faith in 'chance' itself is the product of his escapist mentality which is conditioned by the capitalist ideology.

Man is always subject in the society ruled out by the capitalist ideology. Ideology is not a dream like an illusion but a fantasy construction that forces as a support to one's reality itself. The function of the ideology itself is not offer an individual, a point of his escape from some traumatic identity. In the drama *Long Day's Journey into Night* O'Neill presents Tyrone, the main figure of the play, as a man desperately searching for the remedy himself and for his family too so that he could make his life and them happy forever and live comfortably. His family moves from the Irish to America by his ambitious notion of earning money by getting a good job or becoming a fine actor of theatre over there.

The only objective of the Tyrone is to earn money and become wealthy, however his desire to profit is infect, imprinted on him by the prevalent capitalist ideology which assigns on an individual the notion that money brings comfort, remedy and pleasure. Though, he sees materialistic ideology prevalent in the society and its illusive nature he carves for the same and thus subjects himself as an active agent affected by its influenced. He avoids the idea of spiritual nurturing and growth which Edmund offers him throughout the drama. Infect Tyrone and Edmund represent the two worlds that are drastically different from the one another. If Tyrone goes the material success as a way to solace, Edmund goes for the spiritual awaking as a source of eternal happiness. These two characters carried their own views about the world as they have their own ideals.

Tyrone thinks about his own identity of being famous character or the actor of theatre makes him a man of nowhere and that he must go beyond his identity to get what he needs. Thus, his decision to examine his fate by going towards the dream, that is created by his needs to ensure that his dream and identity by earning more money and the popularity. Tyrone is living in the ideological illusion. He knows his living in summer house would be tough suffocating for not only him but also his family and especially his wife Mary. Despite this he is determined to go over to examine his destiny. This is because the ' false consciousness' which ruling class ideology puts upon an individual. Hans Bertens, in his *Literary Theory: The Basic*, states, "for Marxist ideology is not set of beliefs, or assumption that we are aware of, but it is that which makes us experience out life in a certain way and makes us believe that the way of seeing ourselves and the world is natural" (84). He further states:

Ideology distorts reality in one way or another level and falsely presents as natural and harmonious what is artificial and contradictory

the class difference that we find under the capitalism [...] if we succumb to ideology we live in what in Marxism has often been described as a state of false consciousness. (84-85)

The form of ideology that dominates the society gives the reflection of the society as coherent, absolute, and harmonious but what it depicts is just an illusion because it implants a state of false consciousness on the part of an individual.

It seems that when individual can not achieve his desires, he always tries to blame to other for his failure. Like a same manner, especially father and sons seem inborn rivals. They are ready to fight to each other at any time. On the other hand two sons want to mother's closeness. Similarly mother longing for the past also the problem of the Tyrone family. The family has other problem too: the problem of alcoholism and drugs addiction which are in progress. The characters blame each other for existing situation of the family and defend themselves for not being responsible for the situation. They are jealous of one another and afraid of facing the reality, instead they try to avoid it. Their indulgence with the alcoholism and morphine is the practice of avoiding reality; the reality of their life which can consequently be related with the life of individual under the capitalist society. Their avoidance of the realities and failure to have responsibilities further accounts the family into more problems.

James Tyrone, the father, has a strong desire to earn money and he is a profit oriented man. He spends a very little on health and education of his family members. He is charged of being 'miser' and 'close fisted' but he is not ready to accept this kind of blames and always tries to defend till the last act. When he was child his father deserted him along with his mother and other family members. They had to suffer great trouble because of the lack of money. That is why he works in many

places to earn his livelihood and spends on land. Tyrone seems to be more close with money, land and the materialistic world because society of that very particular time was only oriented on material. That is to say the capitalism and capitalist society forced him to think about money, land material with the hard working because there was such gap between higher class and lower class, where working class people had to seek their happiness in their hard working and to satisfy within it. Money and land is everything for them. Some of Tyrone's dialogues makes it clear as "I have no idea but land is land and its safer than stock and bonds of wall street swindlers" (15).

Capitalism or, higher class always tries to suppress the lower class that tries to deprive for being stake holder of their own property. Proletariats have to seek their livelihood and happiness in very little thing. If they got few achievement in their life, that would be everything for them. Tyrone: "its been heaven to me. This home is home again but I needn't tell you Jamie" (37). In his drunken state, Tyrone, the father discloses his miserable past in which they had to earn their living. He knows the value of money because he had bitter past with poverty stricken condition. How Mr. Tyrone is possessive for the money, dialogues between him and Jamie sheds light on it:

Jamie: [with a scornful shrug of his shoulder] oh, all right. I am a fool to argue. You can't change the leopard's spot.

