

**Tribhuvan University**

**Sense of Alienation in Saul Bellow's *Seize the Day***

**A Thesis Submitted to the Central Department of English**

**in Partial Fulfillment of the Requirements for the**

**Degree of Master of Arts in English**

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**Kirtipur**

**December 2007**

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### **Acknowledgments**

First and foremost I would like to extend my profound gratitude to my respected supervisor Mr. Badri Acharya lecturer at the Central Department of English for his support and encouragement by providing valuable time from the very beginning to end enabled me to present this thesis in this form. His enthusiasm, patience kindness and generosity are very memorable.

Similarly, I am profoundly grateful to Dr. Krishna Chandra Sharma, the Head of Central Department of English T.U. Kirtipur for granting me the opportunity to carry out this research work.

I am equally grateful to Prof. Dr. Abhi Narayan Subedi, Dr. Sangeeta Rayamajhi, Dr. Arun Gupto, Dr. Sanjeev Upreti, Dr. Beerendra Pandey, Dr. Shiva Rijal, Mr. Devi Prasad Gautam and Mr. Sharad Chandra Thakur for shaping my intellectual growth. I also extend my thanks to my respected teachers Mrs. Anju Gupta, Mr. Saroj Ghimire, Mr. Bal Bahadur Thapa, Mr. Shankar Subedi and Mr. Sadan Raj Adhikari for their kind cooperation.

I am whole heartedly grateful to my mother Mrs. Yogmaya Gautam along with my other family members and Mrs. Rita Gautam for their assistance, thanks for Creative Computer Centre, Kirtipur for computer typing. Last but not the least, my sincere thanks go to all my respected teachers, friends who have directly or indirectly attributed their effort to help me to accomplish my research work.

Hari Prasad Gautam

December, 2007

## **Abstract**

The present research explores the alienation of the characters, especially Tommy Wilhelm, in Saul Bellow's *Seize the Day*. Tommy Wilhelm becomes alienated because capitalist society limits him to the particular definition of subject; the materialist ideology prevalent in the society does not provide him any way to exist. He has ideological and familial domination, which is the domination of capitalist society. Loss of his job, financial instability, father's hatred, broken family relation, his failure to develop career and so on are causes of his victimization. Wilhelm has depressed personality. He takes help of smoking, Coca-Cola drinking and pill swallowing to escape from this depression. To get over this situation he does many efforts but in vain. Ultimately, he reaches to chapel facing stranger's dead body. He weeps and even tries to control himself but all efforts are proved useless. He is destined to live in the American capitalist society with ideological domination which causes the sense of alienation.

## **Contents**

### **I. General Introduction 1-9**

### **II. Capitalism and Sense of Alienation 10-28**

Gramsci and Hegemony 16

Althusser and Ideology 18

### **III. Sense of Alienation in Saul Bellow's *Seize the Day* 29-51**

Capitalist Ideology in Bellow's *Seize the Day* 29

Wilhelm's Alienation and Class Consciousness 37

Victimization of Wilhelm by Means of Capitalist Ideology 42

### **IV. Conclusion 52-53**

**Works Cited 54**

## I. General Introduction

The present research is an inquiry into the impact of capitalist ideology upon the characters which has led protagonist into alienation. Saul Bellow portrays his protagonist Wilhelm as an alienated man who is victimized by the capitalistic social, moral and institutional values. His alienation is generated out of capitalists' imposition on him but the alienation itself ultimately leads him to question and struggle against the capitalistic values. Introducing Wilhelm as an alienated man in Bellow's *Seize the Day* textualizes his alienation as revolutionary spirit to dissolve the capitalistic ideology. Characters are the subjects living under the ideology set forth by the advanced American capitalism. Since their subjecthood, roles, obligations and responsibilities are determined by the capitalistic ideology. So they suffer from a radical sense of alienation. The forthcoming chapters will attempt to justify the issue of alienation in capitalistic system.

Saul Bellow is the most distinguished novelist of the war period in America who was born in Canada in 1915 and grew up in Chicago. He contributed in Jewish American literature developing many literary works. He was awarded the Nobel Prize for literature in 1975, the first American to win the prize since John Steinbeck in 1962. He also won the gold medal for literature.

Saul Bellow has contributed stories and reviews to many leading American magazines. He was an astonishing creator and the most enduring writer America has ever known. He produced his first novel *Dangling Man* in 1944 and his last *Revelstein* in 2000; in the time between, he published many stories, novellas and essays. *The Victim* (1948), *The Adventures of Augie March* (1953), which is like *Herzog* (1964) and *Mr. Sammler's Planet* (1970), won the National Book Award; *Seize the Day* (1956), *Henderson the Rain King* (1959) and *The Last Analysis* (1966). He wrote some non-fiction works too.

Bellow has occupied a prominent place among Jewish intellectuals. Jewish literature has thematic issues of war, brutality, depression and unemployment, the implication of money, class, and ideology, and especially the individual sentiments and sensibilities and so on. Bellow has raised the issues of mourning, alienation, victimization, marginality, effect of capitalistic ideology and so on. His novel *Seize the Day* also reflects the alienation of characters in materialistic society. Material success, depression and anxiety, spiritualism, psychological turmoil and so on are some prominent issues in this novella.

*Seize the Day* (1956) is his fourth novella. It recounts on climatic day in the life of Tommy Wilhelm, at forty-four may be the youngest tenant, and surely the healthiest "big and fair-haired" "Mountainous", with a big round face" but he is also the humblest: failed husband. Failed actor still carrying a phony Hollywood name, broke, appealing to his father for the rent money pleading with his wife not to squeeze him so hand. He also has failed in his attempts to accommodate himself in American society and desperately tries to disguise his deep need for authority and truth. This slightly plotted narrative takes Wilhelm through a painful rejection by his father and a betrayal by phony psychologist counselor Dr. Tamkin to a cathartic final scene in which he is finally able to experience his deep anguish and his sense of human sympathy at the funeral of stranger.

The loss of his job, financial instability, the separation of his wife, his relationship with his father and approaching stranger's funeral produce the sense of depression in him. His relation with his father in terms of material success creates sense of class consciousness, whereas they have capitalistic ideology in their mind which creates the relation of oppressor and oppressed. As a result, Wilhelm becomes an alienated being. He never can get his identity in capitalistic society because of his failure to achieve money and prosperity in materialistic society. The story is a parable of the capitalistic American

culture in which the striving for power, dominance and so on are prominent "*Seize the Day*" has been able to draw attention of many critics since its publication in 1956.

Different critics have opened many new avenues of approach commenting on *Seize the Day*

Elizabeth Frank argues that *Seize the Day* is full of the gloom of failed father son relations. Tommy Wilhelm and Dr. Adler play out their cruel and pathetic end game in the dining room of the hotel Gloriana. The following statements reflect his argument:

Here the adult son, who has made an almost complete man of his job, his marriage and his love affair, who owes his wife money and suspects that he is about to be wiped out in the market, begs his father for help, and the old man promptly and vigorously refuses, "I'm still alive, not dead. I'm still her life is not over yet" and I want nobody at my back. Get off! And I give you some advice. (13)

Wilhelm's failure to achieve material success becomes subject in father son relation. Mr. Adler wants materially independent son but his capitalist ideology contrasts with Wilhelm's failure. He suggests Wilhelm to be independent like his father. So he advises him not to burden for carrying nobody on his back, he does not financially support Wilhelm. This bitter relation of these two persons causes Wilhelm to be an alienated man in a capitalistic society.

Another critic Ratna Jerrald claims that *Seize the Day* is the study of history. He comments on examining selected time - reference in the novella:

Bellow's novella displays an extremely, precise attention to the specificity of history, the eye quite miner temporal notations [ . . . ] are of major functional importance," that time is both the formal backbone to Bellow's novels and the thematic centre and that Bellow [ . . . ] clearly indicates the

desirability and importance of particular calendaric "day" in mind for Wilhelm to 'seize' and on which the story is set. To begin with Gregorian time, the seasons, month, and 'day of reckoning', appear to be easily identified. (5)

Jerrald prefers to show the sense of history with different time reference in this novella. The discussion also addresses the roles of both Gregorian and Jewish time in story. He comments that Bellow takes both time as formal backbone and thematic centre in the novella Bellow avoids any single mode of approach to time concern with history reveals his analytical sense of its dynamics, which allows it to function formally in the text.

L.H.Goldman, in his essay "Saul Bellow and the Philosophy of Judaism" says, 'life is viewed as a network of continuity whereby the present is inexorably bound to the past "(56).So here Goldman focuses on human life which has relation with past and present. He nuxes life with religion, i.e. Judaism. He sees life as network of past and present because past determines to present. In religious sense, religious doctrine chains present life with past context. In one sense, it shows established relationship between God and man.

Darry Hattenhour in his article "Tommy Wilhelm as Passive - Aggressive Pessimism, reflects the introvert nature of Wilhelm in these terms:

Even when Wilhelm feels down right hostile, he usually does not express his feelings, with his father's friend Mr. Perls, he is outwardly complaint, yet inwardly cursing and insulting him. Similarly, while capitulating to Wilhelm, he thinks to himself what an ugly man Wilhelm is and when Wilhelm shows his dogged poem to him, Tommy reviles it inwardly but says nice very nice. (11)

Here Hattenbaur shows inner hostile nature of Wilhelm and Mr. Perls. There is no expression of anger and hatred outwardly rather hide themselves inwardly. They say and show friendly manner but not in reality. There is an ironic expression. Aggressive pessimism seems in their relation and expression. This relation mirrorizes sense of being away to each other. Introvert nature of Wilhelm leads him in the world of self which is the world of alienation.

Similarly Cynthia Ozick in her introduction of Soul Bellow's *Seize the Day* comments on Wilhelm. She says that Wilhelm has a passion of nihilistic self seeing, embracing his blunders, defines himself through misjudgment and miscalculation:

[. . .] [T]he making of mistakes expressed the very purpose of his life and the essence of his being here. May be he was supposed to make them and suffer from them on this earth. And though he has raised himself above Mr. Perls and his father because they love money, still they were called to act energetically and this was better than to yell and cry, pray and beg, poke and blunder and go by fits and starts and fall upon the thorns of life and finally sink beneath that watery floor - would that be tough luck, or novella would it be good radiances (5).

The novella portrays Wilhelm as a man who is drowning. The imagery that surrounds him is the imagery of water and he is constantly sinking in watery floor. He is sinking in vast materialistic dreamy society of America. Therefore, he prays and begs to god for help. He wants to be out of his troubles, thoughts and wants to do better something with himself. But he can't be way and do better in materialistic society. As a result he becomes an alienated man. His father Mr. Adler and Mr. Perls adored money. His father Mr. Adler and Mr. Perls have materialistic ideology and its existence but Wilhelm contrasts with these ideas.

Thus, this novella has drawn attention of many critics, who have interpreted it focusing on different themes like the sense of history, the psychological depression, reading of Jewish belief, mental pressure of self or nihilistic self seeing passive aggressive pessimism and so on. However, studying the text from Marxist perspective will help the better understanding of characters and their conditions in capitalistic society. Capitalism and capitalistic ideology is mental phenomena which has pushed men into alienation. An individual's inability to fit in materialistic society creates a sense of alienation. This also gives the idea of class consciousness in Lukacsian view. These two contrasting ideologies along with class consciousness, capitalistic hegemony and so on, have become the sources of alienation. Therefore, this research is going to analyze the impact of capitalist, its ideology on men.

