

I. American Dream and its Discontents

Depicting one sided search of material gain and failure in the life of characters like Ethan, Mr. Baker, Joe, Danny Taylor etc. Steinbeck criticizes 'The American Dream' which only focuses on economic progress and physical satisfaction. Life, liberty, and pursuit of happiness are the mottoes of American dream. Despite this, economic boom has almost corrupted the ethics and essence of American dream. Each and everyone are following the material happiness through the economic progress. Even they are proceeding to achieve their happiness by exchanging their family relation with monetary relationship. Money is the pivotal points of the American dream. The goal of Thomas Jefferson which he had mention in the 'The Declaration of Independence' has no value and use at all. Material pursuit ultimately has doomed the American dream.

The novel set on 1960s tells the story of an honest man Ethan Allen Hawley who falls in to corruption and temptation. Not only Ethan has son also seeks easy way to quick success and becomes plagiarist. Characters like Mr. Baker talks of nothing but money. Decent people like Joe Morphy are discontented with their present but uncertain of their future. Danny Taylor, a landlord in the novel keeps the pressure of life at bay with alcohol who finally dies. Ethan, the protagonist, wants to inherit his lost property and plans to rob a bank. Besides his doting wife and two children, he is dissatisfied with life and becomes stranger to his family. Ethan, at last attempts to kill himself which, is testament to his pessimism and despair. Though he is saved form physical death, he dies spiritually which is brought on by disillusion, failure and dissatisfaction in life.

All the characters are oriented towards achieving an American dream. Everyone is very much obsessed to be a healthy man and live prosperous life. In the

name of retaining American dream money becomes only a means to achieve it. Mr. Baker is the key representative of that issue. He is no longer a man but a carrier of money who is made not to live a human life but to live monetary life in the society. American society thus, fails to achieve its real dream which it was hypothesized in the time of Declaration of Independence in 1776.

Ethan Allan Hawley has lost the acquisitive spirit of his wealthy and enterprising forebears, a long line of proud New England sea captains and Pilgrims. Scarred by failure, Ethan works as a grocery clerk in a store his family once owned. But his wife is restless and his teenage children troubled and hungry for the material comforts he cannot provide. Then a series of unusual events reignites Ethan's ambition and he is pitched on to a bold course where all surpluses are put aside.

Feeling the pressure from his family and acquaintances to achieve more than his current station, Ethan considers letting his normally high standards of conduct take a brief respite in order to attain a better social and economic position. The way to make a good room in society is not as easy as we think. Everyone is looking for their prosperous life. American values and assumptions are: individualism, competition, informality, privacy, achievement, action, work, and materialism. To assimilate these norms is not so convenient as anyone think.

On discovering that the current store owner, Italian immigrant Alfio Marullo, might be an illegal immigrant, he places an anonymous tip with the Immigration and Naturalization Service. After Marullo is taken into custody, he transfers ownership of the store to Ethan through the actions of the very government agent that caught him. Marullo gives Ethan the store because he believes Ethan is so honest and deserving. Ethan also considers plans and mentally rehearses a bank robbery, stopping short of enacting it only because of external circumstances. Eventually, he manages to become

powerful in the town by taking possession of a strip of land needed by local businessmen to build an airport; he gets the land from Danny Taylor, the town drunkard and Ethan's childhood best friend, through a will made out by Danny and slipped under the door of the store. The will was drawn up without any spoken agreement some time after Ethan gave Danny money under the auspices of sending Danny to receive treatment for alcoholism. Danny assures him that drunks are liars and that he will just drink the money away, and this is indeed confirmed when Danny is found dead with empty bottles of whiskey and sleeping pills.

In this way, Ethan gets to a position where he's able to control the behind-the-scenes dealings of the corrupt town businessmen and politicians. Ethan seems to accept what he has done but is confident that he will not become corrupted by it. He considers that while he had to kill men in the war, he never became a murderer thereafter. When he discovers that his son won a nationwide essay contest by plagiarizing classic American authors and orators, a conversation ensues with his son in which his son denies any kind of guilty feelings. The son maintains that everyone cheats and lies and that this is in fact the way of things. Perhaps after seeing his own moral decay in his son's actions, and experiencing the guilt of Marullo's deportation and especially the death of Danny, Ethan sets out to commit suicide. His daughter, intuitively understanding his intent, slips a family talisman into his pocket during a long embrace. When Ethan decides to commit the act, he reaches into his pocket to find razorblades and instead comes across the talisman. As the tide comes into the alcove in which he has sequestered himself, he struggles to get out in order to return the talisman to his daughter, in hopes that the light does not go out of her. In the end he chooses family over death, but we are left not knowing whether Ethan escapes the place and the tide.