Tyrone: [with rising anger] no you can't. You have thought me that lesson only too well. I've lost all hope you will ever change yours. You dare to tell me what I can afford? You've never known the value of the dolor in your life: at the end of each season you're penniless! You've your salary away every week on whores and whiskey! (32)

The above lines apparently clarify that the ideology of the capitalism is determined by the material existence. Capitalism and its value focus on material possession. In this society poor man strives to be a richer powerless looks for power. Many of those people, however access to those goals, limited seats of wealth and power they complete.

Tyrone wants to discover for himself the purpose of the human existence and the true path of the material success. He becomes extremely concern with finding way out the problem that has inflicted not only him but also his family. His determination to find the solution of this problem leads him to South America from the Ireland to find the solution that he always searching for the solace for himself and the remedy and standard living for his family. This search for success is ideological fantasy which subverts the condition of his real existence. Despite of the addicted behavior of his wife Mary, consumption of his son Edmund and the wasting money always in vain and in the prostitutes of Jamie, he always lost himself by adopting deferent ways. Athusser argues that many of our roles or activities are given to us by social practices. This action which Tyrone is so determined to undertake is infecting the pressure given by the economic condition of the society where the ideology constructed by the capitalist society is prevalent. His and his family members' ignorance of the society can be taken the result of the dominant capitalist ideology which gives approve these notions through the various levels of the apparatus: religion, economy, Practices and discourse. Some lines spoken by Marie about her views upon life prove that how they compelled to think about life beneath the shadow of the capitalist ideology. As she states:

But I suppose life has made us like that and we can't help us. No one of us can help the tings life has done to us. They are done before you

realize it, and once they make you do other things until at last everything comes between you and what you'd like to be, and you lost your true self forever. (63)

Capitalist are never ready to give clear identification of the working class people. The individuals are identified not by their actual names but by their ranks, religion, caste and customs too. It mocks and defames all those ideas and concepts that are against the welfare of the capitalist ideology. In this connection Andrew Bennet and Nicholas Royle in, *An Introduction to Literature, Criticism and the Theory*, write, "ideology is the false representation of reality and the as the idea of false reality; it is as the appeal to fears, anxieties and nostalgia" (160). So this would mean the ideology is shaped by the images and fantasies. They further put:

The word ideology has something bad name; the 'crude' Marxist notion of is as false 'consciousnesses' the system of and representation which dominate. The mind of the man or the social group contrasted with the underline realty of the economy and the class relation. (161)

The ideology sustained by the capitalistic society is always the ideology of the ruling class people who aim at commodifying each people as profitable being. The way ideology addresses an individual creates subject position for him or her. It makes an individual feel that he is whole and real. Capitalist are never ready to give free sense of individuality to the working class people. The dominant ideology sanctions the various schemes of suppression and domination by expanding its overruling influence in economy, social relation and jurisdiction.

In the drama, O'Neill portrays the capitalist society where have nots are like objects that can be bought in the market economy with the help of money. The lives of the characters are determined by the material condition that follows from their

place in the system of the production relation. Their place in the production relation of the capitalist society in which they live do not determined who they are. The real existence if the characters are blurred by the ‘ideological state apparatus’ that has assigned them the imaginary existence rather than the real one. Althusser claims that ‘the states apparatus infect consists of two overlapping but distinct set of institution- the repressive institution on the one hand and the ideological apparatus on the other hand.

The present research also goes upon O’Neill’s *Long Day’s Journey into Night* critiquing with the American Dream. It shapes with an American way of life that has been shaped based on ‘the American dream. We can compare this drama with Arthur Miller’s *Death of Sales Man*, William’s *Street Car Named desire* and *Cat on a Hot Tin Roof* in that they portrayed the materialistic society whereas characters experiencing or feeling the problem of financial and emotional crisis. They are looking for what “The American Dream” has been created for them; prosperity, success, fame and life of full happiness. In the same manner by Tyrone and Mary O’Neill has shown how they long for something more than their ordinary life.

The term “American Dream” was coined by the historian James Truslow Adam in 1931 and it is connected with the American literary history. If anything but circumstances of geography and literary connects it motley population and defines the United States, it is a complex set of shared ideas and aspiration commonly refer to the American Dream. The United State is a land of citizens who project their unattainable communal desires into the vast continental expanse. No one can begin to understand American culture without coming to the term with the American Dream.

American Dream is a concept which is based on the Puritan’s hopes to find a land where there would be no shattering of desire and hopes. In the preface to his

book *The Epic of America* (131) historian James Truslow Adams notes, “Dreams of land in which life should be better and richer and fuller for every man with opportunity of reach according to ability or achievement” (VII). The American Dream which is reflected with America cannot be understood unless the purpose of settlement made by British Puritans in ‘New Found Land’.

