

TRIBHUVAN UNIVERSITY

Don DeLillo's *Libra*: A Critique of Capitalist Ideology

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The thesis entitled “Don DeLillo’s *Libra*: A Critique of Capitalist Ideology”, submitted to the Central Department of English, Tribhuvan University by Mr. Karn Bahadur Bohara, has been approved by the undersigned members of the Research Committee.

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Abstract

This thesis, with the thorough analysis of *Libra* by Don DeLillo, tries to come up with the view that capitalist ideological imposition itself is the cause of its own destruction. Two contradictory parallel structures in the novel – on the one hand, characters are shown to be following the huge American capitalist system and on the other hand, they are supplying the numerous instances that undercut the capitalist ideology – show that American capitalism cannot save its own ideal slogans like democracy, security, equality economic success, and so on. Lee Harvey Oswald, for example, joins American schools and security forces and as the story progresses he quits them. Similarly, the President John F. Kennedy operates his capitalistic ideology with the help of the elite group under CIA called Leader-4. But with the extensive imposition of capitalist ideology leads the members of the Leader-4 to assassinate the President.

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Critique of Capitalist Ideology: An Introduction

Capitalism and its ideal slogans – democracy, security, equality, economic success, and so on – and its vested ideological interests develop together in the same boat. Capitalism with its intensive ideological implication, in other words, is cutting its own ground beneath its feet, which serves to, as Marx says, “abolish capitalism itself (Benjamin 248). The recent incident in the field of media is a strong evidence. Wikileaks has surfaced all the rotten and intricate schemes of American capitalist system. Out of the depth critical eyes to this incident, we certainly come to the conclusion that America plays its powerful game of ideology with the cover of its ideals. It is now evident that, in other words, America intends to impose its capitalist ideology across the planet by controlling whole media sector; it has denigrated and punished to those media and media personals who/which do not promote the belief system congenial to its capitalist ideology.

It is a notable fact that American capitalism is successful in its politics of sustaining and imposing its own ideology throughout the world in some cases through its subtle and powerful mechanism. It is because under the capitalist system people what Marx says “do not know it, but they are doing it” (Zizek 312): they are unconsciously supporting the system. But there are numerous instances that do not follow the line of Marx. The alternative thought of Marxism led by Slavoj Zizek is of the opinion that people now in this world consciously supporting the system “one knows the falsehood very well, one is well aware of a particular interest hidden behind an ideological universality, but still one does not renounce it” (Zizek 312). There are some of the cases, however, in which both the propositions show their effects. Marguerite, for example, in the novel *Libra* by Don DeLillo, leads her life drowning in the large ideological pool of capitalism and consequently she forces her

son Lee Oswald to follow the same system. The other side of the novel says that there are other characters who sometimes support being conscious of the capitalist structure and its future consequences. Lee Oswald, for example, intends to fight the existing system and at the same time, he joins the Marines.

It is even convincing to claim that most of the people are in the whirlpool of false consciousness because hegemonic line of structure functions as a tool to operate capitalist ideological system. Ideology as Gramsci Claims operates well through two different political mechanisms: one through political society that uses direct force to hegemonize people, another through civil society that the consent of people through social organization like school, bureaucracy, social costumes and behaviors. This view of hegemony roughly corresponds to the view of Luis Althusser: ISAs (Ideological State Apparatuses) and RSAs (Repressive State Apparatuses) function as the tools to hegemonize people. For Althusser, RSAs use direct force like of police, army and government forces whereas ISAs include the social organizations which are involved in the process of socializing people like religious doctrine, school, costumes and the like. DeLillo has developed two parallel structures very tactfully. One follows to the line of supporting the long-established American hegemonic structure; characters are generally shown to be, either one way or the other, swimming in the materialistic pool of capitalism, and being in the long expedition for the ideal American dream. Marguerite, Lee's mother, for example, wears the American uniform to establish herself in the huge capitalistic mechanism; Oswald, too, attends in the Marians and David Ferrie trains him about the American strategies; all the CIA members are functioning as the part of America by supplying the secret information about anti-capitalist activities to the American government so that it can take right action at the right time to step against those activities. This line of DeLillo's structure

of the novel pleases well to those who are the blind advocators and those who are at the high social rank in the capitalist structure. Those people might not understand the second challenging and counterbalance of the same novel which DeLillo very subtly and intricately develops with parallel structure throughout the novel. Beneath the surface story the novelist hints to the very critical point of class difference, economic and racial gulfs:

The two men who shared a table in the occidental Restaurant had certain physical similarities. Both were over six feet tall, expensively dressed, robust and athletic, men clearly at ease here, in the theater of the Kennedys, the capital city that measured itself to a certain kind of manliness, a confidence and promise, the grace to take the maximum dare. (53)

The men in the above lines described as expensively dressed, sharing their table in the occidental Restaurant are no other than Laurence Parmenter, a government official and George de Mohrenschildt, a powerful businessman. They are having extreme pleasure in the expensive restaurant at the cost of the people who are burning in the flame of poverty:

Robert Sproul knew about a gun for sale, a bolt-action.²², a varmint gun, or we'll plink tin cans, and they went on Lee's lunch hour to a cheap hotel above the business district, among muffler shops and discount furniture, in the January chill. The lobby was like a passageway to a toilet. (42)

The underprivileged people, as described in the above lines, are forced to stay in a cheap hotel which provides them of discount furniture. There is a lobby but like a passageway to a toilet. This social structure – hotel for poor and restaurant for rich –

clearly demonstrates the fact that there is widening social, economic and class difference. American capitalist structure has provided its people with opportunity but with jaundiced eyes. People who are politically, economically and socially powerful dare to enjoy such expensive restaurant but those people who are deprived of by the structure drive their way to cheaper hotels.

This high priority on money has molded the people in a way which counts an individual nothing but in money. As a result people begin to develop their minds in a way that would trigger to the money business and for which they get ready to commit crime and violence forgetting the human aspects – sympathy, empathy, compassion and so on. The perversity of focusing on money business leads Jack Ruby, a local club owner to shoot Lee Harvey Oswald who is being transferred from police headquarter to the country jail. This incident has proves the fact that American capitalistic ideological imposition has been cutting its base, because shooting detained Oswald who is guarded by huge well-equipped American mercenary security forces is shooting to the American security. American security can be taken as the tool to legitimate their doings: they legitimate their deeds through the shadow of strong security to the people.

There are, however, other instances in the novel that characters have been consciously following the long-established rule and regulations of the society. In some of the cases, Oswald himself is one of the convincing examples: he oscillates between the two axis of following the American capitalism consciously and unconsciously.

DeLillo who grew up in a working-class Italian Catholic family in an Italian-American neighborhood of the Bronx in New York City, wrote his novel *Libra* in the decade of 1980s which is very considerable time for American capitalism: the bi-polar

world was in its height and the issue of identification was at its prime concern. America was promoting its capitalist values and its democratic alignment against USSR. While on the other hand, USSR had been practicing a socialist nature in its alignment. These two extremes were in competition of imposing their own ideologies. In this socio-political scenario, DeLillo deals with the issues hotly practiced in the American capitalist ideology through his masterpiece. Thus, the novel focuses on the life of Lee Harvey Oswald and offers a speculative account of the events that shaped the assassination to President John F. Kennedy.

In the novel two major strands of plot weave around each other. One plot concerns the conspiracy to shoot President John F. Kennedy and follows the maneuverings of Walter Everett Jr., a semiretired CIA agent, and his former colleagues Laurence Parmenter, T-Jay Mackey, and David Ferrie. The other plot is a narrative of Lee Harvey Oswald's life: how he is up brought and what he does throughout his life. Along with these, two minor plots are, too, significant in the story: one strand deals with the task of Nicholas Branch, a senior analyst of the CIA, who has been hired to write a secret history of the assassination of President Kennedy. However, he is overwhelmed by the mountains of information before him. Another minor plot concentrates on the interior monologue of Marguerite Oswald, Lee's mother, who addresses her words to "your honor" in the novel.

In the beginning of part one DeLillo introduces us with such a character who challenges his own everyday activities and deeds of his society. From his early age, in the Bronx borough of New York City where he lives with his mother, Lee Harvey Oswald shows his interests in Marxist literature and socialist cause. His family moves places to places searching for cheaper rent rooms. His mother, Marguerite struggles hard for sustaining his life in the huge American culture though she faces the

challenges of instability in their settlement. Even in this vulnerable condition of the family Oswald quits school and says: “why should I go to school? They don’t want to me there and I don’t want to be there” (6). This remark hurts Marguerite and suggests her son to join the school for the better future. Here Marguerite sees better future with the American school. But her son is the strong critique of American education system because he thinks that schools are the tools of capitalist ideology to socialize people and rule over them. Capitalist ideology in a very subtle way imposes its ideological implication through its ideal teaching: schools are not allowed to include such a curriculum which does not fit to the interests of American culture. Thus because of his dissent view there is always disparity in his family.