The process of being estranged or isolated from a natural or social context is regarded as sense of alienation. This study of alienation focuses on capitalistic values, its ideology and its consequences rather than existential alienation. In Marxist idea, alienation is cause of worker's lack of control over the conditions of work, that human beings lose sense of their nature or essence. This sense of alienation also differs from existential alienation. Existential philosopher like Soren Kierkegaard stressed the importance of subjective knowledge over objective knowledge, since it is difficult to attain the sense of self that becomes the central problem of alienation. Martin Heidegger, Jean - Paul Sartre and other existentialists gave continuity to the same theme, theme of alienation. The existentialists have a shared concern for the individual and for personal responsibilities. They tend to be suspicious or hostile to the submersion of the individual in larger public groups or forces Sartre stressed the importance of individual choice such choice might cause the alienation of man.

On the other hand, in capitalism, capitalist values and ideologies manipulate the mind of proletarians (workers). Marx says that man's essence comes out of social relationship, so, alienation was the result of certain social relations, values and norms in which man could not realize his own human essence in his labour. This study focuses on capitalistic hegemony and ideology. It centralizes in the position of human being in capitalism and influence of hegemony and ideology which is conceptual and ideal alienation of men rather than physical alienation in materialistic society.

The term 'hegemony' refers to 'control and leadership, especially by one country over others within a group'. Coined and popularized in the 1930s by Italian Marxist Antonio Gramsci, who investigated by the ruling class was so successful in promoting its own interests in society fundamentally, hegemony is the power of the ruling class to convince domination is thus exerted not by force, nor even necessarily by active persuasion, but by a more subtle and inclusive power over the economy, and over state apparatuses such as education and the media, by which the ruling class's interest is presented as the common interest and thus comes to be taken for granted.

Capitalism hegemony occurs by means of production and power of money. People get ideological alienation because of hegemonic relation between haves and have not group. This idea is presented in the novella *Seize the Day* by Saul Bellow where protagonist Wilhelm is victimized. Hegemony that permeates in economic, political, cultural and intellectual sector, for a position of influence on the public mind, is a necessary step for making a new way of thinking hold way, and this is in turn a necessary condition for revolutionary change and man's failure to adjust in such society.

Ideology is the system of ideas that explains, or makes sense of a society according to Marx is the mechanism by which unequal social relations are reproduced. The ruling class not only rules, it rules as thinkers and producers of ideas so that they

determine how the society sees itself (hegemony). This 'misrepresentation' of meaning and social relations is referred to by Marx as false consciousness' or a false view of one's true' social condition, something that has a coercive power over the subordinate classes. But for Althusser, ideology is not just or case of the powerful imposing their ideas on the weak: subjects are born into ideology, they find subjectivity within the expectations of their parents and their society, and they endorse because it provides a sense of identity and security through structures such as language, social codes and contentious. In ideology, the subjects also represent to themselves their relation to those conditions of existence which is represented to them there (Althusser 37). That is subjects collude with ideology by allowing it to provide social meaning. Ideology is dominant, it is also contradictory, fragmentary and inconsistent and does not necessarily or inevitably blindfold the interpellated subject to a perception of its operation. An individual gets internal realization either as failure or successful person.

Ideology is perpetuated, according to Althusser, by ideological state apparatus such as church, education, police which interpolate subjects, that is, apparatuses that 'call people forth' as subjects, and which provide the conditions by which, and the contexts in which, they obtain subjectivity.

Therefore, subjectivity in capitalistic society gives nothing than realization of failure. This feeling of failure causes the alienation of a man as consequences of capitalistic values, ideology and hegemony.

Divided into four chapters, the first chapter is general introduction to the areas of this study. In order to provide the cause of alienation, which is responsible for producing Wilhelm's alienation, the second chapter will outline, in brief, the Marxist perspective of alienation from past to present applying Neo Marxist ideas of hegemony, ideology and especially capitalistic ideology. This study is based on the assumption that Wilhelm's

alienation is the result of capitalist domination, which compels him to battle against the same capitalistic ideology. In the third chapter, the close reading of the text will attempt to reveal the sense of alienation on protagonist. It is also the result of capitalist mode of production as a revolutionary spirit to dissolve the capitalistic values. The final chapter will present and illustrate the finding of this research in brief.

## II. Capitalism and Sense of Alienation

Capitalism is an economic system in which a country's trade or industries are controlled by private profit owners rather than the state itself. This study explores the impact of capitalism in capitalist society. The globalization of production and markets, and the increasing desire to tap the productive capacity of the capital sectors of economics in order to secure the markets and resources required to continue economic growth. This desire for material success has brought a tussle among people in capitalistic society. Marx conceived the structure of every society as constituted by 'levels' articulated by a specific determination: economic base and super structure, which itself contains two levels: the political–legal (law and the state) and ideology (the different ideologies religious, ethical, legal political etc) which is the structure of capitalist society. These are agents of society which determine the consciousness of people. Marx and Engels famously proclaim in the German ideology, "It is not consciousness that determines life but life that determines consciousness" (32). On the other hand, Marx argues on the issues between bourgeoisie and proletarians (haves and have-nots group). He says, "The bourgeoisie has torn away from the family relation to a more money relation" (*Communist Manifesto*, 23). This relation brought the experience of fragmentation on man, sense of exploitation, miseries and so on.

Like Marx Lukacs argues on the history of class conflict. For a full consciousness of their situation would reveal to them the hopelessness of their particularistic striving in the face of the inevitable course of events. Consciousness and self-interest are mutually incompatible. Class consciousness stands in opposition to class interest. He says, "The bourgeoisie endowed the individual with an unprecedented importance whereas same individuality was annihilated by economic conditions to which it was subjected" (115). Therefore, with emergence of class consciousness an individual gets an unprecedented

importance. The class consciousness of the bourgeoisie is geared to economic consciousness.

People of capitalist society are tendered with capitalist social values and beliefs. These play leading role in social formation. In such society the commodity form permeates every aspect of social life. People even become unable to know own creative practices. They victimized themselves as the product of own class consciousness. "All forms of class consciousness are ideological, but some are more ideological than others (qtd. in Eagleton 204). So, capitalist ideology is rooted with people's consciousness". Capitalist ideology is ruling ideology in advance materialistic society.

This ideology has become governing power over people, wins consent to its people. This ruling power may use consent and coercion together. Gramsci uses the term hegemony for it.

This hegemonic state apparatus dominates in capitalistic social structure which binds individual to the ruling power. So, "he has shown us how capitalism is not just a system of production but a whole form of social life" (240). Louis Althusser argues "ideology is largely unconscious and always institutional" (197). This dominates in capitalistic social structure. People get either hegemonic or ideological domination in capitalistic society. An individual gets self – victimization or interpellation of subject as a cause of capitalism. They get sense of alienation.

Alienation is a widely used term to analyze the contemporary life but the idea of alienation remains an ambiguous concept with elusive meaning. Normally it refers to a process of estrangement or isolation from a natural or social context, the condition arising as a result of such a process, or the subjective experience of being such a condition. The connotation is negative: the word alienation signifies something undesirable.

This concept became a focus of interest on Marx's early *Economic and Philosophic Manuscripts* (1844), and especially from the late 1940s to late 1970s when the word also became a modish expression of political, personal or general discontent.

Hegel has used this concept in his account of the history of the absolute mind or consciousness which posits difference within itself and then does it best to overcome this self alienation to regain unity. He also used it in his analysis of human activity, whose products, their material object, social institutions, or cultural achievements, became separate from their origin.

Influenced by Hegel, Feuerbach also believed that alienation is over come by the gaining of insight. In his analysis of religion, he argued that through a fateful error, human begins fail to recognize that human nature is in itself good. Instead, they project the good qualities that belong to human nature to an imaginary being, god, who is supposed to be the bearer of all perfections. Through this alienation man comes to regard himself as being worthless, and ascribes everything worth while to another being.

The theory of alienation seeks to characterize to explain the estrangement of humanity from its society and its essential and potential nature. In *Economic and Philosophical Manuscripts* Marx attributes alienation to the division of labour under capitalism. For Marx, humanity is distinguished from all other animal species by his ability, not merely to transform its environment but to transforms the environment through conscious activity. Similarly the forms of alienation of labour as a historical phenomena caused by the developments of: (a) Factors of production and (b) the ownership of means of production. Hence, in classical Marxism man gets physical alienation rather than through their consciousness whereas this study focuses on the alienation of ideology, with capitalistic values and norms. Man's failure to achieve material success leads them to alienation because of ideological contradictions. In

capitalism, capitalistic hegemony is another component of alienation in materialistic society. Thus, the present researcher will focus on how capitalism causes alienation of an individual which then will take us to a short account of the forms of alienation of man in capitalism.

For Karl Marx, besides ideas of labourer's alienation, ideology is probably best seen as part of his more general theory of alienation expounded in *The Economic and Philosophical Manuscripts* and elsewhere. The theory of ideology embodied in the *German Ideology* belongs with the general logic of inversion and alienation consciousness in fact bound up with social practice, but for the German idealist philosophers, it becomes separated from these practices, fetishized to a thing-in-itself, and it can be misunderstood as the very source and ground of historical life. Ideas are grasped as autonomous entities, then they help to naturalize and they dehistoricize them; and this for the early Marx is the secret of all ideology.

Marx and Engel's *The German Ideology* (1845-66) comments on men's material behaviour which determines his/her consciousness/ideology:

The product of ideas, concepts and consciousness is first of all directly interwoven with the material intercourse of man, the language of real life. Conceiving, thinking the spiritual intercourse of men, appear here as the direct efflux of men's material behavior[ . . .]. We don't proceed from what men say, imagine, conceive, nor from men as described, thought of imagined, conceived in order to arrive at corporal man, rather we proceed from the really active man [ . . .] consciousness does not determine life; life determines consciousness(32).

Here, they do not focus on human thinking, language and imagination to determine men's life but their material behavior and existence which determines their consciousness.

Men's failure to accommodate in such society and construction of ideology based on materialist society result alienation of man.

Marx and Engels argue that "the economic structure of the society raises a legal, political superstructure to respond definite forms of social consciousness"

(35).The mode of production of material life conditions the social and intellectual life process in general. So men's social being determines their consciousness; the relations between men are bound up with their material life.

The ideology is the product of the concrete social relations into which men enter at particular time and place. It is the way these class relations are experienced legitimized and perpetuated. They further says, "[M]en are not free to choose social relations: they are constrained into them by material necessity" (qtd. in Eagleton 6). They further comment on ideology "An ideology is never a simple reflection of a ruling class's ideas on the contrary it is always a complex phenomenon which may incorporate conflicting and even contradictory view of the world" (qtd. in Eagleton 6).

According to Marx, every society consist two structure base and superstructure. The economic structure of society is base structure whereas certain forms of law and politics, a certain kind of state, whose essential function is to legitimate the power of the social class which owns the means of economic production. It also consists of certain definite forms of social consciousness' (Political, religious, ethical, aesthetics and so on). These legitimate the power of the ruling class in society the dominant ideas of a society are the ideas of its ruling class. Lukacs takes it as Class Consciousness.