Steinbeck's *The Winter of Our Discontent* exposes the same unquenchable hopes in the lives, the novel opens during Easter weekend, with the Hawley family. Throughout history, the name Hawley was associated with prestige and wealth in New Baytown, New York, but after Ethan Allan Hawley's misfortunes and those of his father it is the name only of the town grocery clerk. However, between Easter and the Fourth of July, various influences-most of all luck, some lecturing, and some scheming against others contrive to transform Ethan from a societal loser into a winner. Mr. Baker, the banker, convinces Ethan to use Mary Hawley's to reclaim the Hawley's former position in society. Ethan first gives \$ 1,000 to his childhood friend, turned drunkard Danny Taylor, in the hopes that Mr. Taylor might seek treatment. Alas, Danny uses the money to drink himself to death. This introduces the first moral quandary: Ethan gains Taylor Meadow, a significant and profitable asset because it is the only land in New Baytown suitable for an airfield; his loan to Danny killed him. Still, Mr. Baker also pursued. In a separate subplot, Ethan through a casual conversation with his friend Joey Morphy – a bank teller discovers that his boss Marullo is likely an illegal immigrant. Ethan turned in Marullo at the same time Marullo was beginning to appreciate Ethan's inherent honesty decency and integrity. These events meld to deliver Ethan newfound wealth and respect. At the end he forced to mediate on the ruin of others that has accompanied his success. With this realization, he becomes overcome by grief and anger at the ways of the worked and nearly commits suicide. However, he resists in the hope of a better tomorrow. He says, " I had to get back . . . else another light night go out" (279).

The reverence and humanity of *The Winter of Our Discontent* finds its root attached with the failure of American dream in every character. Every character possesses the obsession to achieve the American dream. The protagonist, Ethan Allen

Hawley transforms from Christ to a revolutionary, through it all he retains certain darkness. He is discontented with every aspect of his life: his job, his boss and the fact that his family is discontented with their position in society. His desire to see good in the work-the following conversation between Ethan and Marullo epitomizes this side of Ethan:

Meat, now-you paying too much

Well, we advertise grade a beef A,B,C, - who knows ? It's on the card ain't it? Now, me going to have a nice talk, we got dead wood on our hills. Anybody don't pay by the fifteenth off the books.

We can't do that, some do these people have been trading here for twenty years. Listen, kid Chain stores won't let John D. Rocket feller charge a nickel. (21)

Material happiness becomes an ultimate goal of every American. Ethan is no longer can be a part of that goal. He unlike other American is obsessed to kiss the material pursuit at any cost. The movement of their life is driven every time by the material prosperity, greed, and temptation.

Ethan becomes overshadowed by his aggression against his neighbors. Despite this, he maintains his melancholy, indicating that at his care, Ethan is still a moral man. he is simply caught up temporarily in the improbability of his luck much like a gambler on a winning streak. The influence of Ethan's family can't be overstepped. His children yearn for material comforts. In the beginning, both children act similarly; they made plan to write 'I Love America' essays in a pursuit of a prize. It's the grapes said Allen. "How about going to Washington, hotel, shows, meet the president, the works, how' that for the grapes?" (30). There is no sincerity in their desires Mary, Ethan's wife, also yearns for money and status that accompanies it. In an argument

with Ethan, she says, "In this town or any other town a Hawley grocery clerk is still a grocery clerk" (34). Thus, she desperately searches for any evidence of her family's rising social status. She eagerly accepts as truth the fortune her friend Margie Young-Hunt an aging divorcee who seeks the company for men- delivers, which predicts that Ethan will discover wealth and fame in the town; she is ecstatic when the prophecy is fulfilled. Allen follows Ethan's model by plagiarizing his 'I Love America' essay. When Ethan confronts his son about the cheating, he denies any kind of guilty feelings and says everyone cheats and lies and this is in fact the way of things happens. Thus, Allen plays a critical role; he causes Ethan to fully realize the negative effects of his actions. Yet, if it Allen who drives Ethan to "the place" in the harbor, a deathbed of sorts, it is Ellen who is his savior. Ethan, on the verge of suicide, draws a talisman from his pocket that Ellen and he marvel over for its seemingly magical qualities. This heirloom reminds Ethan of his duty to kindle the light of hope he sees still burning in Ellen.

Ethan's public relationships are likewise critical, indeed, these exchanges are at once the most coincidental and precipitating events in the novel. A casual exchange with Joey Morphy about Marullo plants the seed for Ethan to defeat Marullo. Margie Young-Hunt and Mr. Baker also drive Ethan's desire for material success; of course, there are also Ethan's victims. Danny lived in a drunken trance. Denny has a disappointing death. Still, Ethan's guilty conscience regarding Danny hunts him. There is also Marullo, Ethan's overbearing boss and a shared businessman. He views himself as a mentor for Ethan and gradually grows fond of Ethan and his honesty. Marullo becomes so enchanted with Ethan, he offers him a joint partnership in the store. Only after Marullo is forced from the country does Ethan discover that Marullo was a good man distorted by American Values.

Ethan Hawley is the scion of a once-wealthy family in an old New York whaling town; but the money disappeared when oil replaced whaling. Ethan is educated and well-spoken but he is reduced to working as a clerk in the local store: the very store he and his family once owned. He has an attentive and doting wife and two children but he is not satisfied with his life.