Similarly, at the age of seventeen he joins the Marines and works there for short period of time of just getting uniform. In the atmosphere of Marine he is trained by the American expert soldier what to do and what not to do for securing the nation and its huge system. This clearly indicates the direct authoritative control of American system to the common people. These strategies help it to sustain its own system for a long time. But Oswald having dissent voice quits from American Marine and defects to Russia and joins the socialist cause. In Moscow, he surrenders his US Citizenship at the American embassy, and attempts to kill himself when he finds he cannot get a visa to stay. He is followed by KGB officers, especially agent Alek Kirilenko, who pities him and gives him an Identity Document of Stateless Persons. Alek sends Lee to Minsk with a steady income from the Red Cross. Again he returns to his own nation with his wife whom he got married in Minsk. What this storyline says that an individual with an intensive suffocation in a confined capitalist culture attempts to discard for liberation but ultimately discarding his society and nation does not give him the solution. Lee Harvey Oswald is awakened of the fact that to quit his nation

which is screaming in a deep wound is not the solution for liberation for himself. He now thinks that he even has the responsibility to liberate the people and the nation itself and so he returns to his own country for his contribution to save the nation from the clutches of capitalist ideology.

Returning to the USA and celebrating his freedom in his own land is not easy for him; again he is used by the American officials to conspire against President Kennedy. The members of elite group called Leader-4 lure him to provide him a passage to Cuba for the cost of shooting the President. But he is deceived by them and killed by Jack Ruby, a local club owner just for \$40,000. Now we analyze it and find that an individual has not his personal identity as he/she is used as per the interest of the ruling ideological system. The system actually spreads its ideal slogans among the people but when the time comes to fulfill them, it deceives the people. Oswald's case is just an example. The hidden plan, as we come to know later part of the story is to use Oswald to shoot the President and kill Oswald himself in crossfire. The hidden plan remains secret. What is interesting here is that they are using an individual against their own system; thus capitalism will be struck down with the destruction of the President, an operator of capitalist ideology.

Another parallel story is about the conspiracy against the President Kennedy. In the beginning all the conspirators are under Win Everett. He is even supported by Guy Banister, a former FBI agent and private detective in New Orleans who mobilizes anti-Castro groups from 544 Camp Street. They want to punish President Kennedy for not destroying Castro. Win wants to make it look like Castro's retaliated against Kennedy for plotting Castro's death and so he has decided to use Lee Oswald, a former defector to Russia, to do the job. Guy Banister and Win Everett plan to have Oswald shoot Kennedy in Miami. But T-Jay Mackey overtakes this plan and he along

with Raymo develops a plot to foil the plan by leaking the Miami plans out so that the President will not hold a motorcade parade there. Mackey's plan is to do the shooting in Dallas, and then kill Oswald. For this end, he manages a job at the Texas Book Depository in Dallas so that Oswald would hit President Kennedy. Though Mackey convinces Oswald he will manage to provide him a secret passage to Cuba after shooting, his real plan is to use Oswald as a scapegoat and his own men's crossfire kill the President. When the President arrives in Dallas and heads down the Elm Street on the parade route, Lee hits him with one bullet from the Book Depository and Raymo finishes the job from the grassy embankment by hitting him with an exploding bullet to the head. Raymo escapes by a car while Lee shoots a policeman who tries to detain him and is then jailed. As he is being transferred to the country jail, Jack Ruby shoots and kills him, as planned by mafia boss Carmine Latta, for which he receives \$40,000.

This storyline implicitly hints the fact that with its extreme perversity capitalism and its ideological implication destroys itself. The President himself cannot be saved by the devastating effects of capitalism. The top government figures who are mostly considered as the chief operators of capitalist system are involved in the criminal activities. The byproducts of the system ultimately help destroy the so-called huge and beneficial system.

The minor but a significant plot goes through the deeds of Nicholas Branch who has been ordered to write a secret and official history of assassination. He, too, tries very hard to achieve this end. He has been provided everything he needs during his secret investigation. He uses a secret confined fireproof room for this end but the bitter truth is that he feels as if he is being swallowed by the mountains of information about the same incident with sufficient evidences. So, he cannot come to any

conclusion regarding any fact. This failure of writing the official history is the failure of sustaining the system as it is; it is a strong blow to the system.

The novel has raised multiple voices in the critical and philosophical atmosphere from its publication. Some critical analysts have come up with the postmodern concept of fictionalizing the official history, while some others go with the concept of metafiction. However, their critical inquiries revolve round the protagonist, Lee Oswald.

In this connection, Geoff Hamilton opines:

In this novel *Libra* (1988), Don DeLillo posits an assassination conspiracy that nominally places the blame on rogue elements in the CIA, but, more profoundly, suggest the culpability of American culture itself by limning a citizenry deranged by its preoccupation with fantasy and mediated spectacles. We may never be able to identify the specific guilty parties, DeLillo implies, but we can understand in a broad sense the scene of the crime. A guilty verdict falls not, ultimately, on the CIA or on Oswald, but rather on the chthonic currents which propelled both Kennedy's telegenic emergence and the lethal proclivities of his killer (or, for DeLillo, one of his killers). In this scheme Oswald is an eccentric, but in him we may locate the heart of the American pathology. (668)

Here, the critic is more critical towards Oswald's "heart of American pathology" that is responsible for the assassination of the president Kennedy and crime.

More profoundly this novel has been analyzed in the light of new historicist concept of rewriting the officially documented history. In this line Theophilus Savvas says:

I argue that the novel functions in a dialogic relationship with the official history of the case, the Warren Report, being a kind of fictional 'supplement' to it. Indeed, I conclude by suggesting that the novel highlights the importance of stories to history, so that the voice of the fiction writer of *Libra*, DeLillo, overpowers that of the historian in the book. (2)

The critic Theophilus Savvas sees "dialogic relationship" between officially documented history and its fictionalized verse.

Another critic Christopher M. Mott analyzes it in the light of postmodern dilemma. He says:

In this novel, DeLillo is caught in a postmodern dilemma: he seems quite suspicious of structures and the effort to construct and impose "perfect structure" onto experience. At the same time his novels, Ratner's Star in particular, are very carefully crafted structures. *Libra* is a prime example of this dilemma. He finds himself facing a chaotic mass of data on the Kennedy assassination, a mass of data that he believes represents our time of information overload. To reduce the mind-numbing effects of such a chaotic blizzard of information, DeLillo creates sheltering structures. But are these structures also strictures? In addition to the question of narrative structure, DeLillo faces the problem of character and subjectivity. He seems uncomfortable with the notion that individuals possess a unique self to which they can retreat from the world. (146)

He argues that an individual cannot possess "a unique self" as he/she is always caught into "postmodern dilemma."

Another critic Leonard Wilcox opines:

This article discusses Don DeLillo's *Libra* as historiography metafiction in terms of the novel's exploration of the relation between historical events and narrative and its sense that there is no access to the past that would be unmediated by language. Yet *Libra* grapples with issues that cannot be fully explained by a model that stresses the 'already written', textual nature of the historical referent. (348)

Thus viewing all these critical analysis, we find that in one way or the other all these critical inquiries are concentrated on postmodern plurality that resulted out of rewriting official documented history, postmodern dilemma, historiographic metafiction and disgust with American rotten culture. But the present researcher aims at establishing the text as the powerful tool to critique the very American capitalist society.

Critique of Capitalist Ideology in Don DeLillo's *Libra*

Capitalism and its technological advancement ultimately serve to critique of its own system. The tremendous achievements of modern science and technology flourished under the capitalist umbrella consequently fail to sustain its own propositions – the objective and result oriented outcome, economic prosperity through hard practice, the fact that economic success brings in happiness, and so on. In this connection Marx was so emphatic. To strengthen his idea Walter Benjamin says:

When Marx undertook his critique of capitalistic mode of production, his mode was in its infancy. Marx directed his efforts in such a way as to give them prognostic value. He was back to the basic conditions underlying capitalistic production and through his presentation showed what could be expected of capitalism in the future. The result was that one could expect it not only to exploit the proletariat with increasing intensity, but ultimately to create conditions which would make it possible to abolish capitalism itself. (Benjamin 248)

Benjamin concentrates his argument along the line of Marx that through the technological and scientific achievements, capitalism has been helping art to be accessible to common people who can use it to fight against the very capitalist system. The last year's incident in the field of media, as we can take it as a more critical instance of the critique of capitalist ideology, is the case of wikileaks. The self proclaimed and the most widely known capitalist nation, no doubt, is America. His vested interest out of the subtle mechanism and system of American capitalism has been rooted out. America intends to invade across the globe, even to the nations which have been practicing the same capitalist culture. America, it is now clear, wants to perpetuate its repressive ideology through its hidden mechanism by controlling the

whole media sector. Wikileaks has brought out the so-called private and secret documents that are so much critical towards the non-American leaders and the nations in general.