Lukacs, in his great work on History and Class Consciousness (1922), writes. It is true that reality is the criteria for the correctness of thought, but reality is not, it becomes - and to become the participation of thought is needed" (qtd in Eagleton 204). The bourgeoisie ideology can not grasp the social structure as a whole of the reification

effects. Reification fragments and dislocates our social experience, so under its effect we come to see society as an isolated object or institution. Karl Korsch takes ideology as a form of synecdoche. But the capacity to totalize the social order, the proletariat can understand and transform their conditions.

Based on the commodity fetishism, the self consciousness of the proletariat is the commodity form coming to an awareness of itself. The self knowledge of the exploited class is an emancipatory force. In Lukacs view, truth is relative to particular historical situation rather than being metaphorical affair beyond history. But the proletariat consciousness is universal.

In his *History and Class Consciousness* Lukacs argues that in capitalist society the commodity form permeates every aspect of social life. It takes the form of pervasive mechanization, quantification and dehumanization of human experience. The wholeness of society is broken up into so many discrete, specialized, and technical operations. Purely formal techniques of calculation suffuse a very region of society. The human subject is rendered incapable of recognizing its own creative. For Lukacs as well as for Marx, commodity fetishism is an objectively material structure of capitalism.

Lukacs further says:

[ . . . ] the proletariat has to travel ideologically tending towards the ideological defeat of capitalism. The proletariat only perfects itself by annihilating and transcending itself, by creating the classless society through the successful conclusion of its won class struggle. (124)

Proletarians feel themselves ideologically being defeated in capitalism. They are failure to achieve their position in such society. They get nothing from capitalist hegemony and ideological alienation in capitalism, the struggle for this society is not just a battle waged against external enemy, the bourgeoisie. It is equally the struggle of the proletariat

against itself, against the devastating and degrading effects of the capitalist system upon its class consciousness.

### **Gramsci and Hegemony**

Gramsci normally uses the word hegemony to mean the ways in which a governing power wins consent to its rule from those it subjugates. Since ideology may be forcibly imposed, it is different from hegemony. Hegemony is a broader category than ideology. It may be discriminated into various ideological, cultural, political, and economic aspects. Ideology refers, specially, to the way power - struggles are fought out at the level of significations. It is also carried out in cultural, political, and economic forms in non - discursive practices as well as in rhetorical utterances. Gramsci associates hegemony with civil society. The dominant power is diffused through habitual daily practices, intimately interwoven with culture itself.

Gramsci gave much thought to the question of the role of intellectuals in society. Famously, he stated that all men are intellectuals, in that all have intellectual and rational faculties but not all men have the social function of intellectuals. He claimed that modern intellectuals are not simply takers, but directors and organizers who helped build society and produce hegemony by means of ideological apparatuses such as educational and media. Furthermore he distinguished between "traditional" intellectuals and organic ones. The traditional intellectuals are professional, literary, scientific, intellectuals and so on. The organic intellectuals are distinguished less by their profession than by their function in directing the ideas and aspirations of the class to which they organically belong.

Gramsci, in his *Prison Notebook* (1971), further says:

Every social group coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically. Are or more strata of intellectuals with give in

homogeneity and an awareness of its own function not only in the economic but also in the social and political fields. The capitalist entrepreneur creates alongside himself the industrial technician, the specialist in the political economy, the organizers of new culture, of a new legal system, etc. (5)

The capitalist system survives on account of the social division between various groups it exploits. As Gramsci argues, the consciousness of the oppressed is usually a contradictory amalgam of values imbibed from their rulers, and notions which spring more directly from their practical experienced purely technocratic forms of management play central role in the public values to the advanced capitalist societies.

Capitalism, Gramsci suggests, maintains control not just through violence, and political economic coercion, but also ideologically, through a hegemonic culture in which the values of the bourgeoisie become the "common sense value" of all (Mapping Ideology 237). Thus, a consensus culture develops in which people in the working class identify their own good with the good of the capitalist system. Lenin held that "culture was ancillary to political objectives" but for Gramsci it is fundamental to the attainment of power. Intellectual and moral leadership is necessary for any class to be a dominant class. Gramsci, in his *Prison Notebooks* (1971), writes:

That the supremacy of a social group manifests itself in two ways, "domination" and as "intellectual and moral leadership". A social group dominated antagonistic groups, which it tends to "liquidate", or to subjugate, perhaps even by armed force, it leads kindred and allied groups. A social group can, and indeed must, already exercise "leadership" before winning governmental power; it subsequently becomes dominate when it

exercise power, but even it holds it firmly in its grasp, it must continue to "lead" as well. (58)

Gramsci's theory of hegemony is tied to his conception of the capitalist state which he claims, rules through force plus consent. He divides the state between "political society" which is the arena of political institutions and legal constitutional control, and 'civil society', which is commonly seen as the 'private' or non state sphere, including the economy. The former is the realm of force the later of consent. The intermediary institutions in the civil society- school, church, family, newspaper and so on count hegemonic apparatuses binding the involves to the ruling power by consent. Coercion is reserved for the state for the legitimating of violence. Thus, Gramsci focuses role of 'civil society' in capitalist social formation and on its control. These institutions play a hegemonic role as ruling hegemony whereas for Althusser there are ruling Ideological State Apparatus in contemporary capitalist social formation.

#### **Althusser and Ideology.**

According to Althusser, the ruling ideology is realized in the Ideological State Apparatus. He has listed a relatively large number of Ideological State Apparatus in the contemporary capitalistic social formation: "the educational apparatus, the family state apparatus, the legal state apparatus, the political state apparatus, the communication state apparatus, the cultural state apparatus and so on" (110). This Ideological State Apparatus function by ideology. He disagrees with the idea of the Repressive State Apparatus which functions by violence, (Marx) and the Ideological State Apparatus function by 'ideology'. He argues, Ideological State Apparatuses function massively and predominantly by ideology, "Ideological State Apparatus may be not only the state, but also the site of class struggle" (qtd. *Mapping Ideology'* 113). Ideology may not be only of state power, but also of class which has existed in society. He distinguishes state power and the state

power and the state apparatus whereas the body of institutions which represent the body of Ideological State Apparatuses.

The Ideological State Apparatuses are multiple, distinct, relatively autonomous and capable of providing an objective field on contradictions which express, in forms which may be limited or extreme, the effect of the clashes between the capitalist class struggle and the proletarian class struggle as well as their subordinate forms. Therefore, the different ideological state apparatus is secured, usually in contradictory forms, by ruling ideology, the ideology of the ruling class.

The ideology which suits the role it has fulfilled in class society. "The role of exploited, the role of agent, of exploitation, of the agent of repression or of the professional ideologists"(qtd. in *Mapping Ideology* 118). Therefore, they have been multiple roles based on their ideology to perform their tasks. Some contrasting virtues also might be there like cynicism, contempt, arrogance, confidence; self-importance, even smooth talk and cunning and so on are also thought in the family in the church, in the army and so on. Thus, Ideological State Apparatus has the obligatory audience of the totality of the children in the capitalist social formation. "The relation is the relation of production in capitalist social formation, i.e., the relation exploited to exploiter (qtd. in *Mapping Ideology* 119).

He even argues about 'Reproduction of the means of production and of labour power, He says:

Labour power requires not only a reproduction of its skills, but also, at the same time, a reproduction of its submission to the rules of the established order, i.e. a reproduction of its submission to the ruling ideology for the workers, and a reproduction of the ability to manipulate the ruling ideology correctly for the agents of exploitation and repression, so that

they, too, will provide for the domination of the ruling class in words.

(104)

All the agents of production, exploitation and repression, not to speak of the "professionals of ideology" (Marx), must in any way or another be 'steeped' in this ideology in order to perform their tasks 'conscientiously' – the tasks of the exploited (the proletarians), of the exploiters (the capitalists), of the exploiters' auxiliaries (the managers), or of the high priests of the ruling ideology (its functionaries') etc.

For French Marxist philosopher Louis Althusser, ideology represents, is the way man lives his relations to society as a whole, which cannot be said to be a question of truth or falsehood. Ideology for Althusser is a particular organization of signifying practices which goes to constitute human beings as social subject, and which produces the lived relation such subjects are connected to the dominant relations of production in a society. He also says that it expresses a will, a hope or a nostalgia rather than describing reality. He makes two kinds of representation of an individual to their real condition of existence: a) representation of the imaginary relationship of individual to their real condition of existence and b) material existence in ideology.

Althusser further argues that "ideology is a representation of the imaginary relationship of individual to their real condition of existence" (123). Ideology is taken as illusion because we interpret the imaginary transportation of ideology, and men represent their real conditions of existence to themselves in an imaginary form. He clarifies the cause that the existence of a small number of cynical men also base their domination and exploitation of the people on a falsified representation of the world which they have imagined in order to enslave other minds by dominating their imagination. This causes material alienation which reigns in the conditions of existence of men themselves. Men

represent to themselves in ideology, which is represented to them there. It is this relation which is at the centre of every ideological i.e. imaginary, representation of the word.

He disagrees with ideas of ideology mentioned in the German ideology in which it is defined as an imaginary assemblage (bricolage) a pure dream, empty and vain, constituted the 'day's residues' from the only full and positive reality, that of the concrete history of concrete material individuals materially producing their existence. Whereas Althusser says an ideology always exists in an apparatuses, and its practice, or practices.

All ideology represents in its necessarily imaginary distortions not the existing relations of production but the relationship of individuals to the relations of production and the relation that derives from them. What is represented in ideology is therefore not the system of the real relations which govern the existence of individuals, but the imaginary relations of those individuals to the relations in which they live.

Althusser says an ideology has a material existence. It is not their real condition of existence, their real world that men' represent to themselves in ideology but it is their relation to those conditions of existence which is represented to them there. The representation of real conditions of existence of the individuals occupying the posts of agents of production, exploitation, repression, idealization and scientific practice does in the last analysis arises from the relations of production.

The existence of the ideas of his belief is material in that his ideas are his material actions inserted into material practices governed by material rituals which are themselves defined by the material ideological apparatus from which derives the ideas of that subject.

Althusser says, "[E]very subject endowed with a 'consciousness', and believing in the ideas that his 'consciousness' inspires in him and freely accepts, must 'act according to his ideas', must therefore, inscribe his own ideas as a free subject in the action of his material practice" (qtd. in *Mapping Ideology* 127). He argues the ideas of a human

subject-exist his actions, for it consciousness of an individual also has an important role. It lends him other ideas corresponding to the actions that he performs. He further comments, ideology in a material ideological apparatus, prescribing material practices governed by a material rituals, which practices exist in the material actions of a subject acting in all consciousness according to his belief.

He posits his idea of ideology that is not outside ideology. People who are in ideology believe themselves by denegation of the ideological character of ideology by ideology: "Ideology never says 'I am ideological'. It is necessary to be out role. Ideology, i.e. in scientific knowledge, to be able to say: I am ideological (a quite exceptional case) or (the general course)! I was in ideology"(qtd. in *Mapping Ideology* 131). He comments people do not realize their own ideology whereas they see others. Neither they feel it nor see it. The accusation of being in ideology applies only to others, never to oneself.