He is honest, mostly, until he one day dreams up a scheme to win back the family fortune. At first he considers robbing the local bank- on a slow day he can be out the back door of the store and at the bank and back again before anyone notices. But at the last minute he gets a bigger idea. The store owner is a nice old Italian fellow (he calls Ethan "kid") and Ethan hatches a plot to have him deported. He convinces the old man to sell the store to him at a bargain rate just before he heads back to Italy. Ethan then learns that a large corporation wants to buy some property in town and he convinces the current landowner (his alcoholic friend, Danny) to sell that land to him so that Ethan becomes rich. Meanwhile, Danny drinks himself to death on the wine Ethan gives him. Ethan's family life is looking up as their fortunes change; his son even wins an award for writing an essay and the family prepares for the award ceremony as the police come calling.

Ethan Hawley is discontented. He's a store clerk in a long line of wealthy men; a store clerk in a store his family used to own. He lives in the family home, the Hawley House, with his wife and two children. It's a large house in a prestigious part of a small town, but Ethan has no money. The last of the riches went out in his father's day.

Day after day, Ethan tends the store that is now owned by a kind and elderly Italian immigrant named Marullo. Life has become monotonous: sweep the walk, stock the cans, bag the purchases. This is not the life he wants for his family. So,

Ethan hatches a plan to get back on top: Rob the bank next door. In and out in two minutes and an over-flowing toilet as an alibi, that was the plan, but the untimely appearance of a government man proves to be a show stopper. At a second glance, though, the questions the g-man asks about Marullo bring rise to an entirely better plan.

Meanwhile, a family friend feels obligated to offer Ethan a chance to become a small part of a big commercial real estate deal. Ethan has bigger plans though. He intends to own 51% in the deal. His childhood friend and now drunk bum, Danny, owns the land and Marullo owns the store, but Ethan has a plan to take both and come out looking like the good guy in the end.

Ethan sits quietly in his secret spot, pondering the ethics of manipulating a friend in mortal need, frivolous flirtation with the sexy Margie Young-Hunt and extortion, while remembering the stories his grandfather told him.

These characters are so real that you forget that the author is the one narrating the story. The author is transparent. The narrator is your own heart, a characterization of yourself. His narration is raw and truthful. The prose may be nearly 50 years old, but it paints a portrait of American life that transcends all the days from this to that.

The research in its inception tries to explore and examine the failure of American dream. Moreover, it attempts to explore the bankruptcy of American people in the name of achieving American dream in *The Winter of our Discontent* by applying Marxism as methodological tools with special reference of Karl Marx and other Marxist like Theodor Adorno, and Max Horkheimer.

This research has been divided into four chapters. First chapter deals with an introductory aspect of the study. It further comprises hypothesis, elaboration of statement of problem, general overview of tool analysis, and general overview of plot

summary. Second part investigates the theoretical log frame that is to be effectively applied in the analysis of the novel *The Winter of Our Discontent*. Marxism is the analytical tool. It further comprises its evolution, development, and its application. The third chapter of this thesis presents textual analysis of the novel, *French Lover* with the application of colonial hegemonic technique in the pertinent and considerable length. And finally, conclusion is the ultimate part of the thesis which concludes the proven postulates and hypothesis along with main points.

II. Marxism and American Dream

Marxism is a set of theory, or a system of thought and analysis which deals with economic and social system as well as class struggle propounded by Karl Marx in nineteenth century. It was the response to the western industrial revolution and the rise of industrial capitalism as the predominant economic mode. Like feminist theory, Marxist theory is directed to social change. Marxist wants to analyze social relations in order to change them; in order to alter what they see are the gross injustices and inequalities created by capitalist economic relations. It generally talks about the failure of the bourgeois capitalistic system. Later on this theory is supported and developed by neo-Marxists such as Leon Trotsky, Georges Bataille, George Lukacs, Theodore Adorno, Raymond Williams etc.

Life, liberty and pursuit of happiness are the main mottoes of the American dream. It fostered more in the post war period when they won the Second World War and became the super power in the world. They believe in hard work, economic prosperity, continuity in work and excellence. To gain their economic prosperity they do anything by putting themselves in great risk.

Karl Marx after beginning his journalistic career, Marx came into conflict with Prussian authorities because of his radical social view and after a period of exile in paris he was forced to live in Brussels. Marx is best known for his theories of socialism, best expressed in "*The Communist Manifesto*". He expressed the real picture of societal conflict on it, "The history of all hitherto existing society is the history of class struggle" (21).

Marxist philosophy can be broken down into three parts. First, that history is defined by class struggles, the rich versus the poor. Second, that capitalism is controlled by only a few (the rich) and that the many (the poor workers) produce more

than is necessary to support an unbalanced system. Third, since the workers do not have any control over the capitalist society in which they must live, they should rise up and take political power for themselves from the rich.

In the earlier epochs of history we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank, in ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, Feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again subordinate gradations.

The dialectical and materialist concept of history – humankind's history is fundamentally that of the struggle between social classes. The productive capacity of society is the foundation of society, and as this capacity increases over time the social relations of production, class relations, evolve through this struggle of the classes and pass through definite stages (primitive communism, slavery, feudalism, capitalism). The legal, political, ideological and other aspects (e.g. art) of society are derived from these production relations as is the consciousness of the individuals of which the society is composed.