This research, too, more accurately and convincingly digs out the politics of American capitalist ideology to critique it. America tries to lead the whole globe, but in its depth it is rotten thereby failing to sustain its own system. The ideals of America – equality, prosperity, democracy, human rights, and security – are not only fatal to the subordinate groups of America but also to the people of ruling class. In the novel, *Libra* Don DeLillo is much critical and emphatic to the fact that the American capitalist ideology has been perpetuating its ruling system and at the same time he very subtly and tactfully dismantles it through the numerous instances in his masterpiece.

What is interesting in the novel is that the individual representing the minority has been used by the capitalist system to hit the head of its own system. Lee Harvey Oswald, a poor, believes in socialist cause, has been used by the members of the elite group called ‘Leader -4’ under CIA to assassinate president John F. Kennedy. My concern out here is that why Kennedy, the operator of capitalist ideology, cannot save himself out of his own men, or organization. Similarly, Nicholas Branch, a semi-retired CIA member has been hired to write secret and official history that would legitimize American system itself. But he, too, fails to do so, because he is confused with the mounting piles of information in the confined and well protected room. Moreover, more profound and critical evidence throughout the novel is Lee Harvey Oswald himself. DeLillo has created such a character who does not fit in the existing system. However, he is forced to socialize in the line of capitalism through various mechanisms of it like he is trained to fly American U-2 spy plane in the costume and

culture of capitalist ideology. But the bitter truth is that he attacks his trainer, American capitalist system at the end.

American capitalism, however, is successful in its politics of sustaining and imposing its own ideology throughout the world in some cases through its subtle and powerful mechanism. People, in some cases, are giving their consent to rule over them and most of the cases, they are concisely supporting the system. This is a critical and currently existing bone of contention in the field of Marxism. Some classical Marxists – Marx himself and his blind supporters – are preoccupied with the view that capitalism and its powerful ideological imposition are successful just because people are blindfolded with the structure of capitalism and its devastating consequences. He, however, envisions that people will one day bring in happiness through revolution thereby changing the existing system. On the other hand, the similar powerful and convincing argument supplied by Slavog Zizek is in practice in the field of ideology. Zizek opines that people have been under the huge encompassing capitalist ideological umbrella not because they are ignorant of the fact but because they are consciously supporting the system. The following remark of Slavog Zizek clarifies this debate:

The most elementary definition of ideology is probably the well-known phrase from Marx's Capital: '*sie wissen das nicht, aber sie tun es*' – 'they do not know it, but they are doing it'. The very concept of ideology implies a kind of basic, constitutive naivety: the misrecognition of its own presuppositions, of its own effective conditions, a distance, a divergence between so-called social reality and our distorted representation, our false consciousness of it. [...] Our question is: Does this concept of ideology as a naïve consciousness

still apply to today's world? [...]. One knows the falsehood very well, one is well aware of a particular interest hidden behind an ideological universality, but still one does not renounce it. (312)

The above remark of Zizek clearly demarcates two explicit propositions: one leads the view of classical Marxism claiming that the false consciousness moulds the general people to remain under capitalistic ideological shadow and another more stranger view led by recent and alternative thought of Terry Eagleton and Slavoj Žižek is of the opinion that people of the system are consciously remaining under the ideological umbrella. However, there are numerous instances in which both the propositions show their effects: in a particular zone depending upon the particular context while one is on the side of Marx's claim thereby false consciousness leads their lives; in some other cases, people are following the system having well knowledge of the structure and its future consequences. In this line of argument Don DeLillo in his masterpiece *Libra* dramatizes the characters who consciously and unconsciously support the ideological mechanism depending upon the context; even a single character cannot remain stable. With the massive reading of the novel we generally come to the conclusion that most of the central characters are practicing the American capitalistic system that limits its own obligation in economic success, democracy, prosperity, security, the fact that economic prosperity brings in happiness. All the members of the elite group under CIA called Leader-4 are heavily drowned in the ideological pool of capitalism thereby trying to maintain the very system intact contributing their talent to conspire against anti-capitalist cause around the country and beyond it. Nicholas Branch, a semiretired CIA officer who has been hired to write secret history of assassination of the President Kennedy, has been given the ideal task to complete: to write secret and official history so that the American system can legitimate its deeds.

Marguerite, Lee Harvey Oswald's mother is another apt example who unconsciously supports the very system.

Thursday nights he watched the crime shows. *Racket Squasad, Dragnet*, etc. Beyond the barred window, show driving slantwise through the streetlight. Northern cold and damp. She came home and told him they were moving again. She'd found three rooms on one hundred and something street, near the Bronx Zoo, which might be nice for a growing by with an interest in animals. (5)

Marguerite has been facing constantly the problem of instability of her settlement: she came home and told him they were moving again. What this moving again-incident presupposes that she has already moved several times thus her life has become "a dwindling history of moving to cheaper places"(5). Besides this the bitter fact is that she is so much confined within American Capitalistic ideology that she assumes that to quit school for Oswald, her son is "a blow, it's a shock to the system" (6). What forces her to continue the system by going the school and of learning the capitalistic notion is no other than the fact that she has totally been drowned in the pool of capitalist ideology.

There are, however, other instances in the novel that characters have been consciously following the long-established rule and regulations of the society. People actually want to liberate themselves out of the strong clutches of the rotten capitalist ideology but they are not successful in some of the cases because there are various factors to block their way to liberation. Thus people say that the capitalist system is against their will but remain as a functioning part of the system. To be clear, people do not think that they are following the very system but in reality they are

perpetuating it consciously and unconsciously. Lee Harvey Oswald, for example, in most of the cases goes against capitalist cause:

Capitalism is beginning to die. It is taking desperate measures. There is hysteria in the air, like hating Negroes and communists. In the military I'm learning the full force of the system. There is something in the system that builds up hate. How would I live in America? I would have a choice of being a worker in a system. I despise or going unemployed.

(110)

In the above lines, Oswald is conscious of the fact that capitalism is not a good system thus is in the verge of extinction; there is a wide gap between and among the people in terms of economy, and race. Thus he himself concludes to leave America. But he is in the military learning full force of the system indicates that he has been in one sense perpetuating the same system. My concern here is that remaining under the same system one can ultimately hit the head of the very system.

An individual is very ruthlessly and constantly used by the capitalist mechanism as per the interest of the ruling system. But the notable point out here is that the use of an individual is so subtle and quite secret that the individual used cannot realize it. The operators of ruling ideology pretend that they are advocating on behalf of minority group; but in depth, they knit the intricate net for the people of margin. In this novel George de Mohrenschildt, a reformed businessman in America, for example, tries to conspire against Oswald and suggest Larry Parmenter who is heavily engaged in the plot to stage an attempted assassination of President Kennedy.

There is politics, there is emotion, and there is psychology. I know him quite well but I wouldn't be completely honest if I said I could pin him down, pin him right to the spot. He may be a pure Marxist, the purest

of believers. Or he may be an actor in real life. What I know with absolute certainty is that he's poor, he's dreadfully, grindingly poor.

(56)

What is clear with the suggestion of George de Mohrenschildt is that the wealthy businessman takes the state of Oswald in 'dreadfully' and 'grindingly' poor as the best opportunity to use him in their mission to stage an attempted assassination of President Kennedy. In this sense, an individual is considered nothing but a heartless object which can be used as per the interest of ruling group. However, the process of using Oswald is increasingly invisible and interesting that Oswald himself does not realize it in its height. The people who have been playing with the fate of him create such a platform in which Oswald himself gets ready to shoot the President. Through the manipulation of Oswald, David Ferrie, one of the chief conspirators tries to convince Oswald in a very tactful way:

Lee's mind went blank.

"I can't tell you how I know," Ferrie said. "But there are men who are interested in you [...] I thought [...] we have a psychic bond. I took your application to Banister. I had an argument all set. I would say to Guy, 'Here is a man who wants to spy on our operations. He wants to use us but we will end up using him [...]. He believes in his heart that he's a dedicated leftist.'" (319)

David Ferrie, here in the above conversation, plays a contradictory role: on the one hand, he shows his great respect and belief towards Lee Oswald and tries to convince him to use Guy Banister for the operation; on the other hand, he conspires against Oswald for Guy Banister. However, the controversial role of Ferrie leads him to his

own destruction. He ultimately supports Win Everett to shoot the President but the plan is overtaken by T-Jay Mackey.