He further says there is no ideology except by the subject and for the subject. Ideology interpellates individuals as subjects. The category of the subject is constitutive of all ideology but at the same and immediately the category of the subject is constitutive of all ideology only in so far as all ideology has the function of constituting concrete individuals as subject. In the interaction of this double constitution exists the functioning of all ideology; "ideology being nothing but its functioning of all ideology, ideology being nothing but its functioning in the material forms of existence of that functioning. All ideology hails or interpolates concrete individual as concrete subjects by the functioning of the category of the subject" (130). So ideology has always already interpellated individuals as subjects, hence individuals are 'abstract with respect to the subjects. Therefore, the individual is interpellated as a (free) subject in order that he shall

submit freely to the commandments of the subject i.e. in order that he shall (freely) accept his subjection. There are no subject except be and for their subjection.

For Althusser, ideology works through ideological state apparatuses' whereas for Lacan, "The processes that we go through when we grow to leave us forever incomplete" (85) He further opines:

Aware of that deep lack-although we cannot name it and yearning for completion we turn to ideology, the more so since it constantly' hails and interpellates' us as concrete subjects' – as if we are complete already. In so doing, it may interpellate' us in the different social roles that we play, or different subjects positions that we occupy. (qtd. in Hans Bertens's *Literary Theory: The Basics* 86-87)

This above quotation indicates that are and the same man could be 'interpellated' as a father, as a member of a particular church, as a doctor, as a voter, and so on. The way ideology addresses us creates subject position for us simultaneously. And also the position is already familiar to us because it is part of what we know. It also means ideology convinces us that we are whole and real.

He says what we come to real of our desire in dream. We take reality as illusion or vice versa. He opines: “What we call 'reality' is fantasy, this is definitely not to be understood in the sense of 'life is just a dream', what we call reality is just an illusion' and so forth” (qtd. in Zizek 35). People fall in ideological fantasy where illusion becomes the supporter of reality. This flight of fancy, for all that it draws, to unusual extent, on borrowing from psycho analytic experience culminates in the pretension to provide an existential psycho analysis.

For Althusser one can speak of description or representations of the world as being either true or false, but ideology is not for him at root a matter of such descriptions

at all, and criterion of truth and falsehood are thus largely irrelevant to it. Ideology for Althusser does indeed represent - but what it represents is the way I 'live' my relations to society as a whole, which cannot be said to be a question of truth or falsehood. "Ideology for him is a particular organization of signifying practices which goes to constitute human beings as social subject, and which produces the lived relations by which such subject are connected to dominant relations of production in a society" (qtd. in Eagleton 18).

Althusserian ideology has 'lived relations' is questioned whereas fragmenting comments there are no such relations which do not tacitly involve a set of beliefs and assumptions, and these beliefs and assumptions may themselves be open to judgments of truth and falsehood.

Paul first argues that ideology cannot be a matter of false consciousness because it is indubitably real. He writes: "Ideology [. . .] is not illusion, it is not falsity, because how can something which has effects be false? It would be like saying that a black pudding is false, or a steamroller is false" (qtd. in Eagleton 22).

Terry Eagleton, in his *Ideology* (1990), observes the meaningless material life in the advanced capitalistic system:

Ideology is essentially a matter of meaning; but the condition of advanced capitalism is one of pervasive non-meaning. The sway of utility and technology bleaches social life of significance, subordinating use values to the empty formalism of exchange value. Consumerism bypasses meaning in order to engage the subject subliminally libidinal, as the level of visceral response rather than reflective consciousness. (37)

So, form overwhelms content signifier lords over signified, this hemorrhaging of meaning triggers pathological symptoms in society: drugs, violence, and minders revolt. The lack of meaning keeps us in place.

Ideology in its classical sense is superfluous; politics is a matter of technical management and manipulation; form rather than content education is absorbed into the technological apparatus which provides certification for one's place with it. The work of Jean Baudrillard captures this nihilism, "It is no longer a question of a false representation of reality (ideology), but of concealing the fact that the real is not longer real" (qtd. in Eagleton 172).

Ideology is no baseless illusion, but a solid reality, an active material force which might help to organize the practical lives of human beings. Žižek, in his *The Spectre of Ideology* writes, "Ideology has nothing to do with illusion, with a mistake distorted representation of its social content" (7). All ideological language does not necessarily involve falsehood. All commitment to the dominant social order does not necessarily involve falsify. The dominant ideology may falsify social reality, suppressing and excluding certain unwelcome features of it. Ideological statements may be true at present but false for blocking off the possibility of transformer state of affairs:

Žižek comments on Althusserian idea of Ideological State Apparatuses

Social reality itself is split into the institutional 'exterior' that dominates and regulates the life of individuals from above (ISA), and ideology that is not imposed by the (ISA) but emerges 'spontaneously' from below, out of the extra institutional activities of individual. (qtd Žižek 18)

He shows the opposition between ISA and commodity fetishism- between the materiality that always already pertains to ideology. Ideology that always emerges through spontaneity of an individual than the domination of institutions.

Zizek writes 'real' and 'reality' with variety of meaning differing with the concept of Lacanian real. He also discusses reality in relation to the concept of ideology raising the issue of Lacanian reality. He opines:

Reality is not the things itself, is always-already symbolized, constituted, structured by symbolic mechanisms – and the problem resides in the fact that symbolization ultimately fails [. . .] reality it self has the structure of fiction in that it is symbolically/or some sociologist put it 'socially' constructed the notions of Spectre and (symbol) fiction are co-dependent in their very incompatibility. (qtd. In Zizek 21)

He argues reality is in symbolic construction. Real object can not give reality. So the Lacanian real is excluded both from symbolic and the imaginary. The ideology is not simply a false consciousness/ illusionary representation of reality.

Much traditional talk of ideology has been couched in terms of 'consciousness and 'ideas' terms which have their appropriate uses in the direction of idealism. Consciousness is a kind of reification, an abstraction from our actual forms of discursive practice. After the linguistic revolution of the twentieth century, there was a shift from thinking of words in terms of concepts to thinking of concepts in terms of words. Instead of holding on empiricist view that words stand for concepts, we now think to see having a concept as the capacity to use words in particular ways. But Louis Althusser has tried to reduce concepts to social practices. There is a third way between thinking of ideology as disembodied ideas on the one hand and as nothing but a matter of certain behaviour patterns on the other. This is to regard ideology as discursive or semiotic phenomenon. This emphasizes its materiality and concern with meanings.

The term ideology has a whole range of meanings that is related with power, identity, meaning in social life, class, ideas and so on. It is not only limited in such a

demarcation by also has a hard mission. An ideology is never a simple reflection complex phenomenon, which may consist of ambiguous vague, contradictory views of the world. So to understand what an ideology is, we must consider the specific relations between different classes in a society and try to give clear cut vision it.

E.P. Thompson says that classes are determined by social roles. He comments:

Classes are based on the different in legitimate power associated with the certain position, i.e. on the structure of social roles with respect to their authority [. . .] an individual becomes a member of a class by playing a social role relevant from the point of view of authority [. . .] he belongs to a class because he occupies a position in a social organization; i.e. class membership is derived from the incumbency of a social role. (qtd. in Thompson 136-37)

Here, Thompson argues on the social role of a man. S/he determines class because of the social role he performs in the society. And these are historical role according to him. Class is defined by men as they live their own history, and, in the end, this is its only definition.

He says that class has cultural and productive relations. It has its own system, ideas and institutional forms as he comments: "Class consciousness is the way in which experiences are handled in cultural terms: embodied in traditions, values systems, ideas and institutional forms" (qtd. in Thompson 136)

Class happens when some men, as a result of common experiences feel and articulate the identity of their interests as between themselves, and as against other men whose interest are different form their. The class experience is largely determined by the productive relations into which men are born or enter involuntarily.

Class consciousness of men develops an ideology on them which governs them either consciousness of bourgeoisie or proletarians. E.J. Hobsbawm claims on the development of class consciousness relation with organization in his essay, *Class Consciousness in History*. He says: "Some forms of class consciousness, and the ideologies based on historical development, [. . .] the rising classes whose consciousness and ideology point to the future. This is important not only in political terms, but for our understanding of epistemology, at least in social sciences" (qtd. in Hobsbawm 131). Here he points out the historical development of class consciousness either politically or epistemologically class consciousness and ideology of related class are interrelated which play an important role in their social life. In capitalist society, this development of class consciousness polarizes the people through their ideological means.

Hobsbawm also shows the relation between 'class consciousness' and 'organization'. He posits historical differences between bourgeois or "middle - class" and working class consciousness. Bourgeois movements were based on a very powerful class consciousness whereas the class consciousness of the working class is incomplete. But 'socialist consciousness' through organization is an essential complement of working class consciousness. Unlike bourgeoisie class consciousness, socialist consciousness arises not out of class, but out of the characteristic combination of class and organization. The relation between members of the class and organizations are rapidly changing.

The present research will forecast the light on Bellow's *Seize the Day* to explore alienation of men in capitalist society. This research will be moved forward with the help of capitalist ideology, and it provides us capitalism a baseline to interpret the text in which men are victimized with capitalist ideology.

### **III. Sense of Alienation in Saul Bellow's *Seize the Day***

#### **Capitalist Ideology in Bellow's *Seize the Day***

Saul Bellow's novella *Seize the Day* presents the sense of alienation in the contemporary life situation of the people living under the capitalistic ideology in an advanced capitalistic society. The victimization of the characters especially Tommy Wilhelm is the main concern of this analysis. Along with the domination and exploitation of the characters under capitalistic ideology will be the key of this analysis while the disintegration of the Wilhelm's family, his economic failure and decay of human relationship are some major causes of alienation. He is also victimized by means of capitalistic ideology.

The protagonist of the novella *Seize the Day*, Tommy Wilhelm lives in the America of the 1950s, which means that the backdrop of his life consists of a newly made, strong American economy, and of a country at war with the Soviet Union that uses the tools of science and technology as weapons. Psychology and science appear over and over in this novella, as does the new urban experience the big city at its economic height. This background sets the ideology on characters' mind. The protagonist of this novella is at odds with the world around him. Tommy's inner world, his feelings and human needs are in constant battle with the external world of money and business. It is also the time when America is vigorously advocating democracy as an ideal form of government and the capitalistic ideology as ruling ideology.

Bellow mentions the period after world war second and urban landscape is used as the setting. It serves as a backdrop to Wilhelm's isolation in the novella, an isolation that represents the many people's feeling during the time period. Bellow illustrates the wavering feelings and thoughts of man through his characters locating them in urban location where Wilhelm gets victimized. The city serves to create the background of

crowds and technology in Wilhelm's world. It serves to illustrate his disjunction with the external world, the world that surround the city is mentioned at many points through out the novella: Tommy is constantly claiming his hatred toward it he would much rather live in the country, as he is unaccustomed to it. However there are moments when he finds himself at one with the crowds of city. Thus, this urban landscape can both serve as the dark backdrop of Wilhelm's life, the very symbol of what he is trying to escape, or it can be a force that allows him to feel solidarity with his fellow man he opines; "[E]ven though I was raised here, Dad, I cannot take city life any more, and I miss of the country. There is too much push here for me. It works me up too much. I take things too hard. I wonder why you never retired to a quieter place" (*Seize the Day* 44). Wilhelm wants to escape from city life. He gets city life very hard. It refers that he is unable to anchor himself in city life. This also signifies the predicament of Wilhelm in capitalistic society.