The critique of capitalism – Marx argues that in capitalist society, an economic minority (the bourgeoisie) dominates and exploits an economic majority (the proletariat). Marx argues that capitalism is exploitative, specifically the way in which unpaid labor (surplus value) is extracted from the working class (the labor theory of value), extending and critiquing the work of earlier political economists on value. Such commodification of human labor according to Marx creates an arrangement of transitory serfdom. He argued that while the production process is socialized, ownership remains in the hands of the bourgeoisie. This forms the fundamental contradiction of capitalist society. Without the elimination of the fetter of

the private ownership of the means of production, human society is unable to achieve further development.

Under capitalism, the proletariat, the working class or the people, own only their capacity to work; they have the ability only to sell their own labor. According to Marx a class is defined by the relations of its members to the means of production. He proclaimed that history is the chronology of class struggles, wars, and uprisings. Under capitalism, Marx continues, the workers, in order to support their families are paid a bare minimum wage or salary. The worker is alienated because he has no control over the labor or product which he produces. The capitalists sell the products produced by the workers at a proportional value as related to the labor involved. Surplus value is the difference between what the worker is paid and the price for which the product is sold.

Marxism brought significant changes in bourgeois ideology. It challenged the old view point of philosophy. Before Marx people have been led to believe that their ideas, cultural life, legal systems and religions were the creations of human and divine reason which should be regarded as the unquestioned guides to human life. Marx reverses this formulation and argues that all ideological systems are the products of real social and economic existence. The material interests of the dominant social class determine how people see human existence. As Marx stated that "the philosophers have only interpreted the world in various ways; the point is to change it" (24) and explained life and world from a different perspective. Aiming at intensifying the inevitable process of change, his theory brought considerable change, in the concept of art and literature as well.

The Marxist literary criticism is best expressed in his works like *The German Ideology* and "The Communist Manifesto" written with Engel. Marx brings forth a

model of history in which economic and political conditions determine social conditions. In the words of Marx the production of ideas, of consciousness, is at first directly interwoven with the material activity and the material intercourse of men, the language of real life. Marx and Engels respond to social difficulties stemming from the rise of capitalism. For Marx and Engels, the resulting class struggle is the driving force of history. The working class, which emerges in significant numbers with the advent of capitalism, is the first exploited class with both the desire and the ability to overthrow the exploiters and reorganize society in its own universal social interest. Marx and Engels interpreted events in their lifetime as significant steps towards that revolutionary outcome, while they describe their own theories as "the reflex of proletarian struggle in the world of ideas" (320).

Although Marx and Engels didn't propound any systematic theories about art and literature, they have raised some basic questions about them in relation to their discussion about base and superstructure. According to Marxism, base is primary and the superstructure is secondary. Base, here, means the socio-economic relations where as superstructure refers to the religion, politics, art, ideology. Economic and social forces together constitute the base on which it is erected the superstructure – the state, politics, law, culture, ideology, religion, values, philosophy and arts. The relation between base and superstructure rather than the other way around. Marx represented ideology as a superstructure of which the concurrent socioeconomic system is the base. Marxists believe that each economic structure e.g. feudalism, capitalism or socialism of society leads to its own type of social organization and production of its own literature and art is determined by socio-economic factors. Engel described ideology as "a false consciousness" (23). A further claim is that in the present era of capitalist economic organization, the governing ideology incorporates the interests of

the dominant and exploitative class, the bourgeois, who are the owners of the means of production and distribution, as opposed to the 'proletariat', or wage-earning working class. This ideology seems a natural and inevitable way of analyzing, explaining and dealing with the world but in fact has the hidden function of legitimizing and maintaining the position, power and economic interests of the ruling class. All the social and cultural institutions and practices including religion, morality, philosophy, politics, the legal system as well as literature are permeated and dominated by the ideology.

Thus ideology is the form of concept that generally formulated by the high and intellectual class to run the society. This ideology is generally made in the behalf of high and ruling class so that they could have more easy life. Later on this ideology became a part of literature which has clear image of society and its wings.

For Georges Bataille, in his famous theory 'Principle of Expenditure' says, "the fundamental human drive is towards loss" (5). Acquisition is the unwanted result of a process oriented towards loss. He illustrates this concept in his brief analysis of potlatch. He begins his discussion by criticizing social concepts that emphasize utility and reduces to a subsidiary role in life. For him, the real needs of society have been excluded by non productive expenditure. We have got the tendency to buy expensive jewels as we are guided by the principle of loss. The desire for losing is going on since ancient time. And the result, according to him, is due to capitalistic society which compels on individual to indulge in unnecessary expenditure. This is because of this cause that he appeals the proletariat to grasp not the means of production but the means of expenditure.

Another neo- Marxist Theodore Adorno argues that society is full of contradiction. It is the sum total of different dialects at different levels (economic,

political). So art should depict the contradiction of society and dialectical totality. Adorno argues that Proust and Joyce make use of the interior monologue to expose the way reality is. For Adorno, the modernist's emphasis on the subject is only an appearance since in reality the social totality exists before the individual. A great work of literature is that which manages to present the contradiction between reality and appearance. Adorno is not in the favor of cultural critics or criticism because cultural criticism is bourgeois in nature. It does not advocate in the favor of proletariat, social transformation. So, it is bourgeois in nature. It doesn't want to change status quo.