When Puritan successfully trod in America around 1608 A.D. they began to think that America was virgin land preserved by God for them. They knitted their future in new land, and shaped their goals as per the nature of their needs. Those travelers who had come in America could not find peace in mind and soul during the renaissance period because of the digressed conflict with the branches of the Christian religion. They were suppressed politically and religiously by the government in Europe and were compelled to leave their homeland. They thought they were the first creation of the god in heavenly land and began to knit dreams for prosperous future in the New Found Land. So the dream began in Puritan scripture after the discovery of the American and its inspired the New Englanders to dream for perfect land and where everything would exist in perfect harmony.

The protagonist of the drama James Tyrone also has the no exception. He moves from the Ireland to America to look that very propaganda of the American dream: ‘an improved life, having a land of their own, however their dreams are inaccessible. The conversation between Jamie and Tyron makes it clearer:

Jamie: I know its Irish pheasant idea consumption is fatal. It probably is when you live in hovel on a bog but over there with modern treatment.

Tyrone: don't know that what are you grabbing about, anyway? Keep
your dirty tongue of Ireland with your sneer about pheasant and
bogs and hovel. (34)

The above lines clearly show that the mind of Tyrone is depicted with the illusion of the dream, dream of wealth, land pleasure and happy life.

Jim Cullen, a Scholar of American popular culture subtitled his book *A Short History of Idea That Shaped a Nation*, offers his take on half a dozen overlapping version of the American Dream. What is American Dream and who are the Dreamers? In general sense, the dream is regarded as fantasy. The motivating force of fantasy is wished and unfulfilled desires and every single fantasy is the fulfillment of wish, a correction of unsatisfying reality. For Sigmund Freud, it is a psychological outcome of unfulfilled desire and wishes. But American Dream differs from the Freudian definition of dream. American dream is the dream of wealth, freedom and pleasure. It is shaped by eidetic promise of American Dream before and after the exploration of the America. Puritan and European immigrants thought of America as a land of infinite wealth, unrestrained freedom, unchallenged fresh beginning of the life in the New Found Land is called the American Dream. So, it is related with life, liberty and pursuit of happiness to everybody . This euphoric vision of the wish fulfillment is what is called dream. Finally, it enhanced capitalism in the sense that success lies in the possession money.

When we go through the drama, Tyrone, the father figure and the protagonist is subjectified by the capitalistic discourse and American dream to become 'economic man'. As being a head of his family he has a lot of responsibilities to run his family by handling economic balance and many more. He has understood the value of money (dolor), land and his dreams. Tyrone pursues his cultural capital to become a famous

actor and he subsequently links himself to the capitalistic discourse and befriends- a false friend in order to be a 'cunning real state speculator (15). He suffers many losses, many problems and faces them constantly. He measures all of the human relation on the base of the 'productiveness' or 'use value'. In his views Jamie is an "evil minded loafer" (24) because he is morally corrupted and unproductive. Tyrone always prioritizes the value of the dollar.

Tyrone: You never know the value of dollar and never will!

You have never saved a dollar in your life. At the end of the each season you're penniless. You've your salary away every week on whores and whiskey. (32)

Jim Cullen in his book entitled *The American Dream* writes that "the term [American Dream] seems like most lofty as well as most immediate components of an American identity a birth right for more meaningful and compelling than term like 'democracy', 'constitution' even 'The United State' (5). American Dream, then, is the dream of European immigrants' after they left their homeland because of the oppression in politics and religion and set out to America for a new and better life with enough accumulation of wealth continuously. There was a work hard and earn more money itinerantly and to enjoy a life of paradise.

The American Dream is national ethos of United State of America in which democratic ideals are perceived as a promise of prosperity for its people. James Truslow Adams using the term American Dream first time, states.

The American is that dream of land which life should be better and richer and fuller for every man with opportunity for each according to ability or achievement. It is difficult dream for the European upper class to interrupt adequately, and too many of us ourselves have grown

weary and mistrustful on it. It is not dream of motor cars and high wages but merely but a dream of social order in which each man and each woman should be able to attain the fullest stature of which they are innately capable and be recognized by other for what they are, regardless for fortuitous of or birth position. (8)

In this sense American Dream is the dream of material property. But at same time the more than material prosperity, it produced the dream of social order and freedom equally to everyone. Commenting upon American Dream he writes that the American Dream has lured millions of all nations in the past centuries has not being a dream of material plenty though that has undoubtedly counted heavily. It has been dream of being able to grow the fullest development as a man and women, unhampered by the barriers which had slowly been erected in the older civilization, unrepressed by the social order which had developed for the benefits of the classes rather than for the simple human being of any and every class.