Wilhelm's mind is manipulated with capitalist values and beliefs which we see in this novel *Seize the Day*. Dr. Adler, Tommy's Wilhelm's father is a difficult man who abides by the rules of capitalist ideology. He is a Jewish American, who has worked hard during his life to achieve his position in life as a well established, successful and admired doctor and professor. He refuses to carry his children on his back because he believes that they should come to their own achievements. So he advises Wilhelm, "And I want nobody on my back. Get off! And I give you the same advice, Wilky. Carry nobody on your back" (55). Here, Dr. Adler becomes stern and often harsh: He believes on hard work and success. Therefore, he shows his materialistic mentality because the person himself should achieve materialistic success instead of carrying somebody on back a statement that lashes back at Wilhelm's request that his father 'carrying' him. Dr. Adler lies to others, presenting him as a wealthy success.

Tommy Wilhelm is the Jewish protagonist of post war era (World War Second) in Bellow's novella *Seize the Day*. Bellow reflects the Jewish sensibility through Jewish characters. In the name of sensibility, the novelist sharpens his focus is Jews are, the subject to influence more global and more particular, of which money is just one. The impact of money on their lives is no longer an attribute of class but is of character. Class, indeed, has even come to mean character: Tommy Wilhelm's father, Dr. Adler has "class". Wilhelm lacks it entirely. Bellow presents two kinds of Jewish characters: Man having power, influence, money, class and man who lacks these thing having sense of being failed on their own, on the deeper and more inaccessible mysterious of human condition. So, novelist points cut the significance of Jewish characters representing social reality of post war era of World War Second relating with their condition and dream of material success.

Dr Adler is an icon of Jewish American. He is an immigrant in America. They have an obligation to take position in American society so they have to do hard labour for it. Dr. Adler does it and secures his place but Wilhelm is unable to get place. He is not right kind of Jews because Jews have capitalist ideology. Anyhow they seek material success. So Wilhelm says, "In Dad's eyes I am the wrong kind of Jew. He does not like the way I act only he is right kind of Jew" (87). Here he comments his inability to posit himself in American society. He has the sense of guilt when he fails every where. The father seems to have the mindset of an immigrant: work hard and you will succeed. America, after the war was a prosperous America, and therefore, Wilhelm who has grown up during the depression and has reached middle age during this time of money and prosperity has a strong relationship with money. He blames others because they love money as he comments: "[T]hey adore money! Holy money! Beautiful money! It was getting so that people were feeble minded about everything except money" (36)

People are money-minded; people get salvation in material success. So it is considered as holy. Wilhelm takes such people as feeble minded people, whereas he is a failure in this society. Like many of his generation he has strong desire for it but he is unable to get it.

He gets so many people cynical: "[H]e was especially horrified by the cynicism of successful people cynicism was bread and meat to every one and irony too" (17). Every man has thought of material prosperity. He falls in the network of his thoughts but he cannot be fit with this ideology of cynicism.

Ideology has material existence as Althusser points out in *Ideology and Ideological State Apparatus*. The idea of material existences is predominant in American contemporary society characters are by products of that society; Dr. Adler's material existence and his ideology of materialism can be crystallized through his behaviour toward his children, his thinking and Wilhelm's soliloquies: "No, you hate me. And if I had had money you would not by god, you have to admit it. The money makes the difference. Then we would be a fine father and son" (55). Material existence creates the relationship even between father and son. Wilhelm is a hated son because he depends on his father's help. So, Adler's denial to assist Wilhelm adds harm in relation. Wilhelm further refuses to compare himself with Dr. Adler though he is the son of that father as he says "You, Dad, were a success. And a success, I never made success" (50). He confesses that he has never got success in his father's dream. He is the failure in a capitalistic society. He sees success of his father but not of himself. So, he is failure regarding the American dream.

Bellow presents Dr. Adler, and Dr. Tamkin is the millionaire while Wilhelm lacks it. Dr. Adler advises Wilhelm to move to get millionaire. He has a dream of material prosperity. So, Dr. Adler tells to Wilhelm time and again to be successful man.

Wilhelm needs to do work to be something like American does. Similarly Dr. Tamkin tells the story of being almost a millionaire. He opines:

A friend of mine tipped me off on the cotton. I made a heavy purchase of it. I did not have that kind of money but everybody there knew me. [. . .] The sale was made on the phone. Then, while the cotton shipment was at sea, the price tripled. When the stuff suddenly became so valuable all hell broke loose on the world cotton market, they looked to see who was the owner of this big shipment. (68)

Dr. Tamkin lures Wilhelm in his dream of success for material prosperity. But Wilhelm cannot assimilate his philosophy of success. He is victimized regarding to ideological dream of success.

New and different kinds of qualifications are necessary for a subject to exist in the capitalistic bourgeoisie American society. Wilhelm needs to learn the scientific and technical skills to be qualified as a competitive labour power of the capitalistic market. As a labour – power they must be competent, i.e. suitable to be set to work in the complex system of the process of production. They should be dynamic according to requirements of the socio-technical division of labour, its different jobs and posts. But Wilhelm is not qualified in these all aspects. He is not an educated man. Dr. Adler is in favour of capitalist values: he always talks about money and business, he believes on hard work and success.

Wilhelm has neither academic qualification nor any idea of the salesman. Dr. Adler defends him as a sales executive. He further comments, "He did not have the patience to finish school. But he does all right for himself. His income is up in the five figures somewhere" (13). He seeks help from his father, not means of earning, but he claims Wilhelm as sales executive which is ironic in itself. This ideology of Dr. Adler

does not be tolerable to Wilhelm. Wilhelm posits his view opposing father's idea of sales executive. He claims "for many weeks there had been no executive, no sales, no income" (13). In reality he does not have no any special post to play a role in the capitalist society.

But Wilhelm goes opposite of his father as he says: "It's Dad thought Wilhelm, who is the salesman. He is selling me. He should have gone on the road" (13). Dr. Adler has capitalistic beliefs whereas Dr. Adler's ideology is dominant for labour. In capitalistic vast society, people sell not only commodities, they are destined to sell themselves. Human beings become commodity fetishism, the self consciousness of the people is the commodity from coming to awareness of itself. Wilhelms opines that his father is selling himself and wants to commodify him in the market. He does not want to be on road to sell goods. So he claims that Dad is salesman not Wilhelm.

Father and son do not understand each other. Both are from different world. Father admits, straight out, to not understanding his son, says "I come from a different world" (49). Though Wilhelm rejects this idea of different world, war created another America and thus father and son are raised in different worlds and have different belief systems in this context: "The fathers were no fathers and the sons no sons" (54). There is no significance even in relation. Money and success determines relation. Both are the subject of capitalistic society.

Ideology hails or interpellates individuals as subjects. Individual ideology differs with another though people do not realize they are in ideology or they were in ideology. It interpellates them as subject having different roles, identity even their subjectivity. Dr. Adler's ideology and other characters including Wilhelm are interpellated as construction of subjectivity. The society not only confers subjecthood on particular definition, but also of their roles. He plays several roles significantly he has been an actor, salesman, hospital orderly, a ditch digger, seller of toys, a seller of self and so on. He thinks for all these;

money plays an important role. "The money makes the difference" (55). Capitalist society values the role of money to determine the role of an individual.

Dr. Adler wants to change self of Wilhelm as a businessman. Wilhelm's unwilling of self change on the way of father's desire cannot be successful. He comments: "You want to change myself" (54). It is necessary to change his self to exist in a capitalistic society. But his ideological interpellation or haling constructs obstacles in such direction. He further realizes his own mistake and wrong judgment about self, "I have had the wrong ideas about myself and was not what I thought I was" (54). Neither he could change his self nor he took advice of his father.

He identifies himself as an animal as "he called himself a hippopotamus" (23). His subjecthood is positioned with animal's name; it shows his ideological hailing as animal without rationality and consciousness. He is identified as 'Wilky' and 'Velvel' by his father and grandfather respectively both in animalistic terms. Similarly several animalistic imageries are used throughout novel to identify him. He calls himself "as ass! Idiot ! wild boar! Dumb mule! Slave! Wallowing hippopotamus and so on" (55). This motif refers Willhelm's animalistic nature, his tendencies and the internal instincts. It also may serve to show tussle between naturalism and materialistic world of capitalism, in fact Wilhelm has been called 'wolf'. Bellow symbolically shows meaninglessness of failure man in capitalist society. He is compelled to follow capitalist values and norms. Dr. Adler wants son with such values. In capitalism, failure interprets himself as a humiliating self. Wilhelm humiliates himself positioning himself as an animal.

Wilhelm is a failure economically. He can be son of Dr. Adler only in the situation of being material success. This ideology discomforts him. So he replies, "just keep your money" (13). He gets disgrace. He does not get any enjoyment of material success so he suggests Dr. Adler, "Keep it and enjoy it yourself" (13). In reality only

successful people get pleasure not poor people; poor are compelled to be present in their work; they have no pleasure, no money and so on. Unlike worker, he does no labour, gets no money so he also cannot get any pleasure. Wilhelm wants to keep himself away from social influence. He especially wants to remove from social influence. This ideological interpellation of Wilhelm contrast his subjectivity as a failure in capitalist society.

Therefore, he shows his distress on capitalism as he wants to escape from the social reality of America. So, he comments, "I will get out of here. I don't belong in New York any more" (82). Money is in reality just an embodiment, a condensation, and a materialization of a network of social relations. It functions as an equivalent of all commodities. In New York where he is living, the everyday spontaneous ideology reduces money to social economic reality. He tries to escape from such reality.

As men represent their real conditions of existence to themselves in an imaginary form, Dr. Tamkin, a prominent character of the novella has imaginary representation of his self. He sees himself as a millionaire. He says, "I almost become a millionaire myself"(68). Dr. Tamkin has a capitalistic ideology; he is in his illusion of reality.

Tamkin also has the paradoxical nature as he takes himself as a millionaire at the same time he claims that "money making is aggression: they make a willing by fantasy" (69). Therefore, Tamkin is in the net of capitalistic ideological fantasy. Social reality is represented in an imaginary form.

Each and every character has an ideological fantasy in a capitalistic society. They have the illusion of material success of sense of co-operation; they are out of social reality. Such unreality of an imagination has resulted into frustration. This has led him towards the sense of alienation as capitalistic ideology is practised as epithet of domination and alienation.

### **Wilhelm's Alienation and Class Consciousness**

Wilhelm's load of pressure of capitalistic ideology leads him towards alienation. He is an idealist surrounded by the pressure of the outside world. He is isolated and is forced to turn inward. He is always alone in the crowd. The experience of uncertainty, isolation, sadness and frustration in thoughts are source of alienation. He is frustrated from everywhere: his relation with father and other family member or his failure to achieve material success. Along with these he feels alienated with ideological catastrophe.

He is inflexibly aligned with dominant cultural goals of success and with beliefs concerning the moral rightness and efficacy of traditional means of achievement. When success is blocked by social structure, i.e. the structure of capitalist society he has the sense of alienation. He seeks different opportunities to be successful but fails. He leaves college and goes to Hollywood to begin an acting career. He leaves his job with Rojax Corporation because he is forced to share his territory. He seeks financial support but he cannot get it. His career involves a profound identification with the dominant society's approved routes of success. So, he comments that "the money society has become Tommy Wilhelm's real self" (34)

Wilhelm himself is a depressed man. He suffers instead from a uncritical participation in a limited range of monopolizing interpersonal experiences. There are two kinds of failure of the humanization process: the individual who has not doctriated into his capitalistic culture and its ideology and the one who has been only to well imbued with its narrow range of sentiments.