Capitalist ideology functions more profoundly through its hegemonic structure. In this line of argument Antonio Gramsci opines that the ideology is a means or tool to hegemonize people. He has made a distinction between two kinds of society and tried to see how they function in order to maintain their hegemony. He says:

What we can do, for the moment, is to fix two major superstructural 'level': the one that can be called 'civil society', that is, ensemble of organisms commonly called 'private', and that of 'political society' or 'the state'. These two levels correspond on the one hand to the functions of 'hegemony' which the dominant group exercises through the state and 'juridical government. (12)

What is clear out here is that ideology of capitalism and more clearly to the elite group in the society can be maintained in two ways: firstly through direct force and secondly through consensus. The coercive control is practiced through political society which is the sum total of government organizations that use direct force like army, police, bureaucracy, and the like. On the other hand what is hidden and more critical is that people voluntarily accept to be under their hegemony. Ideology creates such an environment in which elite group wins the consent of subordinate group and hegemonize them. This type of ideology functions through subtle government organizations that mould people in the shape of capitalist culture so that they would rule over them.

Here in this novel, both the mechanisms are fully exercised to hegemonize people. On the one hand, Lee Harvey Oswald is trained in American army and in the

line that would follow to operate American capitalist hegemony. David Ferrie, an American Army trainer orders Oswald in the course of training:

“But you were there. I thought so. I was sure of it in your uniform. A uniform makes all difference. I know my boys. I never forget a cadet. Do you know Dannis Rumsey? Dannis is a cadet. He comes here after school. Do you know Warren Van Zandt, the fat boy?”(43)

David Ferrie is proud of American uniform and forces his men to wear and respect it. Moreover, he is so much possessive that he proves himself that everybody under his training is still under his control, thus he forces Oswald to follow his order. The sentences, “Do you know Dannis Rumsey?”, “Do you know Warren Van Zandt?” show that Oswald should too follow his system as they all come under him.

Similarly, on the other hand, hegemonic capitalist ideology functions more successfully and effectively through its intricate underlying mechanisms. These mechanisms- government institutions and other cultures that are used for socializing people – play, in its depth, such a contradictory and controversial role to educate people that they are eclipsed to come out of its net of ideology. Schools, for example, are ideals institutions for the subjects to widen their minds, it is assumed that people really get knowledge and bring in happiness in their lives. But another story is that they practice their hegemonic power through it as they include the curriculum that would fit to the interests of the dominant group. The course studied in schools never arouses people to go against the wrong doings of the system because they are blind to dig out the follies of the rulers. In this novel, Oswald is sent to American school as her parents are the products of that institution. His parents, however, sustaining their lives in that system hardly through their labor, are obliged to educate their son in the

same vain. Once, his friends urge him to join again. Let's analyze the following conversation:

Scalzo's voice banged through the high chamber.

"They call your name every day in class. But what kind of name is Lee? That's a girl's name or what?"

"His name is Tex", Nicky Black said.

"He's a cowpoke," Scalzo said.

"You know what cowpokes do, don't you? Tell him, Tex."

"They poke the cows," Scalzo said. (7)

What is objectionable out here for me is not Oswald's friends are worried about his leaving school but what irritates me is the fact that they are suggesting him wearing the glass of capitalist ideology. On the one hand they are proving that their suggestion is good for him and moral as they are referring to class and teachers- "they call your name every day," on the other hand they are constantly forcing him to join the school. To fulfill their interests they compare Oswald with 'cowpoke' and try to humiliate him with his name-"what kinds of name is Lee?" The politics out here is that Oswald's friends are the tools of capitalist ideology who are functioning in the pre-established ideological track and try to mould him to the same track.

Moreover, the flame of ideological hegemony does not confine within its territorial boundary; it reaches other nations for imposing its interests. Let's see the following lines:

A voice in KDNT said that an eight-nation committee of the organization of American States has charged Cuba with promoting Marxist subversion in our hemisphere. The island is training center for

agents. The government has begun a new phase of encouraging violence and unrest in Latin America. (148)

The American media sector like KDNT inwardly warns its government to take a step to surpass Marxist revolution in Cuba. It legitimates its saying with the evidence that eight-nation committee of the organization of American States has charged Cuba with promoting Marxist subversion in their hemisphere. The American Media and government is much worried about the fact that Cuba has become the training center for leftist revolution that will cause devastating effect in American capitalist ideology in the near future.

Similarly, American government organizations, as the functioning elements, are on operation throughout the nation. The Central Intelligence Agency (CIA), the White House, FBI, and '57 Bel Air are on the ideal and great tasks of protecting their nations by conspiring against anti-capitalist cause in the nation. Indeed, American capitalist ideology runs more successfully thorough these organizations. With simple understanding, we may assume that America has been operating his nation's policy to protect the nation for the betterment of its people, but with its depth exploration, it's worn out and very devastating interest comes into play. They intend to protect their nation and its subject as they think that they have the responsibility to do so. The hidden politics out here is that they want to perpetuate their hierarchical relationship with their people. CIA, for example, carries reports which are against American system and policy and provide them to American government in time which help to operate and take a right step to suppress their own people.

In course of operating their vested interests dominant ideologies come into play with what Althusser calls Ideological State Apparatuses (ISAs) which are the subjects to the ruling ideology. His ideological state apparatuses include organized

religion, the law, the political system, trade unions, educational system, the media, in short, all the institutions through which we are socialized. Ideology then has a material existence in the sense that it is embodied in all sorts of material practices. What is clear is that ideology is waiting for us whenever we go and that everything we do; everything we engage in is pervaded by ideology. This leads Althusser to the conclusion that “it therefore appears that the subject acts insofar as he is acted by the... system” (Bertens 67). While we believe that we are acted out of free will, we are in reality acted by the system.

With this concept of eternity and pervasiveness of ideology, Althusser aptly comes to the conclusion that “ideology has no history” (240) as it is a structure in which we individuals are played. Althusser’s proposition that ideology has no history is directly related to the Freudian proposition that the unconscious is eternal, that it has no history. Along this line Althusser argues:

[...] in its Freudian conception this time, our proposition: ideology has no history, can and must... be related directly to Freudian proposition that the unconscious is eternal, i. e. that it has no history. If eternal means no transcendent to all (temporal) history, but omnipresent, trans-historical and therefore immutable in form throughout the extent of history, I shall adopt Fred’s word for word, and write ideology is eternal, exactly like the unconscious. And I add that I find this comparison theoretically justified by the fact that the eternity of the unconsciousness is not unrelated to the eternity of ideology in general.

(240)

Along this line of argument, DeLillo presents very critical instances; he is very tactfully but intensively playing with his fictional characters and incidents related to

the characters to prove that how hypocritical the American capitalist system is. In the very beginning of the novel everything goes very smoothly and ideological state apparatuses are in good condition to conduct their mission. Oswald, for example, is forced to join the school; however he denies doing so. But, even in the very beginning of the novel, we sense the strong blow to the capitalist system if we analyze the incident very carefully. Let's analyze these lines:

“Here is another notice”, Marguerite said,” where they threaten a hearing. Have you been hiding these? They want a truancy hearing, which it says is the final notice. It sates you haven't gone to school at all since we moved. Not one day. I don't know why it is I have to learn these things through the U.S. mails. It's a blow; it's a shock to my system.”

“Why should I go to school? They don't want me there and I don't want to be there. It looks out just right.”

“They are going to crack down. It is not like home. They are going to bring us into court.”(6)

When this novel was at my hand for the first time, I came through these lines and thought that the American educational system is so much responsible and caring to the students: it, time and again, warns and suggests to the guardians and students to follow the particular ideal system to be successful in the future. But after my fourth reading, I saw the politics embedded in the same lines. To make its repressive ideology intact, American apparatuses very cleverly operate the people from their early ages. Schools are considered as the source of enlightenment but the schools themselves are politicized for fulfilling the interests of ruling ideology. In those line Marguerite, Oswald's mother is very much worried about her son's quit of the school

as she came to know this fact through the school's notice and also conscious much of the fact that the school authority will take an action against them and bring them into court. As a strong critique of American capitalist ideology Oswald says that he doesn't want to be there and they don't want him there. The critical and interesting thing out here is that so much responsible American educational system does not let Oswald continue his education. It is all because he does not obey what they say.