In present drama *Tyrone*, the protagonist desire for the money and his escaping from his miserable life shows that he is the dreamer of the American dream. He looks for what James Adam claims in his book *The Epic of America* 1931 that “The American Dream of better richer and happier life for all our citizen of every rank is the greatest contribution we have made to the thought and welfare of world”(4). This is the capitalistic view towards the life and society. A Marxist critic Louis Tyson believes that “Marxism believes that all the social phenomena, from child rearing, practices to enormous concern are cultural production and that culture cannot be separated from the socio economic system that procedures it” (57). That is to say the American Dream is a cultural product that cures in the socio economic

system of capitalistic society. By accounting the American Dream with Marxism Tyson gives his opinions in more clear way:

Marxist analysis reveals that American Dream is an ideology, belief system not an innate or natural way of seeing the world. And like all ideological that supports the socio-economic inequalities of capitalist countries in which the means of the production are privately owned and in which those who owned them inventively become a dominant class- the American dream blinds us to the enormities of its owned failure past and present. (58)

American Dream is one kind of propaganda which makes people to see it willingly unwillingly. But that very American dream cannot be achieved easily by them the condition in the capitalist society is unfair. It just provides false consciousness to the dreamer and finally they gain nothing. They compelled to do what they do not want. They have to involve themselves forcefully what capitalist society want but not by them, as Tyrone clears as:

Tyrone: you made no effort to find anything else to do your life it to me to get a job and I have no influence except in the theatre. Force you! You never wanted to do anything except loaf in borrows! You have been content to sit back like a lazy lank and sponge on me rest of your life. (32)

O'Neill develops his social consciousness through this drama and comes to the notion that the promised of the equal opportunity is cruel deception.

Capitalism and its values always focus on material possession. In the society of capitalism the poor man endeavor to be richer and powerless men look for the power. Many of these people, however, do not have access to these goals, and so to be

one of the few taking the limited seats of wealth and power they complete. These kinds of people are those who really on “The American dream”. While capitalism promotes the belief that this dream is achievable, it is more often that is not a literal dream, and leaves its pursuers poor and weak. This keeps the working class powerless and propagates capitalist value. Ruzbeh Babaei, in his journal, *‘Long Day’s Journey into Night: A journey into Revelation’*, opines that: “the American Dream creates a fantasy world for its pursuers. Many people in the position only perceive themselves to be succeeding but in reality, they are failing in achieving what they must desire.”(11)

Capitalism is said to provide an opportunity to achieve “The American Dream” with good works, ethic, financial sense, and a little bit luck, everybody could become a wealthy entrepreneur. However this dream is hopelessly out dated and become increasingly difficult to achieve. In the same manner the Tyrone, the protagonist of the drama has suffered from the illness of American Dream in the society of capitalism. In the shadow of capitalism he has to suffer from self delusion, addiction, guilt, loss of faith and the conflict between present and past. As being a lower class people, Tyrone, the protagonist and his family always has to surround with tension, resentment, guilt, and personal crises of the family that unfolds, as the characters confront each other while gathered together in the summer house. Mary, the mother figure, another vital character of the drama, always blames Tyrone, her husband if any problem accrues regarding family matter or anything else. She has also one kind of dream, a dream to be wealthy, having luxurious life and so many others. She always dreams her past life which was belonged to her parental relation and their properties. Some lines that she blames Tyrone with her son Edmund clear it out:

Mary: no I want to do anything with them. I have always hated this town and everyone in it. You know that I never wanted to live here in the first place but your father liked it and insisted on building this house. And I have had to come here every summer. (45)

These lines clearly show that she is not satisfied with the kind of life that she is living. Her present is not valuable rather than the past. She always has drawn her self in the past memories and her past life. As the same way other characters are no more like Mary. Jamie shifts his blame for his alcoholism onto his mother. At one point he tells Edmund that he would give up drinking if Mary recovered from addiction. Mary however blames Jamie's alcoholism on Tyrone, telling her husband that their son would have turned out differently if Tyrone had provided them better home and given up his life as a travelling actor. In general she places the responsibilities for her unhappiness on her husband and expresses regret for marrying him in several times during the play. Mary's self-deception is pronounced of all characters. Even though it is clear that she has relapsed, she accuses everyone else of being suspicious and insulting her, though she later admits that she lies to herself that she can "no longer call her soul her own". How she blames her husband Tyrone following lines make up it clear:

Mary: I never felt that it was my home. It was wrong from the start and everything done in the cheapest way. Your father would never spend the money to make it right. It was just as well as we haven't any friends here. I'd be ashamed to have the step in the door. But he's never wanted family friends. He hates calling on people or receiving them. (65)

Different behaviors of the various characters of the drama can be applicable with those people of American society who are always running behind the false consciousness that is provided by capitalist society, the false consciousness of dream, 'The American Dream'. In capitalist society, a man is not a man until he is objectified by the monetary discourse. O'Neill has no mistake to dignifying the 'ugliness of American reality' behind the innocent discourse of "The American Dream". Unlike Arthur Miller's *The Death of Salesman* O'Neill chose not to romanticize the castrating effect of money with a dreamy outlook, but to foreground how this unconscious language can regulate the living body. In the play Tyrone's rise to prosperity represent the birth of the modern masculine subject- the economic man.