The main concern of Karl Marx and his theory Marxism was class struggle. He found the economic society always divided into two hostile camps with ongoing class struggle – the bourgeois (capitalists, property owners) and the proletariats (workers/laborers, without property). The history is progressive and all things that exist in society are inevitably changing. Marx had strengthened materialistic view and said that economic institutions of the society develop naturally.

Marx has stated in the very first line of the "The Communist Manifesto" that "the history of all hitherto existing society is the history of class struggle"(21). In each age, in any form, there is the existence of two classes: one class ruling over another. The modern ruling class that is bourgeois has developed from the destruction of feudal society which still has clear class distinction. By replacing the feudal society, it has established new classes, new forms of oppression, new forms of struggle with proletariats. But the class struggle hasn't been ceased. They are always struggling-one trying to overcome another.

The bourgeois has put an end to the family relation. It ends the connection or bond between man and man. It motivated people for self- interest. Individual is

important and all kinds of interests and relation are diverted to "cash payment". Marx writes in "The Communist Manifesto" as:

It has resolved personal worth into exchange value and in place of the numberless indefeasible chartered freedoms has set up that single, unconscionable freedom- Free Trade. In one word, for exploitation veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation. (22)

Personal worth changes into material value. All ecstasies of human relation of ideal enthusiasm and of sentimentalism are turned to bitter egotistical, selfish calculation. Exploitation is the major effect of this system. All are professional. Physician, lawyer, priest poet, scientist and all other people of occupation have been made wage laborers. Family relation has also become merely money relation. "The bourgeoisie has torn away the family its sentimental veil, and has reduced the family relation to a more money relation" (23). Therefore, success of possessing more and more wealth is given more privilege. Love relation is considered to be obstacle in success of life.

For the existence, the bourgeois has revolutionized the instruments of production, the relations of production and the whole relations of society. Capital is increased and gigantic machines are discovered. Laborers are activated. As a result, enormous amount of things produce. Enormous product requires larger market and for the market, the bourgeois expands its domain all over the world. It has exploited the world market and has given a cosmopolitan character to production and consumption in every country. All old- fashioned and small industries and products are being replaced by new ones. Marx writes in "The Communist Manifesto" that "It (Bourgeois) has agglomerated population, centralized means of production and has

concentrated property in a few hands" (24). So, modern economic system is in control of bourgeois which becomes means of exploitation to all the proletariat.

The proletariat class is a class of laborers, working and struggling class. In the words of Marx, proletariat is "a class of laborers who live only so long as they find work, and who find work only so long as their increases capital" (25). These laborers don't own any means of production but only their toil. They must sell themselves for piecemeal; they are a commodity like any other articles of commerce.

Furthermore, a laborer becomes an appendage of the machine. He has no individual character. His ability of running the machine is only required. The wage of laborer is restricted to the extent that s/he will come tomorrow for work. His payment is decreased almost entirely to the means of subsistence that he requires for his maintenance. They receive the lowly wages in cash, there are other ready to seize it from them. In the words of Marx, "no sooner in the exploitation of the laborer by the manufacturer, so far at an end, that he receives his wages in cash, then he is set upon by the other portions of the bourgeoisie, the landlord, the shopkeeper, the pawnbroker etc" (26).

Raymond Williams refutes on the ideology proven for the edenic community. The perfect community was in existence. It was only the ideal perspective of the feudal system of that time. In every community there is clear distinction of class. With out hierarchy there is no existence of human community. He says:

People are mistaken who supposes the rural England as the edenic society wherein no discrimination and classes were. There was selling and buying system of workers. Feudalism came after natural economy. Lord founded cities and monasteries as the foundation for the modern industry. (35)

He further says, literature should contribute to the social change it must equally reinforces the forms and content. To ameliorate the human condition and societal reformations forms and content should go hand in hand. Literature should work as a bridge between the people to reflect their real life.

So, the laborers' wages and expenditure are always in balance or wages is lower than expenditure. For survival, they are compelled to take loans in advance. The salary of the whole month is spent in advance. The small and middle class owners can't compete with the great capitalists. As a result, they (small tradesmen, shopkeepers, landowners peasants) all will gradually sink into the proletariat class for "their diminutive capital does not suffice for the scale on which modern industry is carried on ..., for their specialized skill is rendered worthless by new methods of production" (*Communist* 26).

On the other hand, the price of a commodity and also of labor is equal to its cost of production. So, under capitalist system, the workers labor for someone else. He is exploited. His labor is thus something external to him-or something that does not belong to him. The worker becomes alien to his work but at the same time also alien to himself. Therefore, s/he hates his/her work. S/he loses touch with his/her own reality.

Alienation denotes the estrangement of people from their humanity (German: *Gattungswesen*, "species-essence", "species-being"), which is a systematic result of capitalism. Under capitalism, the fruits of production belong to the employers, who expropriate the surplus created by others, and so generate alienated laborers. Alienation objectively describes the worker's situation in capitalism – his or her self-awareness of this condition is unnecessary.