As the novel progresses, Oswald leaves the service in American U-2 spy plane and flees to USSR where he surrenders his American citizenship to the American embassy. He goes through various experiences in his life: he gets married to a Russian girl, Marina who is preoccupied with American way of life and American mythical dream. And finally he returns to the United States. The question creeps on- why does he leave America and ultimately return to his homeland? It is all because he is the citizen of America and loves his nation very much but wants to change the rotten system of his nation because capitalist system does not encompass the individuals who possess a dissent voice; they are declared as socially outfit. This disregard to the space of such individual does not regard to the maximum welfare of the nation. This point becomes clearer when we come through the wide gulf between poor and rich in the same nation. This means, American capitalist system has forgotten to respect its own proposition that equality, prosperity and democracy are its prime concerns but rather has become more obsessive to operate its ideology in the system. A prosperous and successful nation in fulfilling demands of people has a huge social and economic gap that indicates the vulnerable situation of its system. Let's see following lines:

Workmen carried lantern along adjacent tracks. He kept a watch for sewer rats. A tenth of a second was all it took to see a thing complete.

Then the express stations, the creaky brakes, people bunched like

refugees. They come wagging through the doors, banded against the rubber edges, inches their way in, were quickly pinned, looking out past the nearest heads into that practiced oblivion. (3)

The most contradictory and controversial issue, I think, throughout the human history is the issue of wide social and economic gulf that the people have been facing in America. In fact, America's ideal side is that it has been doing its politics in the name of equality, democracy, prosperity, and human rights but actually it does not applies all those ideal approaches in its own territory. Its people have been living with the grave experience of exploitation and degradation. In these lines, one group of people who are long marginalized are portrait in a very vulnerable situation – they are bunched like refugees: while on the other hand government officials and people in high social status are shown with good shining suits and their bright cars having party in the American expensive restaurants formulating plan for protecting their rules.

Oswald is intensified to hate the American system when he sees inequalities, hunger, struggle of subordinate groups just for joining hands and mouths; he is not such a figure that possess an inherent enlightened zone but a Buddha-like character that learns along his life and applies its acquired knowledge to liberate people from the clutches of people. Let us see the contradictory incidents that have taken place when Oswald's wife is pregnant:

She was pregnant like Mrs. Kennedy but had not been examined by a doctor yet. Lee took her to charity Hospital, a massive gray building that looked like a place you entered only once, never to emerge... A woman told Lee this was a state hospital and people could be treated free only if they'd been Louisiana residents for a certain period.

Marina had not been living here long enough. (323)

Here, the novelist has drawn two parallel humanitarian lines – one for Mrs. Kennedy and another for Marina both are described as being in the same condition of pregnant and both the future-born children will be the citizens of the nation thereby by nature both are capable of acquiring same rights. But Marina being in such a vulnerable situation has not been checked by any doctor just because she is not from upper class. This is not only the biased treatment of the system but also the violation of naturally inherent human rights. I do not see any fault of future-born child and difference between the children of Mrs. Kennedy and Marina. The capitalistic ideological mechanism does not even consider that Marina's child, too, can be the well capable to run the nation in the future.

This devastating gap does not limit between poor and rich on the basis of economy, it reaches to the level of race. There is a basic tendency to inquire whether he/she is “white or Negro” (124) about the people before engaging them in any operation because the people who hold power assume that “white boys shouldn't mess with the blues.” Actually they are crating cultural hatred among people; as this belief perpetuate generation to generation. Thus people living under the same umbrella are treated as superior and inferior in terms of race. American ideal principles advocate for justice, equality, discard for racial discrimination, and equal opportunities. But the depth analyses of the system we come through a lot of loopholes, weak attempts to wipe out those weaknesses that shows the hypocrisy and the surface convincing and strong system is full of contradictions.

Traumatic history of American black people is the most critical evidence that proves American system is one-sided and treats its people with jaundiced eyes: tony Morrison's *Beloved* is not only the fiction but also the ground reality in American society: it is the song sung by the black people with collective force that shows very

traumatic long suppressed history of their generation. On the one hand, they are treated like animals and on the other hand, they are blamed that they possess low intelligence: in general they are humiliated in the mass. The instance can be seen in the following conversation:

“It’s a humiliation to me,” George said, “that I am sitting in a room with not a single Negro here.”

“To face blind hatred and discrimination.”

“Kennedy is trying to make the shift. Painfully slow but he’s doing it.

It’s humiliating to me that I can’t befriend a Negro Without consequences among my friends or in my possession. I live in University Park. We are incorporated, a township. If a Negro family tries to move in, the township buys the house at two or three times its value. The family disappears, goodbye, kike magic.” (235)

George de Mohrenschildt very ironically says that he is humiliated and worried about not being able to befriend any Negro; but his ironic tone becomes very loose and weak when Oswald says that they “face blind hatred and discrimination” in front of him. Similarly, the extensive and intensive hatred and discrimination towards black becomes evident with the remark that when blacks in University Park get ready to leave the area, the township gets ready to buy the house at two or three times more than its actual value. This incident shows that it is the strategy to separate Negroes from their locality considering that they are untouchable like the way some people in Nepal behave with some dalit group.

This wide and inhuman discrimination is not only the culture practiced by the American people; rather it has been imposed and practiced by the state authority and judiciary. When Lee went to court “the first thing he noticed was that the room was

separated into white and colored” (327); this separation of court settlement tries to legitimate the fact that Negroes are naturally inferior; thus they cannot get the justice. If the American court leads the command of racial discrimination; how can the American government possess the moral ground to teach democracy, equality and social justice? This broad whitened self contradiction in its saying and doing; and its political interest now is explored. Thus this finding out of its political interests serves to critique of its own system which has long been practiced to maintain its status quo.

Ideology, in general, can be defined as a belief system and all belief systems are the products of cultural conditioning. In this connection what Terry Eagleton says is that “it is the general material process of production of ideas, beliefs and values in social life” (28). This formulation alludes to the way individuals lived their social practices. Thus it provides “the useful meaning of ideology as the social determination of thought”(28) What is obvious out here is that all belief system (whether it be true or false) are determined not by dominant political power or group but by the socio-economic structure of the society. Thus the materially structured society is a modern cultural factory for the production of all set of beliefs. The American materialistic orientation, more or less, is the outcome of deeply rooted capitalist structure since long.

The general understanding spread throughout the world is that repressive political power can alter the system and use it in favor of it; people may come up with a lot of convincing arguments and evidences that ideological formulation totally depends on dominant group. Some of the classical Marxist thinkers from Marx to Georg Lukacs are preoccupied with the idea that powerful dominant group are greatest challenging force as they have been using their coercive force to dominate the proletariat. And more convincingly we can assume that one particular group

formulates the discourse congenial to its interests. This formulated discourse consequently works to formulate the series of assumptions that ultimately support to stay in a hierarchical position. But another story with this assumption, mostly we forget to notice, is that the dominant group cannot easily go against long practiced system. The individual is nothing but a tool to operate the assumption. “In the whole huge system [...] we are a zero in the system” (106). Another notable part what interests me is that the contemporary existing American materialistic system counts not the human morality, sympathy, empathy, and compassion but an individual is measured in money; one’s social status and value is nothing but the money; human identity is nothing but embedded in “a ten-thousand-dollar-a-year man with an expensive account” (132). DeLillo says:

She stood smoking, sipping wine. She wore the clothes they gave her. They gave her dresses and stockings, comfortable shoes. He had is book he could not afford to get typed sitting in a closet in a Carrollton Clasp envelope, notes on scraps of paper, brown bag paper, and they are giving her dental work and stockings. Everything is measured in money. They spend their lives collecting material things and call it politics. (233)

Initially we sense that people are so humanist thus providing everything that Marina needs- clothes, dresses and stockings, comfortable shoes, and dental works. When we come to the last two lines – “everything is measured in money.” And “They spend their lives collecting material things and call it politics” – we become shocked by the fact that all humanitarian works done in the earlier lines are just for getting money. So money-business of the people has become the prime importance and they are running after money blindly forgetting the sense of humanity.

The perversities of profit-seeking interests not only create a platform for worthless competition among the citizenry to catch the glimpse of economic prosperity but also let the underground mafia to rule the nation in its real form – the whole economic backbone comes in the hands of such worms who very tactfully makes the society rotten in its depth. There is in the novel, an underground man named Carmine Latta who is declared as a man of doing illegal works for the nation. But actually he controls almost all economic body of the nation.

There was a billion dollars a year in total business. Carmine had motels, banks, juke boxes, vending machines, shipbuilding, oil leasing, sightseeing buses. There were state officials drinking bourbon sours in his box at the racetrack. The story we funneled half a million cash to the Nixon campaign in September 1960. What the boys call a tremendous envelope. (170)

It is evident that Carmine is not only the owner of the motels, banks, juke boxes, vending machines, shipbuilding, oil leasing, sightseeing buses but also a powerful decision maker for the nation. The state officials, in the case of formulating any influential and historical decision, come to him and have a drink in his box. He controls everything: he has “state officials and bank presidents making personal pleas on his behalf” (175). Carmine and the boys are “the state’s biggest industry”(175) Let us see following conversation between Jack Rubby and Tony Astorina to see how much American system is driven by such a worm:

“But I’m making the point. The point isn’t temperamental. It’s a question of where’s the money coming from to pay back.”