O'Neill forecasts the reader to see than man like a Tyrone is caught as a whole but like a pawn in play of the capitalistic signifier. While pleasure be itself may not be the linguistic phenomenon, the idea that money can give pleasure is certainly related to the ordering function of the culture, a culture that separates the man from the nature. The fear of the lack on the ontological level is translated by the capitalistic discourse to become Tyrone fear of the poverty, the fear of the poor house. In this play Tyrone has no hesitation in forgoing what he truly likes in order to achieve "The American Dream". With all he ends up saying "I don't know what the hell it way if I wanted to buy" (25). Tyrone measures all human relation based on capitalistic relation of 'productiveness' and 'use value'. In his eye Jamie is an evil minded loafer because he is depraved and unproductive. Edmund is disappointing for he is weak in terms of the health or financial well being. Tyrone learned this from the capitalistic society. Ha is the only character in the drama that is the exempt from despair and confusion from the values. From his child life he had to suffer for the existence of his being alive. He had a bitter past then now. He had a dream to became great actor infect ha could not

gain such position because contemporary society did not provide him because it was unfair and still is. Memorizing lines of Tyrone about past clears it out:

Tyrone: At ten years old there no more school for me. I worked twelve hours work in machine shop, learning to make files. A dirty barn of place where rain drift through the roof, where you roosted in summer in there no stove in the winter and yours hand got numb with cold where the only light come through the small filthy windows, so one gray days I'd have to sit bent over with my eyes almost touching the files in the order to see [...] we never have clothes ever enough to wear, no food to eat. Well I remember one thanks giving, maybe it was Christmas where some yank in whose housemother had been scrubbing gave her a dollar extra for a present and the on the way home she spent it all on food.(151)

The American dream is a dream that glorifies fame, the pursuit of success and power. It is the idea that needs to have material goods in order to feel successful and obtain higher status. American Dream the dream of the name, fame and the wealth as such cannot bring happiness and glory because people forget the 'inner peace' when they achieve as their dream. It is clear that access pride to wealth always ruins the individuality. It will make people 'spiritually dry'. That is to say when people are failing to gain their desire what they have dreamed and they adopt various ways to escape from reality where they isolate themselves in alienated and lost in solitary life or world. Finally they miss their all happiness, equality and so many positions. Life, liberty and the pursuit of happiness are the real mottos of American Dream. In *The Declaration of the Independence*, Thomas Jefferson states: "American are force to

think and they are in pursuing their success and their proper life. However in course of pursuing, they really miss their path and misguided by mottos of capitalism”(180).

According to the principle of Marxism it is one of the miss ways to meet at their last dream, despite American belief in hard work, continuity and individualism. Because of the capitalist search they are in the verse of destroy them. In the play mainly four characters are about to ruin their life, their individualism due to the unfulfilled of their dream what they desire for. So they lost themselves in alcohol, drugs whore and many more. Tyrone and his two sons’ use of alcohol are the epitome of the situation that they are adopting it as their defensive mechanism or way to escape from the reality. American dream always fascinates individual towards the over imagination. As the day passes in the drama, Mary retreats several times to her bedroom upstairs, where she takes another dose of morphine. Each time she returns she is less attentive to the realities of the present and more deeply immersed in the past. Most alienated of all is Mary who is badly affected by the false value of the ‘American Dream’. She takes of her isolation and places such blame on Tyrone for the life career that is promised on her.

Under the influence of the morphine Mary moves her in to idealized world or past, cut of her from the pain of her current life. Infected she uses different kinds of defensive mechanism in order to avoid facing any of her problem. Tyson believes that, “the process that by which the contents of our unconscious are kept in unconscious. In other word, they are process by which we keep the repressed in order to avoid knowing what we feel can’t handle knowing” (18). Mary does not have flashback to previous times in order to avoid the present. She relieves the events in her mind, “like a dream regressive states usually holds some symbolic meaning coming from the unconscious” (15).

In the similar manner Tyrone, Jamie and Edmund use alcohol, with less extreme result, to escape to pain the present moment. Through the day each of the men drinks a substantial amount of the whiskey, at the time hiding their consumption from the each other. They try to forget their reality, the reality about their unsuccessful desire future as well. Some lines that take between them make us clearer:

Tyrone: (he quotes using his fine voice) we are such stuff as dreams
are made on and our little life is rounded with sleep.

Edmund: (ironically) fine that's the beautiful but I wasn't trying to say
that we are such stuff manure is made on. So let's drink up
and forget it. That's more my idea [...] well what's wrong
with being drunk? Let's not kid each other papa. Not
tonight. We know what we are trying to forget. (134)

The above lines clearly clarify that people are having alcohol to hide their pain, their failure and trying to seek remedy for a moment. The only solution that they find to shadow thir pain is being drunk.