According to Marx, man feels alienated under the capitalist system. Man experiences fragmentation through the division of labor, mechanization, exploitation, miseries etc. The longing for unity with one's self, with one's kind, with nature from which man has alienated never comes to reality in capitalistic society. Only if socialism gets established, it is possible, for Marx.

Marx is a humanist. His theory of alienation has lasting effect in this field. Though Marxist thought underwent many variations, his starting point has remained intact: the possibility of total man. Marxist philosophy begins in man and ends in the emancipation of man from alienation and exploitation. Marx writes in the *Critique of Hegel's State Law*, "Democracy proceeds from man and makes the state objectified. Man doesn't exist for law's sake, it is human existence, whereas (for) the others" (17).

Fidel Castro Ruz transcribes and add on the Marxist theory concerning the latest issue. He says in his speech,

The accident had occurred while searching for the product that is desperately needed in the consumers' society that the newer generations inherited from the preceding ones, the only difference being that now everything moves at an unheard of speed. (6)

Written by Dimitris Karagiannis a European Marxist comments on this piece, originally published in the newspaper Rizospastis on December 13, 2009 was recently reprinted by "21stcenturymanifesto: politics, analysis, action and culture from the left in Britain"

He says:

The lack of a class approach, the necessity for class struggle and confrontation with the interests of capital are obvious. At the same time, due to the erroneous analysis of the contemporary world and the

prevalence of opportunist influences, the bourgeois class is wrongly differentiated as a national one and one subjected to foreign influence.(15)

Thus, sections of the bourgeoisie, who are owners of means of production and control the economy, often participate in fronts that manage to win the elections without aiming to overthrow capitalism but to better promote their interests and claim a bigger slice from the pie of the conflict with capital, in particular the US one. This actually occurs in all countries from Brazil, Argentina and Chile that claim to play a leading role in the region, to El Salvador, Ecuador, Bolivia and Venezuela, where this process is more advanced.

This intention of the bourgeoisie in each country, in relation with the level of capitalist development, is in line with the spontaneous anti-imperialism and anti-Americanism that exists among the popular strata. It constitutes a response to the cruel anti-people's policies implemented the previous decade throughout the continent by political forces that had good relations with US monopolies. At the same time, through the intense promotion of the platform for "21st century Socialism", particularly in Venezuela and Bolivia, a blurred picture of the socialist perspective is created.

Thus, there must be interaction between man and society for the real existence. It goes through labor that man interacts with the society. The man is as the result of his own labor. It is an act of self-creation. Besides, man makes his activity an object of his will and consciousness. He has a conscious life activity which distinguishes man from animals. So, the essence of man is conscious and creative labor. Man produces himself in the object which he has consciously, actively and creatively produced.

But instead of being creative, when labor is destructive, undertaken under coercion, not as free play of force, when labor is divided, then labor is denial of its own principle. It becomes alienated labor, therefore lost the principle of man. Man loses his unity. Furthermore division of labor "not only destroyed unity: by introducing inequality among the various occupations it created and reinforced social inequality. Labor was not, and still is not divided up into equal parts, but is divided for the profit of the stronger and the disadvantage of the weaker" (37), Ernest Fischer writes,

Division of labor even leads to the creation of private property. It divides society into haves and have nots, property owners and propertyless workers. So, private property is therefore the product of the necessary result of alienated labor and this alienated labor makes capitalism bankrupt. (105)

Capitalism is the chief means to divide the people into the two distinct groups i.e. serf and master; bourgeois and proletariat, land lord and common people. Division of labor and hierarchy result from the level capital, the man possess. This division of labor finally produce the class distinction and conflict and hierarchy in society.

The object produced by labor becomes alien to his producer. It even stands opposed to him. It exists independently outside the worker. So, an objectification of labor into object is lost. When objectification appears as loss of that object, the worker is deprived of the most essential things not only of life but also of work. Marx writes:

Labor certainly produces marvels for the rich but produces privation for the workers. It produces palaces, but hovels for the worker. It produces beauty, but deformity for the worker. It replaces labor by

machinery, but it casts some of the workers lack into a barbarous of work and turns the others into machines. (97)

Thus, the object to which he gives lives dominates and sets itself against him as an alien. The above lines clearly shows that production is possible through the labor. And these productions at the same time are beauty and deformity respectively for owner and labor and machine and labor are the opposite pole in capitalism.

Not only the product, but within productive activity alienation appears. The production is indeed the resume of activity of production. Consequently, if the product of labor is alienated, production itself must be the activity of alienation. So, the work is external to the worker. It is not a part of his work. It is not part of his nature. The work is not spontaneous, voluntary but is imposed and forced by someone else. So, the worker has feeling of misery rather than well being. The work doesn't satisfy the need of the worker, but it is only a means of satisfying other needs. As Marx states, "external labor, labor in which man alienated himself, is a labor of self-sacrifice, and mortification" (99).

In general, in capitalistic society, a man, a laborer is alienated from himself. By exploitation, his individuality, sense of ownership is lost forever. He is dehumanized, fragmented, alienated and frustrated. This same kind of personality is shown in the modernist works of literature.