The ideological state apparatus which has been installed in the dominant position in mature capitalist social formations, as a result of a violent political and ideological class struggle against the old dominant ideological state apparatus is the educational

ideological apparatus. Dr. Adler is a retired physician, an intellectual of capitalist society, whereas Wilhelm is an uneducated, failure of the same society gets domination.

Wilhelm, because of his academic qualification, has an ideological function on Wilhelm. Being an uneducated man he is unable to fit everywhere. His other family members are educated. He respects the truth but he would lie about his education "Wilhelm's sister Catherine had a B.S. degree his late mother was graduate of Bryn Mawr he was member of the family who had no education" (13). His academic qualification plays, a dominant role in his life. This also remains against the will of his father and Wilhelm himself.

Dr. Adler belongs to a group of intellectuals. Most of the men are intellectuals in that society. They form a system which becomes an ideology. He is ashamed of him because he is a qualified man, Dr. Adler, a retired physician. The ruling bourgeoisie class dominates him by manipulating Wilhelm's mind.

Dr Adler wants to have a qualified son so that he can move on his path Wilhelm cannot move because of his academic qualification. He comments: "He did not have patient to finish school". (17). Wilhelm gets domination because of his lack of academic qualification. This shameful academic qualification of Wilhelm becomes unsuitable in capitalistic society. With its ideology, here education as state apparatus catches and forces him to be dependent on others than himself. This also becomes soaring point distancing father son relationship.

Fragmented family relation of Wilhelm creates disharmony among them. There is no blessing to each other in their family relation. Dr. Adler loves money and success more than family members. There is no blessing in their relation. He wants assistance and blessing from others

"He wants to start out with the blessing of his family, but they are never given" (23). As a result, he leaves home. This family situation makes him a depressed and isolated man in a vast American society. So, he wants to try something new and quarrel with his parents about his career"(15). But he cannot develop his career at all. His academic status plays role for his inability to develop career. He gets fit nowhere for work.

His relation with Margaret is the relation of distance warm. He could not live with Margaret. He says that he is getting sick, "She was one a way, I was another" (51) Both are leading different ways though they have relation of husband and wife. There seems an ideological catastrophe. She was never in the way of Wilhelm. She will not be like him. So he tries to be like her and he can not do it. So he says, "I did not want to leave, but I could not stay"(51). He expresses his sense of being isolated from Margaret. His thoughts are full of pain. The cause of pain is his lack of academic qualification and material success in capitalistic society. He gets hegemonic domination from everywhere.

There is lack of love and respect in such family. Every family member seeks blessing of elders but this does not happen in materialistic society. Wilhelm says:

It gives him power over me. He forces me that way, he himself, and then he is sore. If he were poor, I could care for him hand now and show it the way I cold care, too if I only had a chance. He'd have much love and respect I had in me, it would make him a different, man, too. He'd put his hands one me and give me his blessing. (57)

Materialistic ideology values human relation with money. Money and success should bless man not human to human blessing. Wilhelm realizes that he can bless his father with love and respect but Dr. Adler's ideology does not say love and respect towards his children. In another sense, this relation reflects the situation of poor people in capitalism.

Wilhelm is deprived of love and respect from his family especially from his father and wife.

When Wilhelm feels down right hostile, he usually does not express his feelings. With his father's friend Mr. Perls, he is outwardly complaint yet inwardly cursing and insulting him. Similarly, while capitulating to Tamkin, he thinks himself what an ugly man Tamkin is. And when Tamkin shows his dogged poem to him, Wilhelm reviles it inwardly but says, "Nice very nice. Have you writing long?" (76) When Tamkin lies and says that he has paid for their most recent lunch and that Wilhelm should therefore pay for the present. Tommy pays and only later realizes that Tamkin has lied that Tommy has paid for their second lunch in a row. But Wilhelm says nothing rationalizing that "it wasn't worth arguing about" (99). Similarly, he calls Tamkin a "liar" but only inwardly (95). And when he curses Rappaport under his breath and the old man hears him, Wilhelm says that he is cursing the taxis. Even while he wants to get his father to see things Wilhelm's way, he gives in to Dr. Adler: "He wanted an understanding with his father, and he tried to capitulate him" (50) when his father interrupts him to say that Wilhelm's ideas are "all wrong" Wilhelm tells himself to "remember his age" (52). Likewise, he inwardly berates Tamkin for his ungrammatical speech but quickly rationalizes that scientific men are "not always literate" (72).

Sometimes Wilhelm vacillates between aggression and submission. Wilhelm thinks first that his father is cruel, then "struggles to be fair", then says, "Dad never was a pale to me when I was young. Now he looks down on me. And then finished his vacillation submissively: may be in some respects he's right" (14). Similarly Wilhelm thinks of his egocentrism implicit when his father forgets the year of his wife's death, but when Wilhelm quickly reverses himself by ascribing the forgetfulness to his father's old age, then goes back, to his aggressive feelings by thinking that his father could never

remember the year that the old physician did his internship. Wilhelm has internalized the passive aggression towards other people who lead him towards his self alienation.

Wilhelm is thus alienated from everywhere especially he has ideological alienation. He could not fit in materialistic society. Finally he carries himself from the street into the chapel. The pressure ended inside where it is dark and cool. He is the man of beneath; Tamkin is on his back, Margarate and his children, his father's ideology and so on. He thinks that they ride him with hoofs and claws. Tear him to pieces. He feels getting suffocated, as he says "I'm suffocating" (113). Therefore, he expresses his troubles which he gets consciously or unconsciously. Because of his classlessness and ideological domination he falls into the ditch of problems.

Class consciousness and the ideologies are based on historical development, "rising class consciousness and ideology points to the polarization of people in capitalism"(24). Bourgeoisie and proletariat or working class is existing class in capitalism. Dr. Adler represents bourgeoisie class consciousness, whereas Wilhelm represents working class. There is the ideological tussle between these two classes. Dr. Adler is an ideal icon of capitalism because of his hard work and success. He locates himself in capitalist society as a doctor or physician. He is idealized by everyone. This is what people say "That's old profession Adler, who used to teach internal medicine" (12). He has prestigious position in American society, lives in prestigious hotel Gloriana. He is a diagnostician, one of the best in New York, and has tremendous practice. Therefore, he has popularity along with his material success in American society: "The doctor had created own praise" (12). But Wilhelm lacks all these things. He is materially failure in that society.

Wilhelm wants to replace his father changing his self. He can never change his position: "Wilhelm has always had a great longing to be Tommy" (25). Because he has

lived in capitalist society 'Wilky' Wilky is name of failure son in Alderian language. He has been very briefly considered star material. He wants to change his job so he goes to California: "he had gone to Hollywood. There for seven years, stubbornly, he had tried to become a screen artist" (7). His attempts change, self changed into dust. He cannot change his position. His failure compels him to have failed relation with his father. He is unsuccessful son of successful father. His longing for Tommy Wilhelm is confined to 'Wilky' so "he had never, however, succeeded in feeling like Tommy and his son had always remained Wilky" Wilky is his inescapable self (25). By the time Wilhelm too has taken his new name, in California he becomes Tommy Wilhelm Dr. Adler does not accept this change.

Wilhelm is financially a dependent man. He constantly seeks the support from his father. Workers survive with hard labour, but they cannot replace owner of means. Wilhelm is compelled to survive with the mercy of his father. Dr. Adler does not have mercy on Wilhelm as he says, "I want nobody on my back" (55). He denies his financial assistance to Wilhelm. He believes on labour and achievements. Biologically both are similar clan but ideologically both are in different world.

### **Victimization of Wilhelm by Means of Capitalist Ideology**

Wilhelm is victimized by the means of capitalist ideology. Characters who are the products of capitalist society are victimized by their ideology. Dr. Adler, has an ideology of success, whereas Wilhelm lacks it. Dr. Tamkin is a liar, fraud, and psychologist. He treats man using so-called psychological knowledge. Therefore, they have own subjectivity to interpret ideas and things. Wilhelm is even victimized by his won family members who are by products of capitalist society.

Wilhelm sees that his father is mesmerized by a confined soul, disappointed in his son. He, though affluent enough, refuses him to help. He has money and success,

therefore, he has imposed his power over Wilhelm which Wilhelm lacks. Wilhelm thinks, "it gives power over me" (56). He gets disappointed with his father's behavior towards him. His internalization of being feeble gives his sense of being victimized.

He may be a hollow floundered in all over respects work, wife, sons, father, lover past, future, all lost but he can see. a glimmering in Tamkin a market gambler with Wilhelm's money, a fly-by night speculator, a trickster, a kind of phantom appearing and disappearing at will, an opportunist and exploiter plainly shady if not – an out – and – crook. He sees that Tamkin is somehow and despite everything a man to whom he puts his trust. Pragmatically, this will turn out to be a whopper of mistake, yet Wilhelm, in a passion of nihilistic self – seeing. Embracing his blunders, he defines himself through misjudgment and miscalculation:

May be the making of mistake expressed the very purpose of his life and the essence of his being here [ . . . ] and though he had raised himself above Mr. Perls and his father because they adored money, still were called to act energetically and this was better than to yet and cry, pray and beg, poke and blunder and go by fits and starts and fall upon the thorns of life. And finally sink beneath that watery floor – wanted that be tough luck, or would it be good riddance. (56)

Wilhelm himself thinks superiority in his feelings, whereas others are in business. He levels feelings, others money. They have lost in the world of business, the business of life, the real business. He supposes to be suffered from those people who adorn money. To fall on the thorns of life is bitter reality. Wilhelm feels this reality as reality of capitalist ideology. His ideology leads him to sink beneath that watery floor. His hopes transform in to liquid substance, formless and flexible substance. There is still hope's dim pulse.

Water image is used throughout the novella. This image points not to cleansing himself of his sins but rather, in a word, suicide. Water imagery does not buoy him up, but rather it drowns him. Throughout the novella, he is helpless in the "tide of roadway traffic" and "current" of people (115). The final scene suggests death more than rebirth: the heavy sea- like music [ . . . ] pound into him" and he "sank" (118). He has lost not his passive-aggressive tendencies, but rather his wife, his mistress, his children, his sister, his father, his job, his name, and his savings. All these reflect that he has "sunk though he is (be) beneath the watery floor" (13). He does not get any outlet to exist out of water floor. If Wilhelm takes the water cure, it will probably be drawn himself. He does not have hope of regeneration. Water is used as a symbol. It can be both an unstable element as well as a dangerous one which is used by Bellow to show that his protagonist is seemingly drowning. Water is also unstable and, thus, all of the water imagery points to the fact that nothing is certain and that Wilhelm lives in this world of uncertainty. The 'water' is present from the beginning when Wilhelm seems to be descending into an underwater world that suffocates him.

Dr. Tamkin is Wilhelm's surrogate father. When Tamkin pays attention to Wilhelm and ostensibly tries to help him financially, this attention is what he craves, that some one should care about him, "wish him well" (73). Of course Tamkin is just as self interested and manipulative as Dr. Adler; Wilhelm chooses another father to dominate him.