“From business. From the clubs. Plus some ventures I’s planning in other vicinities. I’m saying you are close to Carmine.”

“Carmine. I can’t go to Carmine with something like this. Carmine has enormous, don’t even get me started- things going on you can’t believe. You think he does business all day long? He has an organization to do the business. The man is in conference. He has meets all the time. He’s running a country, Jack.” (346)

This conversation portrays the centrality of money for operating any plan. Jack Ruby is very much optimistic that Carmine would provide him with useful amount of money. But Carmine’s assistant Tony Astorina is showing his extreme respect and says that he cannot go to him with such a minor dealing because Carmine has numerous meets in a single day. When we come to the last line of this conversation – “he is running a country” – we are outraged and intrigued by the fact that how a man with murderer’s stamp runs a big country. It is really interesting for us to know how such a man with an illegal stamp can have tremendous influence in the total politics in capitalism.

The novel further deals with the political issues that trigger to the fact that profit-seeking tendency very tactfully legitimate their doings: they show their intelligence and power in the international level. They have their economic interest in Cuba and Havana. They have been conspiring against Cuba and Havana: they are “planning to poison “Castro’s cigars (21); they are “designing cigars equipped with micro-explosives [...]” because they have “a poison pen in the works” (21). In this sense, they try to prove their self-presence even in foreign fields and along with this their superiority among other nations becomes clear if we analyze following conversation between Larry Parmenter and George de Mohrenschildt:

“Ask, by all means. I’m going there to find oil for the Haitians. They’re giving me a sisal plantation as a concession.”

“Do they need help finding sisal?”

“I believe it grows aboveground.”

They held their laughter.

“You turn up in interesting place, George.” (54)

In this conversation, George de Mohrenschildt, a prosperous businessman is planning to go to Haiti to find oil for her people and Larry is very happy with this plan and thus supports him with his full confidence and says – “You turn up in interesting place.” The words, “interesting place” show their vested economic interests; the place is interesting not because the people living there are good and friendly but because he earns handsome amount of money and proves this incident as an opportunity to legitimate the fact that he is doing good to the people. Now there comes the question that where is the ideology embedded? The clear answer for this question is that it not a superstructure; rather it is the cause of superstructure which shows its virus-like inclination towards its interiority. This is, more clearly, the functioning process under which most of the superstructures show their faces; and to dig out the fact that every superstructure has its root, either one way or the other in the ideology, we need to have critical eyes. Out of those above analysis of the incidents found in the novel, we sense that capitalist ideology embedded in the functions of American agents, whether they are national or international, has its tendency to draw the devastating lines among the people. Those agents accumulate a handsome amount of money by exploiting the people in the name of doing their business for the prosperity of the nation and its citizenry. George de Mohrenchildt, a representative figure of American capitalist ideology sees Cuba and Havana interesting places to go there to find oil and behind this business there he sees serious money. To invade other nations ideologically is to

impose its ideology in its true sense; but the people of that nation generally take this case as the benefit of their nation and people.

Now the notable fact is that how the dominant social group or class maintains its superiority by casting the shadow of their hierarchical relationship with their subordinate groups without making them aware of the fact that this relationship is false. Here comes the issue of legitimating. The tool of legitimating has provided them with the consent of subordinate class in the existing society. In this regard, Terry Eagleton in *Ideology: an Introduction* is more emphatic:

[...] Ideology has to do with legitimating the power of a dominant social group or class. “To study ideology”, writes John B. Thompson, “[...] is to study the ways in which meaning (or signification) serves to sustain relation of domination.” This is probably the single most widely accepted definition of ideology; and the process of legitimating would seem to involve at least six different strategies. A dominant power may legitimate itself by promoting beliefs and values congenial to it; naturalizing and universalizing such beliefs so as to render them self-evident and apparently inevitable; denigrating ideals which might challenge it; excluding rival forms of thought, perhaps by some unspoken but systematic logic; and obscuring social reality in ways convenient to itself. Such ‘mystification’, as it is commonly known, frequently takes the forms of masking or suppressing the social conflicts, from which arises the conception of ideology as an imaginary resolution of real contradictions. In any actual ideological formation, all six of these strategies are likely to interact in complex ways. (5-6)

The intricate web of capitalistic ideological mechanism serves to maintain the relation of domination with an intensive success. To fulfill this political end they systematically apply the tool of legitimation. With its different powerful strategies that blind people to believe that the lopsided relationship is just artificial and contradictory. For example, common people are either one way or the other; mould “to be a tool of the system” and “perfect part” because “it’s the perfect capitalist hand-book” (106). If anyone denies this, the system creates such an environment in which people are declared “a zero in a system” because “it’s the whole huge system” (106). To say it more clearly, Oswald’s whole life can be taken as the best example. He is frequently denigrated in huge capitalist system because he might challenge the mechanism; he and his family remain poor throughout the novel till his murder. He is kicked out of the job and declared that he does not do that perfectly. Let’s see following incidents in which Oswald is kicked out of his position:

“She thinks I’m at typing class. I dropped out of typing class two weeks ago. I got fired from my job last Saturday was my last day”

“I dread getting fired, man.”

“They said my work wasn’t exact. It had to happen. Just like tonight has to happen. They’ll know about this in Havana. Before midnight the news will reach Fidel.” (280)

Marina was worried about Lee. In the morning he told her he’d lost his job. He blamed it on the FBI. He said they’d probably come around the shop and asked questions about him. Now he was late coming home. Coming home from what? He said he had typing class but the class ended at a quarter past seven, three hours ago, besides it was a Wednesday and there was no class on Wednesday (285)

What is interestingly common in both above mentioned incidents is that Oswald is not suitable for the respective jobs. In the first case he is blamed as his work was not exact and in the second case, he blames FBI, a representative body of the American government. These incidents more vividly, as they use, shows that Oswald is outfit in the system thus he is made outcast and they spread the belief that whoever goes against this long practiced natural process will face the same fate. In this sense, people who are victimized and suffering from the minor problem of joining hand to mouth will think that to challenge the system is to challenge their own existence.

The most contradictory and controversial idea throughout the modern economic history is nothing other than the concept of class difference. The history of class difference, either one way or the other, is applied by the bourgeois by presenting it as if it is inherent in the history of human being; they consider it as natural as they think they are the God chosen people to rule over the proletariats. In general, in most of the cases it seems that poor people are inherently weak and vulnerable; they are born poor and die remaining poor because to be successful we need to have intelligence and capability which poor do not possess. This belief is the fatal flaw for the common people as they most of the cases assume it natural and lose their confidence and courage to liberate themselves from the capitalist ideological clutch. Marguerite Oswald, Lee's mother, for example, in the novel never believes that the existing system has been exploiting her in a way; rather she constantly wears the uniform of American pride, even if she hardly raises her boy frequently moving from city to city and working long hours away from home. She moves places to places in a number of instances to the cheaper places thus her life has become "a dwindling history of moving to cheaper places." (5). Even in this situation she thinks that not to follow the system by not letting her boy to go to the school is [...] a blow [...] a shock

to the system” (6). Let us see how much Marguerite is drowned in the pool of capitalist ideology by analyzing following lines:

A family expects you to be one thing when you're another. They twist you out of shape. You have a brother with a good job and nice wife and nice kids and they want you to be a person they will recognize. And a mother in a white uniform who grips your arms and weeps. You are trapped in their minds. They shape and hammer you. Going away is what you do to see yourself plain. (244)

In her interior monologue Marguerite suggests her son Lee Oswald that he should have a human identity like his brother. Her argument out here is that to be a man one should have a good job and this provides one a nice wife and consequently he/she begets nice kids. What is problematic out here is not Marguerite intends her son to be good job holder; it is moral and good for the people but the fact that she is vomiting the American subtle ideology. She even does not know why her son Lee does not fit in that system and does not bother to analyze it. The politics of bourgeois embedded in the mind of her is that one should compete to find good job so as to be recognized as a person; if he/she has a job, he finds happiness and this leads their coming generation to happiness. This mythology has a great role to play; people have been in a never ending long race to catch this goal but actually they never find it, because it is a myth like finding what Derrida says a signified in the chain of signifier, one may certainly engage in a never ending chain of signifier in the hope of catching signified. This is, as I think a whirlpool of ideology where the subordinate people run a long race but dominant class savors this opportunity very tactfully.