Although men drink to forget their lesson life and their pain that they are suffering in their life. Intoxication only increases their loneliness and regret. Edmund, the romantic idealist, and drinks to forget, and achieve the level of transcendence he felt while at sea but he is ultimately unable to escape his own problem. Ironically, for Tyrone and the Jamie, alcohol erodes the facades that they construct to conceal their shame and the regret, until they are forced to confront certain personal truth. So they take it as their defensive mechanism to defense their suffering, pain, failed dream and so on. How they prioritize the drink some lines spoken by Edmund give more idea:

Edmund: (recites the Simon's translation of Baudelaire's prose poem)

be always drunken, Nothing else matter that is the only question. If you would not feel the horrible burden of time weighing on your shoulder and the crossing you to the earth be drunk continuously. Drunken with what? With wine, with poetry, or with virtue as you will. But be drunken.

Here his lines are prioritizing to be drunk. That is to say they have no any substitutional ways to lighten their burden of the time that is weighted on their shoulders. He means to say that no matter option is there man should be drunken and hide the pain and burden with the sipping of their defensive mechanism alcohol.

It is said that the dream that is provided by American society or in other word the capitalistic society which is the dream of pursuit of happiness as the unalienable right for the American citizens but there is pursuit only on unalienable right for the citizen of the America. In other word although the American dream is 'advertising happiness', it is selling the pursuit of it and nothing more than that where there only pursuit no happiness. In the play also, for the happiness we should search it very peeping because all the story and the characters are surrounded with frustration, isolation, alienation, disjunction and so more and finally drowned themselves into the pond of addiction and alcohol. Commenting on the central role of the alcohol and addiction on the play, Steven F. Bloom has observed in his review upon O'Neill that:

In Long Day's Journey into Night O'Neill captures his vision of the human condition in the figure of the alcoholic who is constantly and repeatedly faced with the disappointment of his hopes to escape or transcend present reality. As the effect of the heavy drinking and the alcoholism, the alcoholic in his attempt to attain euphoric

forgetfulness, is repeatedly confronted with the pain full realities of the dissipation, despondency, self destruction, and ultimately death. This is the life for alcoholic and for O'Neill; this is the life for modern man under shadow the modern society. (31)

Here Bloom clarifies that *Long Day's Journey into Night* is a utopia of the fragmentation of the modern family who are repeatedly facing their problems with the full of disappointment when their hopes falls under their knees. He further argues that the modern man is victim of the modern society who constantly attains his painful realities falling before him with breaking up and scattering his hopes by depression and finally he is forced to adopt the way of alcoholism and other addiction to survive under the shadow of modern society.

American dream is a national ethos of America where people labor hard in order to achieve success. They leave nothing behind them to achieve that very ethos. Seemingly it's good to sacrifice one's life to get success and achieve their goal. But, ironically they don't realize themselves that to get such ethos they sacrifice everything that they have, however, get nothing at the end. The main reason behind it that they totally forget the dark aspect; imposed ideology by capitalism while searching the light of success. In the play also to a miser like Tyrone, the word is very stable easily readable zone: his enemy is the one who wants to "have the house ablaze with electricity (at night) burning up money" (128). He sales his talent for money spends his life by drowning on many bum piece (s) of property and ends up celebrating his life by drowning regrets with alcohol. The paradox of success and none being, happiness and unhappiness eventually leads Tyrone to put in to action "on my solemn oath Edmund...I'd be willing t have no home but the poor house in my old age if I could look back now on having been the fine artist I might have been"(141).

Tyrone's mind has haunted by the ghost of capitalism. He drowns to forget everything and loses himself alone in the imaginary fog surrounding him and his house as well.

Some of his lines to Edmund show the way to as:

Tyrone: The fog was where I wanted to be. Halfway down the path you can't see this house. You'd never know it was there, or any way of the other places down the avenue. I couldn't see but few feel ahead, I didn't meet a soul. That's what I wanted to be alone myself in another world where truth is untrue and life can hide from itself [...] the fog and the sea seeped part each other . It was like walking on the bottom of the sea. As if I had drawn long ago. If I was a ghost belonging to the fog and the fog was the ghost of the sea. I felt damned peaceful to be nothing more than a ghost within ghost (133).

Here his lines focus on his lagging along the loneliness. He means to say being alone in the foggy surrounding which assists him to leave his lost soul of pain. Frustration and isolation is one of the results of the person after losing their hopes, dreams and desires that they have seen for their better future. When they lose their achievement they compare themselves to be no more and with ghost. Tyrone, here, shows the same behavior of his failure and tries to rise up his burden of unsuccessful present.