In an effort to keep Wilhelm dependent on him, he tells him that Wilhelm suffers from false self. As a remedy Tamkin urges Wilhelm to be carpedium "You should try some of my here and now mental exercise. It stops you from thinking so much about the future and past and cuts down confusion" (89). But thinking only about the present has long been Wilhelm's downfall. He thought only about the present not about his, self

destructive decisions in the past or the consequences in the future – when he quits college left for Hollywood, changes his name, gets married, goes into the military, leaves his wife, quits his job, and signs over his last dollar to Tamkin. This exploiter wants Wilhelm not to apply the lessons of his past; he wants him not to break his cycle of dependency; he wants him not to rewrite his loser's script until Tamkin can take him for as much as possible. To keep Wilhelm passive and dependent, Tamkin would trap him in the child self that lives only for the moment.

Wilhelm realizes that he has not just one false self but two. He realizes that both his normal adult self, "Tommy Wilhelm" and his adolescent self, "Wilky" are both false: in Tommy he sees the pretender. And even Wilky might not be himself: "Might be name of true soul be the one which his and grand father had called him Velve" (72). He thereby intuitively feels that Wilky is the boyish self that his father created, and that Tommy is the self that grew out of Wilky. He associates Wilky the name his father gave him with the self-loathing and passivity typical of the tussling adolescent. When he berates himself, he calls himself "you fool, you cluck, you Wilky" (25). By changing his name from Wilhelm "Wilky" Adler to Tommy Wilhelm identity. But the Tommy self has not successfully overcome the Wilky self. And the self would like to be is buried under the mask of Wilky, which lies under the mask of Tommy. This subjective hailing of Wilhelm is internalized to him as self-suffering.

Wilhelm's specious clichés about here and now are part of the longer mendacity that irks Wilhelm. "Bringing people into the here and now. The real universe that's the present moment. The past was no good to us. The future is full of anxiety. Only the present is real the here and now, *Seize the Day*" (66). Unfortunately, the essence of the Wilhelm self has been to *Seize the Day*, to seize upon the present in an attempt to escape the Wilky of the past. The only other instances of 'seize' or a derivative occurs when

Maurice Venice offers Tommy" a break – through a help, luck or sympathy," all of the things Wilhelm wants from his father, the narrator tells us that Wilhelm, in response, "seize the feeling" (23). Significantly, this feeling is what Wilhelm thinks he wants from his father. He tells himself that "it is not the money, but only the assistance; not even assistance but just the feeling" (56). Wilhelm is right when he thinks that "Wilky is his inescapable self" (25). And he must suffer with that fact if he is even going to be able to say that Wilky used to be his inescapable self. Wilhelm's all efforts to collect himself is vain after all.

The title of this novella is ironic. Seizing the day has been Wilhelm's problem all along. What he needs to do is to seize the present time. He seizes his life the past and future, including his suffering. Instead of capturing present he just sees it. His inability to anchor present is very ironic.

When we analyze the title of the novella from capitalistic perspective, it becomes ironic to Wilhelm. Money represents the symbol of all human time binding characteristics. "In gold we trust" becomes the moto in capitalism with all its identification and destructive consequences, and this reflects exactly what has become on the characters. Wilhelm's life- long failure to connect meaningfully with his father, as well as all of his shorter- term failures to connect profitably with others (Maurice Venice, Rojax, Tamkin, Mr. Rappaport, even the German Manger of the brokerage), identifies him as an unsuccessful, time binding man or failure of seizing the day. Dr Tamkin also does not seem seizing the day though he teaches the philosophy of 'here and now' to Wilhelm. Dr. Adler is a single person who seizes the day and believes on present time and hard work to anchor success.

Tamkin, a doctor to Wilhelm's sorrow, a teacher of limitless, or snake – will charlatan whose questionable bottles turn out to an ancient and legitimate cure for

mortality's anxieties: seize the day. He is also the healer of self – castigation finds in Tamkin a fairly good father. Tamkin tells him "Your own betrayer is inside of you and sells you out, you have to obey him like a slave. He makes you work like a horse" (70). Tamkin teaches about spirituality along with his thoughts as true and false soul. The interest of the pretender soul is the sense as the interest of the social life, the society mechanism. He shows the conflict between external world, world of reality, capitalist society and internal world of spirituality. Tamkin carries on, catching and catching Wilhelm's heart: "The true soul is the one that pays the price. It suffers and gets sick, and it realizes that the pretender cannot be loved because pretender is a lie. The true soul loves the truth" (71). Tamkin tries to convince him. Wilhelm also has gullible nature. In inner world of soul and spirituality does no value in capitalism. Materialistic ideology gets conflict with such internal world of non-materiality. People have the dreams of materiality, whereas Wilhelm goes beyond the dream world of materialism in spite of his eagerness to have success.

There is the family ideological state apparatus, which plays a considerable part, incommensurable with its role in its capitalist social formations. It also has significance in family relation with capitalistic society. Wilhelm is victimized by his family ideologies. All members are stranger to him. His father is something of a stranger to him. Catherine, his own sister won't even talk to him anymore, his own sister. Margaret his wife and children are also out of his clenched hand. She wants to ruin him. While she wears the mask of wildness. She needs financial support. Wilhelm thinks she has bad motives to Wilhelm, he becomes victim of such motives. Wilhelm neither gets divorce nor can be free from her and his own children. Too much frustrated situation of Wilhelm gets no solution except to cry and pray. She clings to Wilhelm because she needs money from him. She forces him to provide her money though he is ex-employer: "She lived there in

order to punish him" (94). Wilhelm's attempts to escape from this situation limits on his thoughts. One of the failure husband of Margaret becomes the source of her hate instead of assistance Wilhelm feels her hate and bad intension is nothing than his realization of his own victimization: "I feel that she's stangling me: I can't breath. She has just fixed herself on me to kill me" (48). He is killing himself in his inability and thoughts and his own ideology. He is a slave though a husband and father of two children: "A husband like me is a

Wilhelm has apparently fallen in love with a woman named Olive, whom he cannot marry because Margaret will not grant him a divorce. The name Olive refers to the symbolic Olive tree that signifies peace. His inability to marry her may refer his inability to get peace Wilhelm thinks; It'll have to go on my knees to Olive and says, "stand by me a while. Don't let her win Olive! I'll try to start again with Olive. In fact, I must, Olive loves me. Olive" (155). He takes Olive as symbol of peace and relief from his depression but he cannot get it after all. He is sad and is in need of emotional and financial support. Wilhelm, every time, seeks a way to be out from such trouble but he can do nothing to pray god for mercy. He says: "Oh, God, Wilhelm prayed, let me out of my thoughts, and let me do something better myself. For all the time I have wasted I'm very sorry. Let me out of this clutch and into a different life. For I'm all balled up have mercy" (26).

Wilhelm makes a plea to god to have mercy on him. He also apologizes for the life he has led, for wasted time, and he asks for help for a better life. He seeks relief from troubles, also wants to be out of capitalist clutch into different life. Mercy is what Tamkin brings, even if only briefly, fitfully, almost unrecognizably. In this respect he shows his disgrace with capitalistic values. He comments: "The money made me guilty money and murder both began M. Machinery, mischief" (69). He takes money making as an

aggressive world. People go to market to kill other. So he is going to kill other which is guilty and sinful act.

Wilhelm also tries to confront with reality. He also tries to escape from everyday reality into unconscious in his depression. He wants to a void, the social reality. He takes help of drinks, pills, drugs and so on. He has deep thought about the reality. So, "he had sunk into the final thoughts" (117). As he wants to go beyond the social reality, he has lost in the world of dream and unreality constructing ideological fantasy against capitalistic ideology. He has dream of getting support from his family. It does not happen in reality. So his hopes remain fantasy. Reality is a fantasy construction which enables is to mask the real of our desire. On the other hand Dr. Adler has the dream of success, he wants to have such success to everyone. This dream also is more construction of ideological fantasy.

Wilhelm is especially victimized because of his capitalistic mentality. When Wilhelm cannot be son of Adler, Adler kicks out from his mind he supports him neither ideologically nor financially. He hates Wilhelm as he says "Go away from me now. Its fortune for me to look out you, you slob!" (110). Wilhelm gets never good treatment from his father. It gives him bitter reality in their relation. Wilhelm responds it as "Ok, Dad that be enough"(110). Wilhelm's expectation leads him to the depth of uncertainty. Now there is no way of expectation, there is no ideological relation except blood. Wilhelm confesses that he has an expectation of help from his father. So, he argues, "I have to chase you and ask you for money that you owe us, and I hate it"(110). Here, Wilhelm is ideologically victimized.

Thus, Wilhelm suffers a lot throughout his life. He gets ruined physically as well as mentally. In the later phase of his life, he has an existential crisis caused by capitalistic ideology. He lives in a world in which he feels at odd with devoid of meaning. Wilhelm's

alienation, frustration; he suffers from boredom, isolation, and anxiety; he sees the ideological degradation of the society into materialism. Loss of familial and social ties further aggravates the situation. Wilhelm tries to escape from such predicament but the prevailing capitalist ideology brings him time and again in the dark cave of exploitation, domination and submission prevalent in the capitalist ideology.

Wilhelm shares his feelings and experiences with Tamkin. His choice of life fails to exist in the society, culture and state. Wilhelm's dream of ideal world gets shattered when he does not get any support and suitable place for his existence. It becomes difficult for him to survive in such world but he struggles hard with materialist ideology.

Wilhelm knows that money is necessary thing for survival. But, on the other side Dr. Adler and Margaret are all about money oriented. They are dying for money, even Wilhelm needs it. He thinks that lack of money is the cause of hindrance in every relation. Human relations in the various societies are also motivated by money whereas Wilhelm tries to escape from everyday reality and goes away in pursuit of Dr. Tamkin, runs from the brokerage office to the hotel, and backs out on to the street again. He seems to see Tamkin under the outside canopy of a chapel where a "huge funeral" is going on, and, getting closer, is swept by the crowd into the chapel.

The Jewish chapel unlike the city street is "dark and cool". Wilhelm sees the dead man in his coffin, the tears that he has repressed upto this point burst forth and he cries with all his heart. His journey to Jewish Chapel can be regarded as spiritual journey. But this Journey even does not pacify his depression and anguish:

Wilhelm begins to cry. He cried at first softly and from sentiment, but soon from deeper feeling. He sobbed loudly and his face grew distorted and not, and the tear stung his skin [. . .] What will I do? I'm stripped and kicked out, Oh; father, what do I ask of you / what'll I' do about the kids

Tommy, Paul? My children And Olive? My dear! Why, why, why you must protect me against that devil who wants my life. I you want it, and then kill me. Take, take it, it from me. (117)

Wilhelm does not get success throughout his life. His attempts to collect himself are useless. He does not get any outlet for his existence in capitalist society. He gets alone of all the people in the chapel. Nobody knows who he is. Nobody identifies him. He is alone even in the chapel and the capitalist cause of alienation in him.