There are not only the cases where the individuals of the Americans are engulfed by the capitalist ideology; there are such cases where people of other nations

are in a complete hallucination of American ideology where they begin to see America bigger than the God:

“I thought about it a lot,” Raymo said, “and I’ll tell you my beliefs. I believed in the United States of America. The country that could do no wrong. It was bigger than anything, bigger than God. With the great U.S. behind US, how could we lose? They told us, they told us, they promise, they repeat and repeat. We have the full backing of the military.” (294)

What interested me in the above lines is not the fact that Raymo believes in the United States of America; everyone believes in either one or other country; it depends on their belief, interests but my concern is that how he could take America having no any fault in the postmodern time where it is considered that everything is multiple. This single, absolute, utopian belief in America leads me to the conclusion that America makes the individuals believe that it is a dream like place where one can get everything if he/she has a strong intention by its what Althusser says ISA and RSA. There is a great optimistic assumption that Raymo never loses because he stands with the USA and the USA has a huge military forces.

This belief one-sidedly blinds an individual to sense his/her sociopolitical structure under which he/she has been living. The most important instance throughout the history of Marxism is the heavy focus on social structure. Karl Marx and Fredrich Engles in *German Ideology* (1884) see the importance of socioeconomic structure and elaborate a polemical definition and critique of ideology. They also give more diverse suggestions about how to understand ideology. In the *German Ideology*, they argue:

The production of ideas, concepts and conscious 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 effluent of men's material behavior [...] we do not proceed from what men say, imagine, conceive, nor from men as described, thought of, imagined, conceived, in order to arrive at corporeal man; rather we proceed from the really active man [...] They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking-life is not determined by consciousness, but consciousness by life (Eagleton 4)

Now it's the time to ask what blinds the common people to their real socioeconomic structure. In large part, in the case of America, people are blinded by their belief in the American dream, which tells them that financial success is simply the product of initiative and hard work. In other words, it includes a beautiful house, a vehicle, a smart life partner and a sophisticated life. Thus people in America believe that it is natural to want to "get ahead," to want to own a better house and wear better clothes. "The key word here is better, which refers not only to 'better than I had before,' but also to better that other people have" (Tyson 57). This getting ahead belief leads people in competition. The following remarks of David Ferrie, illustrates how people lured by American dream engage themselves in a nonsensical competition:

"If you allot your time, you can accomplish fantastic things. I learned Latin when I was your age. I stayed indoors and learned a dead language, for fear of being noticed out there, made to pay for being who I was."

[...] “My father was a cop. I’m constantly haunted by the thought of cops, government cops, Feebees – the FBI. They’re on your like the plague. Once you’re in the files, they never leave you alone. (45)

The above remarks clearly reflect the American dream-ridden psychology of David Ferrie. He, being engulfed in the dream tries to convince Lee Oswald to allot his time to get fantastic things as he has already got it – he “learned Latin.” His father was a cop so he dreamed to be in the position and in this manner he suggests Lee to participate in the competition to get government cops because he believes that once one is in the files American government never leaves him alone.

American dream, Marxist analysis says, is just an ideology, a belief system, not an innate or natural way of seeing the world. It forces people to believe that the means of production (natural, financial, and human resources) are privately owned and in which those who own them inevitably become the dominant class. This belief leads the country to exist in the widening economic gulf between rich and poor, the enduring socioeconomic barriers against women and people of color and the like. In other words, the success of American dream rests on the misery of the many. And it is the power of ideology that has blinded people to the harsh realities it masks.

DeLillo in this novel is very much critical regarding this American dream – success, success and success – that it has led not only the people of minority in a devastating gulf but also the financially successful people in a zone of failure. His fictional character Jack Ruby, a strip club owner in Dallas who once worked for Al Capone in Chicago, is a powerful and influential individual in the atmosphere of American competitive market economy; and has strong tie with politics and the people who are in power. But in course of time, his condition becomes as illustrated by DeLillo in the following remarks:

When he stepped out of the kitchen, that's when the bachelor chaos began to follow. The place resembled a lost-and-found. To Jack it was okay. He hated and feared a hotel look. All he had to do was recall the time ten years ago when he became depressed over business failures, when money problems were climbing up his back and pressing on his skull. It got to bad he took a room in a cheap walk-up hotel and isolated himself for eight weeks with the shades drawn, eating only enough to stay alive, He was a nothing person. He had no desire to live. It was the one time in his life he was guilty of despair, which is the deepest misery of the spirit, the hardest to overcome. (342)

Jack Ruby is psychologically traumatized by the incident that he once faced economic failure in his life – he isolated himself from the mass, took room in a cheap walk-up hotel, and ate only enough to stay alive. He was so much depressed with this failure that he thought himself as nothing person and became ready to renounce his desire to live. However, he is prosperous and wealthy with the clubs which he owns. Again in course of time he is addicted to Preludian and is in staggering debt, for which he tries desperately to get a loan but without success. This difficult economic situation has compeled him to shoot Lee Oswald for Carmine Latta, a mob boss, just for \$40,000 loan. “Carmine makes the loan, then cancels, the debt forever. Forty thousand dollars. Deliverable at the first convenience” (433). What a democratic system is it? Does it guarantee the rights of people to live their lives, liberty and happiness? Does it have full guaranteed security to the people? The single and comprehensive answer is “No.” The evidence that Jack Ruby murders Oswald aptly proves that there is zero humanity because he is hired by Carmine and used. The incident that Oswald is shot when he is in detention and being moved to country jail with huge security force proves that there

is no security. With these numerous loopholes, again American culture tries to hide its contradictions and present them as natural.

The forceful imposition of capitalist ideology has been resulted in conspiracy thereby assassinating President John F. Kennedy and Lee Harvey Oswald. There is increasingly encompassing killing for money and the minor interests of people. There are numerous facts developed out of the assassination of the President – it's about Foucauldian history, postmodern dilemma, theory of assassination itself. Most of the critics are inclined to conclude this novel along the line of newhistoricist concept of rewriting officially documented history that has been resulted out of the depth analysis of the same incident of President's assassination. In this connection Theophilus Savvas says:

I argue that the novel functions in a dialogic relationship with the official history of the case, the Warren Report, being a kind of fictional 'supplement' to it. Indeed, I conclude by suggesting that the novel highlights the importance of stories to history, so that the voice of the fiction writer of *Libra*, DeLillo, overpowers that of the historian in the book. (Savvas 2)

Savvas here focuses on the dialogic nature of history that is more perpendicular to the importance of stories in history; this inclusion of stories in history challenges the officially documented history and history itself now is fictionalized. Savvas very doubtlessly claims that the assassination of the President has not been pin pointed objectively as traditional historians claim because, in the line of Foucault, history by nature is fictional. But my focus out here goes to the politics of DeLillo in this ground and to the fact that why the assassination of President himself.

In *Libra*, one of the major plots concerns the conspiracy to shoot President John F. Kennedy and follows the maneuverings of Walter Everett Jr., a semiretired CIA agent and his former colleagues Laurence Parmenter, T-Jey Mackey, and David Ferrie. Win has teamed up with Laurence Parmenter, T-Jey Mackey and David Ferrie, former colleagues who were part of an elite CIA group called Leader-4. In a subtle way Win rallies them into conspiracy to stage an attempted assassination of JFK by Cuban exiles, and brings Guy Banister, a former FBI agent and private detective in New Orleans who mobilizes anti-Castro groups from 544 Camp Street. They want to punish President Kennedy for not destroying Castro, and for secretly commiserating with Communist Cuba and Russia.

What is notable up to now is that the main plotters of the assassination are none other than the government officials, all the members of the Leader-4, FBI police officer, are the functioning body of government organizations. In this sense they themselves are conspiring for themselves. The following lines of DeLillo say more clearly:

[...] This is like naming particles in the air, naming molecules or cells. The Apparatus is precisely what we can't see or name. We can't measure it, gentlemen, or take its photograph. It is the mystery we can't get hold of, the plot we can't uncover. This doesn't mean there are no plotters. They are elected officials or government, Cabinet members, philanthropists, men who know each other by secret signs, who work in the shadows to control our lives. (283)

The plot operated by the government officials is so secret that to uncover it is as difficult as to name the molecules or particles in the air; the apparatus of conspiracy is so complex to dig out. As the story progresses T-Jey Mackey, who believes that the

assassination attempt should be real and not staged, develops a mistrust of both Parmenter and Ferrie. He takes over the conspiracy and plans to have it in Dallas. To this end Mackey persuades Lee to carry out the assassination by convincing him of offering him passage to Cuba, where Lee intensively wants to go to support Castro. Mackey's real plan is to use Oswald as a scapegoat and has his own men's crossfire kill the president. When the President arrives in Dallas and heads down Elm Street on the parade route, Lee hits him with his bullet from the Book Depository where he was managed to work and Raymo, whom Mackey has plans, finishes the job from the grassy embankment by hitting him with an exploding bullet to the head. Raymo escapes by a car while Lee shoots a policeman who tries to detain him and is then jailed.