When individual is longing from painful, unusual and distressful past result can be cured as ending of his life or may other unexpected consequences. American dram makes individual as romantic idol when one in on dream. They leave nothing behind them to gain their goal but they almost missing another side of their life. That is to say the more they are dreaming the more they are losing because of too much yarn for money, success, wealth and so many others goals. Individualism itself is a

false ideology of American dream that is provided by capitalist society with false consciousness to the individual. Tyson believes that individual is always long on alone in pursuit of goal which is not easily achieved, which one makes his own decision without thinking one step ahead. To make clear this idea further he opines:

Individualism is the corn stone of American Dream, an ideology that romanticizes the individual who strikes out in pursuit of goal not only achieved, a goal that, often involves risk and that most people reading undertake. Ragged individualism also gives us illusion that we make our own decision without being significantly influenced by ideology any sort when, infect we're all influenced by the various ideologies all the time, whether we realize it or not. (60)

Above given idea easily can be themed in the play *Long Day's Journey into Night* and especially some characters; Tyrone, Mary and somehow their sons Edmund and Jamie too. They are those individual who are seeking their remedy without being influenced significantly in a positive way but vice versa. Tyron's stinginess, Mary's addiction, Edmund's illness and idealism and Jamie's alcoholism and lack of ambitions are some of example that is related with fagged individualism. Whenever they follow their dreams, desires, aim willy-nilly they are unsuccessful. Among of them Tyrone the father figure can be taken as main victim of those entire events. He always tries to keep his family happy with harmonious relation but he cannot. As not being of high class people he thinks of himself as a careful with money. To Jamie, "you never know the value of dolor and never will" (32). He frequently attacks the Jamie for the wasting money on alcohol and reckless living with whore. He not only accuses Jamie but also to the Edmund him of having socialist idealist. Tyrone accuses that Jamie wastes his money on liquor and prostitutes and has been a failure because of his

laziness. He always tries to save money, sales himself for the money, for the happiness for his family but cannot get the success the ultimately. He has a dream to be a great theatre actor, earn a lot of money, have luxurious life and extra ordinary position on the society which all are related with 'The American Dream' where American people always have dreamed . Tyrone always understands value of money, property, and land. He is also no more far away from the 'American Dream'. To be clearer he further utters:

Tyrone: I cannot feel that way about it when I am sober in my house it was all home I first learned the value of dolor and the fear of the poor house. I've never been able to believe in my lack since. I've always feared and it would change and everything I had would be taken away. But still the more property you earn, the safer you think you are. That may not be logical but it is the way I have to feel. Bank fail and four money but you think you can keep land beneath your feet. (149)

The above lines of Tyrone's clarify that how much far an individual can imagine that the property that s/he earns saves them from the every aspects. They have attitude that if you have property or if you possess much more of it, you have everything and even land can be kept beneath their feet.

American dream of the success fails because of too much yarn for wealth. It happens when someone condenses all human interaction to the exchange for capital. In such situation, in *Long Day's Journey into Night* all emotional and physical relations are reduced to tradable possessions. As a result a depressing picture of fallen society remains. As per critic, Allen Gutten, in American Dream remarks the failure of American Dream as:

The American Dream is the unattainable dream that our culture accepts as a something we should all strive for to lead happy life. The American dream consists of the philosophy for everyone to work hard and be able to make lots of money for the successful life. Furthermore today our American Dream has involved to the importance of one's image, fame and materialistic items (cars, mansions and stupid meaningless items) one tries. (154)

The American Dream has undergone metamorphosis from principle to the materialism. People are concerned with the more attainment of the things than with the maintenance of the principle, it is the sign of moral decay. Moreover it is through such decay that loss of freedom accrues. However Americans today refer to the material gain as the American Dream. It is not, it is the freedom of honest pursuits one's goals that should be celebrated. Material gain is only a fruit of freedom, not its root.

Throughout the drama Tyrone always keeps his best performance for the betterment of his idealistic family but gets nothing all he realizes that he has spent his all life following the idealistic assumptions, false consciousness and dreams. Somehow he realizes his mistakes on it:

Tyrone: (mechanically) yes may be life overdid the lesson for me and I made dolor too much and the time came when that mistakes ruined my career as a fine actor. (152)

These spoken lines by Tyrone can be taken as an epitome of the failure of person's dream who always runs after money. Tyrone's realization over his action done in past, having always dream of earning much more money and property, guided by false

conception rather than reality, ruins his career as a fine actor as he used to be in the past but not now.

American dream instead of pushing us to live fulfilling lives, it has done exactly the opposite. We should all take the step back; look at what we want out of our lives, look at the essential things in our world that have nothing to do with money, or designer clothes. Maybe we should listen to the word of Kurt Vonnegut, "if you want an expert opinion, money does not necessarily make people happy" (17). Essentially American dream is falling apart and people are not to it either. American dreams make individuals pessimistic and make them feel as if they are dying while living. Individuals feel guilty for having their lives. They realize that the birth of their life is going vain. Some lines that were uttered by Edmund in the act four of the play are exact close with this issue:

Edmund: It was a great mistake of mine being born a man. I would have been much more successful sea soul or fish. As it is I will always be a stranger who never feels at home, who doesn't really want and it is not really wanted, who can never belong, who must always be a little in love with death. (157)

The play *Long Day's Journey into Night* is the desperate journey of the characters' own darkness, which the audiences realize as utterly realistic. Mainly four characters and especially Tyrone always see their life in darkness, unsuccessful way and unattainable attempt. Finally they find themselves as worthless, valueless, and the lack of money and property always haunted their mind. They have no choice to escape from the bitter reality of their life and they are compelled to adopt the way of addiction and alcoholism as a defensive mechanism. Whenever they use it somehow

they forget their pain, unsuccessful life and their failed dream. Alcoholism is the one of the easy way to forget their painful past. Edmund, “be always drunken” (135).