Theodor Adorno, criticizing Lukacs, advocates this type of modernist works which deal with the alienated personality. Lukacs denounces the works of modernists and their technique of stream of consciousness and interior monologue. In his view, the modernist writers like Joyce, Proust, Woolf go away in the direction of subjectivity separating individual from social process. By sacrificing dynamic historical environment in the interest of rendering subjective impression, the

modernist writers totally fail to present reality. They alienate their characters away from the social, historical process and plunge them into inescapable flux. Lukacs objects this kind of fragmentation, alienation and presentation of human being as a lonely being unaffected by the social and economic forces. For Lukacs, "a true artist is the one who becomes successful in depicting the social and historical reality objectively through his works" (26).

But, Adorno is in favor of modernist writers who have depicted the fragmented and alienated man. He criticizes Lukacs for appreciating only the dialectical totality in classical works. Adorno argues that literature doesn't have a direct contact with reality. In Adorno's views; "Art is set apart from reality; its detachment gives it its special significant and power. Modernists writing are particularly distanced from the reality to which they allude, and this distance gives their work the power of criticizing reality" (34).

The modernist works reflect the alienated inner lives of individuals; Lukacs attacked them as decadent embodiments of late capitalist society and evidence of the writers' inability to transcend the fragmented worked in which they are compelled to live. Adorno argues that art cannot simply reflect the social system, but acts within that reality as an irritant which produces an indirect sort of knowledge. This can be achieved by writing difficult experimental texts and not directly polemical or critical works.

For Adorno, literary form is no simply a unified and compressed reflection of the form of society but a special means of distancing reality. By disrupting and fragmenting the picture of modern life, modernists become able to see alienation as a part of an objective social reality. The absurd discontinuities of discourse, the passed down characterization and plotlessness all contribute to the aesthetic effect of

distancing the reality and them by giving us "a negative knowledge of modern existence" (35). Adorno, by negative knowledge doesn't mean non-knowledge. It means knowledge which can undermine and negate a false or reified condition. So, Adorno lauded modernist writers proposing that their formal experiments affect a distance detachment and alienation that serve as an implicit critique or give a 'negative knowledge' of the dehumanizing institutions and process of society under capitalism.

To emancipate man from this alienation and dehumanizing condition, there must be creative labor, equality. One must have freedom to work as his wishes and desires. "The free development of each is the condition of the free development of all" (29), writes Marx in "The Communist Manifesto". Such free development of individual is possible in the socialism only. Thus, the revolution for socialism is necessary to emancipate human beings from every suffering.

According to Thomas Jefferson, "American dream generally means life, liberty and pursuit of happiness. American dream is not an outcome of these unfulfilled desires. It is shaped by the eidetic promises of American land before and after the exploration of America. What Puritans and the European immigrants thought America as a land of infinite wealth, unrestrained freedom and unchallenged fresh beginning of life in the new found land is called American Dream. The Puritans' euphoric vision of wish fulfillment, soon after landing in new found land is what we call American Dream.

The search of "life, liberty and the pursuit of happiness" for everybody, regardless of creed, color, race gender, is American Dream. So, it refers to the dream of a land in which life should be better and richer and fuller for everyman, with opportunity for each according to his ability of achievement.

Historian James Truslow Adams coins the term in 1931. The American Dream is founded on the principles and idealism of equality, determination and freedom. In words of Jim Cullen; "The term (American Dream) seems like the most lofty as well as the most immediate component of an American identity a birth right for more meaningful and compelling than terms like "democracy", "Constitution" or even "the United States" (5).

So, American Dream is associated with European immigrants leaving economic privation and political and religious oppression in their homelands to build a new and better life in America. The idea was in the mind of the immigrants who fled from Europe because of suppression in the monarchies. All immigrants entered America in pursuit of new life, new history and with new dimension of thought.

After two hundred years of Columbus finding America, around 1608 A. D. Nine fleet of vessels arrived at Virginia from England which the puritans thought as a virgin land preserved by God for them. The puritans knit dreams for their future in new found land and shaped their goals according to the nature of their needs. So, the dream began in Puritan scriptures after the discovery of America and it inspired the new Englanders to dream for a perfect land where everything would exist in perfect harmony. But America was not an uninhabited land when the immigrants came to the land. There was already the settlement of Europeans to the New Found Land for they believed in Brotherhood. Living in peace and harmony with each other was their actual motto. The Red Indians and other native Americans thought that the immigrants would be their brothers and sisters and hoped that they would establish a mutual co-operative relations with the new comers.

Even the Puritans wanted to establish a new order of society. They had a dream of hope, and dream of imagination. In the words of Fredric Carpenter; "that

dream of a better, richer and happier life for all our citizens of every rank which is the greatest contribution we have as yet made to the thought and welfare of the world" (15). They wanted to change the land into the land of honey, blessed by god. In this sense, America became their dreamland. The newcomers arrived to that new land to set themselves free from European chaos and hazards. As they came there, America became a land for search and experiment of new relations. To change the land into the land of honey, blessed by god, Puritans believed that through hard-work one could achieve the desired fruit. The Puritan imagination of better, richer and prosperous life was the central focus in their initiation of journey into dreamland in search of glorious future.