#### **IV. Conclusion**

The dominant capitalistic ideology in the society confers several epithets upon Wilhelm and other characters. Dr. Adler has capitalistic ideology, whereas Wilhelm becomes the victim of this ideology. Ideological domination upon Wilhelm leads him to the alienation. Besides this, different subjectivities compete for domination upon him so he is fragmented. He frequently feels that as a subject he is reduced to avoid to an empty place in which his whole content is procured by others, by the symbolic network of inter subjective relations. He feels that he is in himself nothing; his positive content seems what he is for others. He does not get any outlet to express his anguish and depression except self realization. He also feels the severe sense of alienation, isolation and frustration because of his personal experiences of the encounter with various ideologies prevalent in the materialistic society especially of his father and Dr. Tamkin. He has to face the pain of disintegration of the familial and social ties. He is humiliated and estranged, he is a depressed, rendered manic, pill taker, cigar smoker and so on. He does not feel free in the society he is living. Wilhelm cannot locate his status quo in a capitalistic society. He has own ideological world beyond capitalistic social reality. His thoughts and imagination give nothing than suffering to him. He is working nothing for the restoring western capitalism of course proves to be nothing but an insubstantial illusion.

Wilhelm cannot adjust with capitalist ideology because it seeks for material success. He gets neither material success nor family integration. Dr. Adler and Wilhelm are the subjects of capitalist system. Dr Adler goes for the norms and values of materialist society. He takes his own position in such society. But Wilhelm tries to be away from such norms and values, ultimately he becomes the victim of such capitalistic norms and values. This realization of failure is the hailing of an individual. There is also

victimization of the protagonist. He is even kicked out by his father who is also the product of that society. He comments and gets kicked out. He is out of social reality, therefore, he is kicked out. This hailing of capitalism has led him to the chapel, near the funeral of stranger.

He harbors hope in the revolutionary outcome to come out of the crisis of the capitalist ideology until the last hours of his life. He is compelled for submission against capitalist society and its ideology. He is destined to practise the same ideological practices which are disguised as a composite of ideas, beliefs and conceptions for serving some unviewed power. He is over-taxed by the social reality in all sides. He is at odd with materialist ideology and finds the outside world hard. He could not identify himself. He could not find ideological domination easily in capitalistic society. He especially wants to remove from social influence. He seeks freedom but he gets useless in his match, not freedom. He is tied with social values, norms instead of freedom in materialistic society. Therefore, instead of positioning himself in capitalistic society, he fails and is alienated. His thoughts, feelings even his ideological goals get victimized in capitalist society.

, Marxist capitalism is one of the large body of theoretical analysis is one of the large body of theoretical analysis which comes to understand ideologies the ideas, values and feelings by which men experiences their societies at various timer.

Marx and Engles were not in fact the first thinker to see consciousness as socially determined in different ways Rousseau, Montesquieu and Condorcet had arrived at this view before them for Marx and Engles, social illusions are anchored I real contradictions so that only by the practical activity of transforming the true ides can the false ideas be abolished. A materialist theory of ideology thus inseparable from a revolutionary politics the young Hegelians whom they are assailing, regard ideas as the essence of material life.

A particular historical system of beliefs (religious, juridical, political) are called by Marx, 'superstructure' in contrast to the economic 'base' such superstructures are in deed estranged from their practical productive 'base'. The German Ideology (1844) appears at once to argue that consciousness is indeed always practical consciousness so that to view it in any other light is an idealist illusion, and that ideas are secondary to material existence. According to them it is not consciousness that determines life, but life that determines consciousness" (32). Marx and Engles famously proclaim in *German Ideology* (1844). This idea of the ruling class in every epoch the ruling ideas, the class which is the ruling material force of society, is at the same time is ruling intellectual force (qtd. In Eagleton).

The superstructure is necessary because the material base is self divided, in a full communist society. Once the contraditins of class society have been surmounted, they

would wither away along with the test of the superstructure. So there are contending sense of ideology in Marx. It denotes illusionary or socially disconnected belief which are the ground of history and serve to sustain an oppressive political power. Alternatively, ideology can signify those ideas which directly express the material interest of the dominant social classes. Finally it can be stretched to encompass all of the conceptual forms in which the class struggle as a whole is fought out capitalism plays the role of base structure whereas ideology is its superstructure. This ideology of capitalism becomes the source of alienation when man can not adjust with ideology.

"It functions is such as way, that it "recruits" subject among the individuals or transforms' the individual into subjects by the very precise operation which I've called interpellation or hailing, and which can everyday police or other having he you there (131). Individual internalized as ideology. There effect of ideology is the practical denegation of that ideological character of ideology by ideology the accusation of being in ideology applies only to others, never oneself. Capitalistic ideology either internalized person as failure or successful.

In advanced capitalistic societies, the communications media are often felt to be potent means by which a dominant ideology is disseminated. N. Abercrombie, S. Hill, and B.S. Tuner, in the dominant ideology, doubt that dominant ideologies are an important means for lending cohesion to the society. Such ideological may unify the dominant class but they are usually much less successful in filtering the consciousness of their subordinate. They further say that the dominant ideologies in the advance capitalist societies are internally fissured and contradictory. The everyday discourse of the dominated classes is formed largely outside the control of the ruling class, and embodies sufficient belief and values at odds with it.

Abercrombie says that the advanced capitalist order is bit a successfully achieved unity, but consists of conflicts and contradictions. The consent of the dominated to their masters is won by economic than ideological means. So Seyla Benhabib, in his *The Critique of Instrumental reason*, writes, the Marxian critique of capitalism exposes the internal contradictions and dysfunctionalities of the system in order to show how and why these give to oppositional demands and struggles which can't be satisfied by the present (qtd. in Eagleton 70)

Raymond Geuss distinguishes two other forms of falsity highly relevant to ideological consciousness - functional and genetic. He says, "consciousness' may be false because it functions in a reprehensible way or because it has a tainted origin - epistemic, functional and genetic forms of false consciousness may go together (24)

Ideology can be both 'false' and 'lived' but Denys Turner argues that how ideological beliefs can be said to be both 'lived' and 'false' he claims that ideology consists in a 'prerogative contradiction in which what is at odds with the situation or act of utterance itself, contradiction between a meaning conveyed explicitly and a meaning conveyed by he act itself of conveying.

Lukacs in his essay *Class Consciousness* argues about the class consciousness in capitalistic society particular of bourgeoisie and proletariat as pure classes in bourgeoisie society. But class consciousness has quit a different relation to history in pre-capitalist and capitalist periods. He says: "Class lives at least in part in the big city and every aspect of its existence is directly exposed to the influence of capitalism. Hence, it cannot possibly remain wholly unaffected by the ft of class conflict between bourgeoisie and proletariat".

Like Marx he also argues on the history of class conflict. For a full consciousness of their situation would reveal to them the hopelessness of their particularistic striving the

face of the inevitable course of event. Consciousness and self - interest are mutually incompatible class consciousness stands in opposition to class interest. But here the antagonism is not contradictory but dialectical. Lukacs further argues:

Class conflict had only emerged in purity and become established as an historical fact with advent of capitalism ideologically, we see the same condition in the fact that the bourgeoisie endowed the individual with an unprecedented importance, but at the same time that same individuality was annihilated by the economic conditions to which it was subjected by the reification created by the reification created by commodity production.

(Class consciousness)

He claims on the initiation of class as historical fact. Class emerged in capitalistic society not only with mode of production but also with ideological phenomenon but in bourgeoisie society an individual phenomenon gets an unprecedented importance the class consciences of he bourgeoisie is geared to economic consciousness. Bourgeois thought observes economic life consistently and necessarily from the stand point of the individual capitalist. The capitalist production becomes the limits of the class consciousness of he bourgeoisie. Similarly the hegemony of the bourgeoisie really does embrace the whole of society; it really does attempt to organize the whole of society in its own.

Marx and Engles, in the *German ideology*, comment that the ruling ideas of each epoch are the ideas of the ruling class. Ideologies are often thought to be unifying, active oriented, rationalizing, legitimating, universalizing and naturalizing. An important device for achieving legitimacy is universalizing and externalizing itself. In the *German ideology* they argue:

Each new class, which puts itself in the of one ruling before it, is compelled, merely in order to carry though its aim, to represent its interests as the common interests of all the members of society, that is expressed in ideal form; it has not given its ideas the form of universality and represent them as the only national, universally valid ones. (qtd. in Eagleton 56)

They remark that the interests of an emergent revolutionary class really are likely to be connected to the common interests of all other ruling class. He further discusses on universalization is in the interest of all individuals and the beliefs that one's values are finally universal may provide some significant impetus in gaining legitimacy for them. If a social group or class needs to universalize its beliefs and values to win support for them, then this will make a difference to the beliefs and values in question. framing ones interests in this style may run against one's immediate interests, or even against one's longer - term ones. The universal values of the revolutionary bourgeoisie - freedom, justice, equality and so on.

Man gets the sense of alienation in the imaginary of the representation of means' condition of existence. This cause is no longer priest or despots, not their active imagination and the passive imagination of their victims. This case is the material alienation which reigns in the condition of existence of men themselves.

The term ideology has a wide range of meanings. It is defined here in terms of material process of production of ideas, beliefs and values in social life. Such a definition is both politically and epistemologically neutral, and is close to the broader meaning of the term 'culture. Ideology, or culture, would have denote the whole compiles of signifying practices and symbolic processes in a particular society; it would allude to the way individuals 'lived' their social practices, rather than to these practices themselves, which would be the preserve of politics, economics, kinship theory and so on. This sense of ideology is wider than the sense of 'culture' which confined itself to artistic and intellectual work of agreed value but narrower than the anthropological institutions of a form of life.

The most general of all meanings of ideology stresses the social determination of thought, conditions and experiences of a specific, socially significant group or class. Ideology also retains an emphasis on false or deceptive beliefs but regards such belief as arising not form the interest of dominant class but form the martial structure of society as a whole whereas to study ideology, writes John B. Thomson ". . . is to study the ways in which meaning (or signification) serves to sustain relations.

Wilhelm knows that money is necessary thing for survival. But in another side, Dr. Adler and Margaret are all about money oriented. They are dying for money, even Wilhelm needs it. He thinks that lack of money is the cause of hindrance in every relation. Human relations in the various societies are also motivated by money whereas Wilhelm tries to escape from everyday reality and goes away in pursuit of Dr Tamkin, runs from the brokerage office to the hotel, and backs out on to the street again. He seems to see Tamkin under the outside canopy of a chapel where a huge funeral is going on, and, getting closer, is swept by the crowd into the chapel.

The Jewish chapel, unlike the city streets is "dark and cool". Wilhelm sees the dead man in his coffin, the tears that he has repressed up to this point burst forth and he cries with all his heart. His journey to Jewish Chapel can be regarded as spiritual journey. But this Journey even does not pacify his depression and anguish:

Wilhelm began to cry. He cried at first softly and from sentiment, but soon from deeper feeling. He sobbed loudly and his face grew distorted and not, and the tears stung his skin [. . .]. What will I do? I'm stripped and kicked out, Oh; father, what do I ask of you? What will I do about the kids Tommy, Paul? My children. And Olive? My dear! Why, why, why you must protect me against that devil who wants my life. If you want it, then kill me. Take, take it, it from me. (117)

Wilhelm does not get success throughout his life. His efforts to collect himself are useless. He gets no any outlet to exist in capitalist society. He gets alone of all the people in the chapel; is sobbing. Nobody knows who he is. Nobody identifies him. He is alone even in the chapel this loneliness of self and his sufferings also cause the sense of alienation.

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