In *Long Day's Journey into Night* O'Neill is the critic of American society and of what 'The American Dream' has done to both. He depicts Tyrone in searching for the new values and the pursuit of the highest value-money and shows the other characters vainly dream of what “The American Dream” has created for them. The cause of this failure is the capitalist social system created based on the 'American Dream' which is destructive in itself, which spoils an every efforts to achieve happiness which puts a value on misery and pain. In the same manner Tyrone is the result of the capitalism. He wants to save both his family and his money but he is unable to manage both of them. In the capitalist society everything must be sacrificed for the money. Tyrone's soul is destroyed by the possessiveness and greed. He creates a dream of success for himself but at the end, he and his family goes disappointed that they find their dream false and inaccessible in the unequal capitalist society. They come to point that they have been betrayed what “The American Dream” has created for them.

O'Neill's characters have illusion which forgets the reality of the life and which ultimately lead them to their loom. In *Long Day's Journey into Night*, O'Neill wants to convince the reader that by 'The American Dream' man is invited to the dream of high achievement, but is dogged by the disaster. Capitalist ideology is blamed for the all miseries that happen to Tyrone and his family. Tyrone is more interested in making money instead of taking care of his family. That is to say that Tyrone loves money rather than his family. It is the lesson that he gets from the capitalism to scarify everything for the sake of money. Via this play O'Neill wants to show the dark side of “The American Dream”, and then he was successful too.

This study is an exploration from inside to outside, from the individual to collective, from the unconscious to conscious and in short it is the revelation of man from family to society that mainly focuses the idea of an ideology that always distorts the view of our true condition of existence and leads to false pathway with illusion. In addition it considers O'Neill's idea about the reality and provides an opportunity to see how O'Neill reveals the truth of "The American Dream", that is "The American Nightmare".

III. Conclusion: Tyrone as a prototype of Victim of Capitalism

Borrowing the subject of the typical middle class people and their typical life Eugene O'Neill constructs the character of Tyrone who, like other men from the same class, undergoes the experience of the evil of capitalistic society and ideological concern.

The research brings the theoretical insights from the scholars of neo-Marxism, mostly Althusser followed by Eagleton, Gramsci and some other critics for the analysis of the chosen text. These insights help us see how Tyrone and his family become restless and disconnected as they learn about the huge gap that separates the world that they come from they aspire to and how they are perceived by the privileged society of the other world. Man is always subject in the society ruled by the capitalistic ideology. Ideology is not a dream like an illusion but a fantasy construction that compels as a support to one's real picture itself. In the drama *The Long Day's Journey into Night* O'Neill presents Tyrone as a man desperately searching for his identity and remedy himself and for his family too so that he can have happy and comfortable life. The only objective of Tyrone possessing more money, being wealthy, however his aims to profit in fact imprinted on him prevalent capitalistic ideology which attributes on a person the motto that money brings comfort, remedy and pleasure. Thus he sees materialistic ideology of prevalent in the society and its elusive nature. But he forgets his own real identity and real fact of his life while searching his new identity for the society where capitalistic ideology imposes its false concern on him but in true sense it distorts the view of Tyrone true condition of existence and compels to be an object and a concrete representation.

The present research also critiques the American Dream through the text. The protagonist, Tyrone, is made subject by the capitalistic discourse and American

Dream to become 'economic man'. He always wants to possess material benefit and wants to have perfect life. He always dreams of life having perfectness and liberty in his life with happiness but his dreams cannot be achievable. Life does not go smoothly as he wants. His world of fantasy ends with gaining nothing although he always priorities the value of dolor and material possession. He leaves nothing behind him to achieve his dream. But ironically he does not realize himself that to get such dream he sacrifices everything that he has, however, get nothing at the end.

Thus Tyrone and his family fall in a hopeless and disintegrated situation on in which all characters suffer from break down of communication, alcoholism, drug addiction and conflict. All these problems have rooted in the mental of the characters falsely guided by modern society; capitalistic society where characters are represented as a subject . Thus this dissertation has studied the play *long Day's Journey into Night* from the Marxist ideological perspective. Finally it has come to the conclusion that cause of disintegration of the Tyrone and his family is the operation of capitalistic ideology burgeoning capitalism and failure of American dream and its impact through the different characters; Mary, Edmund and Jamie.

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