My second concern revolves around Nichols Branch and his deeds. Branch is a senior analyst of the CIA, who has been hired to write a secret history of the assassination of the President Kennedy. His deeds of waiting history resembles to the fact that official history is the tool of capitalist history that swims in the pool of perpetuating the imposition of capitalist ideology. Capitalist agents, indeed, use this history as an evidence to legitimate their deeds and higher position in the society. Keeping this fact in mind American government has hired him to write it congenial to the system. For this Nicholas Branch has been provided with "fireproof room full of books, and documents, and he can get anything he needs like "unpublished state documents, polygraph reports, Dictabelt recordings from the police radio, [...] photo enhancements, floor pans, home movies, biographies, bibliographies, letters rumors, [...] (181). In this sense he is a soldier ready to fight a war equipped with modern war-weapons but the bitter fact is that he cannot shoot. "He is in the fifteenth year of his labor and sometimes wonders if he is becoming bodiless" (14). He is confused

with the numerous facts related to the incidents. As a shooter to the President Kennedy Oswald is blamed and on this incident Branch is more confused:

Oswald's eyes are gray, they are blue, they are brown. He is five feet nine, five feet ten, five feet eleven. He is right-handed, he is left-handed. He drives a car, he does not. He is crack shot and dud. Branch has support for all these propositions in eyewitness testimony and commission exhibits. (300)

The failure of capitalist ideology is clearly presented here in the above lines. Branch is hung in confusion regarding Oswald; he has numerous facts regarding Oswald but contradictory with each other. He has even evidences with those different facts.

Thus with the maximum use of modern technological equipments capitalist ideology has become functionless when it reaches to its extreme. However, “[t]echnology tends to represent a thrust toward the future, an accelerated promise of micro-refined system and networks [...]. Technology claims the future on our behalf. It also has the capacity to reclaim the past (vi). In this regards DeLillo himself in his introduction of this novel says:

There have been decades of photoanalysis, ballistics tests and other forms of forensic investigation. There is today, in the works, a digital scanning apparatus that may finally answer a central question still hovering over the blood-spattered limousine. This device will map the sounds recorded, accidentally, through an open microphone on a police motorcycle [...]. In *Libra*, the second shooter, a man with a name, a face and nationality [...]. He stands behinds the stockade fence on the grassy knoll, weapon in hand, watching the limousine approach. He is not the answer to the question that investigators, scientists, historians,

government officials and countless other have been asking through the decades. He is simply the man who stands in the blank space. (Vi- Vii)

DeLillo's main concern out here is that the modern ideal apparatuses are worthless to find the truth as they provide different contradictory results regarding the same single incident. They are blindfolded to the second shooter who stands in blank space. Believing too much in modern equipments, scientists, investigations, government officials, and so on are preoccupied with the fact that the main assassin is Lee Harvey Oswald and forget to see the second real shooter to the President. Thus, the inaccessibility of writing official history that confines the way people should behave in the society is in large part the critique of capitalist ideology.

The intensity and effectiveness of critique of capitalist ideology reaches its climax when Lee Harvey Oswald reacts against the system when he is made outcast in his own society. At the last moment of his life the incident is described as:

Jack came out of the crowd, seeing everything happen in advance. He took the revolver out of his pocket, bootlegging it, planning it on his hip. A path opened up. There was no one between him and Oswald. Jack showed the gun. He took a last long stride and fired once, a mind-body shot from inches away. Oswald's arms crossed on his body and his eyes went tight. He made a sound, a deep grunt heavy and desolate. He began his fall through the world of hurt. (437-438)

In the above lines there is the beautiful interplay of imposition of capitalist ideology and its own critique at the end. The dialogic interplay of both the incidents – Jack Ruby shoots Oswald and Oswald reacts it- clearly shows the parallel lines of the perversity of ideological implication and its consequent. To portray this fact, Oswald's situation is described as struggling against the system; however, he has been

forcefully confined on the knot of capitalist ideology: “Oswald’s arms crossed on his body”. As soon as Jack shoots him he makes a sound, a deep grunt, heavy to the warning and awareness to the mass so that the pathetic but strong sound is heard everywhere and people who are victimized by capitalist ideology would analyze their situation and fight against it. In this sense, killing of Oswald is the killing of Capitalist ideology. It becomes more evident when Oswald says “Capitalism is beginning to die [...] There is hysteria in the air, like hating Negroes and communists [...] There is something in the system that builds up hate” (110). There is indication of “something in the system that builds up hate” very tactfully shows the fact that the system possesses its own death because it is cutting its own logic beneath its feet. That is why, going a step ahead, Oswald frees the parakeet which was confined into a jail to give it a “touch of color [...] to color up a home in a new country” (244).

Trashes of Destruction of Capitalist Ideology in *Libra*: A Conclusion

While the American capitalism uses State apparatuses – schools, government institutions through which we are socialized – and political society made up of army, police and government itself in general as their functioning tools to impose their hidden capitalist ideology to maintain their status quo, the researcher, with the thorough analysis of the text aims at proving that the novel *Libra* is a powerful and critical tool to critique the capitalist ideology. The perversity of the imposition of capitalist ideology leads its own destruction at the end. All most all the characters in the novel are the products of American culture – they are trained and molded in a way they fit in the system. But in course of time they hit their own trainer, American capitalist ideology. Lee Harvey Oswald, for example, is taught American capitalist culture in American schools, and recruited in the American Army; but finally he alone supplies the numerous instances that are so much critical towards the system itself: he quits school and American Army and defects to USSR.

The intricate and tactful parallel structure of the novel clearly bears a powerful critique of capitalist ideology. One the one hand, DeLillo dramatizes the characters and events in such a way that fit to perpetuate the capitalist ideology consciously and unconsciously they have been contributing their talents to flourish the system. All CIA members, FBI police officer, Guy Banister including Oswald himself, for example, seem to be protecting their huge capitalist system by providing information about anti-capitalist activities in the country and beyond it. But with the depth analysis of the novel we come across another powerful parallel counter structure to critique the earlier one. When the government officials mistrust the government itself they conspire against the President and assassin him. Moreover, Oswald's another side of the story implicitly demonstrates the fact that he alone can challenge the whole

huge system. He suffers and sustains his poor living condition but does not defeat to fight against the capitalist ideology.

DeLillo's dramatization of byproducts of imposition of capitalist ideology to its extremity aptly demonstrates the fact that capitalism bears its own critique which is inevitable. The rampant discrimination in the field of judiciary, economy, race, and so on is its evidence. The court has been shown as providing justice with jaundiced eyes: the court itself separates its sheets for blacks and whites. The class difference is in its height. The subordinate class represented mainly by Lee Harvey Oswald and his mother Marguerite are constantly facing the problem of sustaining their lives; they are constantly moving from places to cheaper places to satisfy their hunger. While the other side of the story says that the people who are politically, economically, and socially privileged enjoy their lives in expensive restaurant and secret government meetings. Similarly an individual is shown to be evaluated in money. Characters are shown to be "locked into a process, a system of money and property that diminishes their human worth every day as if by scientific law (41). Human aspects are forgotten by the people in the passion of owning money. Jack Ruby, for example, murders Oswald just for \$40,000.

The consequences of imposition of capitalist ideology have ultimately resulted in undercutting the American ideals – democracy, security, American dream. The single incident of shooting Oswald who is guarded heavily by security forces and being broadcasted by the media proves that there is security in name but not in its spirit. American dream – success, success, and success if you allot your time and energy – has been shattered by a number of incidents: a powerful club owner, Jack Ruby is heavily drowned in debt thus he shoots Oswald for getting loan from the underground mafia, Carmine Latta; and Marguerite very sincerely allots her time and full energy in

the system but she cannot uplift her economic status, she remains poor throughout the novel. Moreover, characters ultimately cannot fulfill their duties in true sense because they are confused with their own duties. Nicholas Branch, for example, is “hired on contract to write the secret history of the assassination of President Kennedy” (15), to sustain their own capitalistic ideological system. The writing of official history that would legitimate their deeds remains incomplete because he cannot come to a particular conclusion as he has numerous contradictory but convincing evidences for the single incident. Similarly, the members of the elite group called Leader-4 under CIA, the police officer, conspire against the President and murder him. Thus, the operators of capitalist organization cannot save him means to say that the imposition of capitalist ideology bears its own destruction.

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