American Dream became one of the most important elements/components of American identity. And to full fill that dream they really toil hard. Hard working and their continuous effort eventually turned their economic system into capitalistic system and money become the life blood of it. It was a unique creation. In *The American Dream*, Jim Cullen writes:

Over the course of human history, peoples have used any number of means to identify themselves; blood, religion, language, geography, a shared history, are some combination of these. . . Yet the United States was essentially a creation of the collective imagination-inspired by the existence of a purportedly New World, realized in a revolution that began with an explicitly articulated declaration and consolidated in the writing of durable constitution. (6)

The invention of America by Columbus is the first step that the dream of America is fostering. After that the migrated population of America found themselves in a pristine paradise, was a kind of dream they found themselves in perpetual world. They

began to make this world more pristine by their inexhaustible labor. In human history people used their religion, language to make their identification but American made their history by fulfilling their dreams.

Puritans thought that they were the inheritor of civilization and messengers of God and hence the chosen ones to begin a new civilization in paradise. They also had a plan to exercise Puritan values freely when they decided to migrate from different parts of Europe to America. They also migrated to that new land to set themselves free from European chaos.

But the expectation failed. After the new settlers forcefully started to take the land that the Native Americans took as being most sacred to their cultural and religious norms and values. The first seed of nightmare was shown within the concept of the American dream. Furthermore, British ruled them. So, the Puritans struggled a lot in trying to free themselves from British dominance. In 1776, they declared America as an independent nation. In that declaration which is known as "the Unanimous Declaration of the thirteen United States of America", the American dream articulated explicitly as, "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness" (13).

So, the main principles of the American dream comprises: A belief in continuous progress towards a perfect society and personal success. The idea of melting pot that in America, people of various nationalities, religious beliefs and ethnic origins are changed into something new and specifically American. The belief in the manifest destiny that America had been chosen by god to free the rest of the world from despotism and darkness etc.

For Everybody America meant equally of citizenship; America meant school for the kids, and or way opened for the kids' advancement to better work and higher social position. The dream was one of equality, of opportunity, of privilege and widely distributed property; a dream of a land where man did not argue that the colour of a man's skin determined the content of his character. The dream of country where every man would respect the dignity and worth of human personality and man would dare to live together as brothers that were the dream. Whenever it was fulfilled, American would emerge from the bleak and desolated midnight of man's inhumanity against man into the bright and glowing daybreak of freedom and justice for all of god's children. So, Jefferson, in the "Declaration of Independence" pointed out the function of government as:

To secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its power in such form, as to them shall seem most likely to effect their safety and happiness. (13)

The constitution of United States further consolidated the dream. The American constitution further states that "We therefore, the representatives of the United States of America, in general Congress, assembled appealing to the supreme judge of the world for the rectitude of our intentions" (27).

Despite the efforts made by the Puritans in America to achieve success in reality, that new place was not as easy as it was supposed to be. Gradually, they realized that America was not a paradise and it proved to be a place for many trails

and tribulations. The hostility between the puritans and the Native Americans increased further because of the suppression imposed upon the Native Indian (Red Indians). The high spirits of the Red Indians were shadowed because they were forced to live under Puritans' control. Poor, black were marginalized suppressed and oppressed. The gap between whites and blacks, and rich and poor became vaster and blacks and poor were tortured, exploited more and more. On an ideological level, the realization of American dream was demanded for 'all men', but on personal level many accepted the deprivation of rights for the blacks, poor and other ethnic groups. But the dream hasn't faded. In 1963, Martin Luther King Jr. gave a speech before two hundred thousands civil rights marchers, "I still have a dream. It is a dream deeply rooted in the American Dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self evident, that all men are created equal" (157).

Though the dream got fulfilled to some extent, it hadn't got success as the expectation. The unrivalled production of computer software by Bill Gates, the existence of an area of free land and the continuous progression of technology explain the development of American dream and its fulfillment. But still a large population denies the fulfillment of the former hopes. It cannot be denied that America has achieved a lot of things through technological progress, economic strategy and media networks but the question is whether this prosperity is equally accessible to all, those of blacks, ethnic groups, poor etc.

The racial segregation, the industrial capitalism, the almost unchallenged power of American Military force, the American presence and dominance almost all around the world took jerky paths which made it impossible to fulfill the dream. In the words of Jim Cullen, "The acceleration of industrial capitalism in the late 19th century,

combined with the growing application of the Darwinian theory of 'the survival of the fittest' to human affairs popularized a notion of freedom as the right of the individual entrepreneur to make as much money as he could without interference" (107). The armed violence created by America has furthered criminal actions, racial violence and enmity among people as well as nations. In practice, America has failed to assist human being either within nation or abroad. Therefore dreams, ideals, visions and hopes are easily exposed as nightmares and frauds in disguise.

In the novel *The Winter of Our Discontent*, Ethan Allen Hawley has lost the acquisitive sprit of his wealthy and enterprising forebears, along line of proud New England sea captains and Pilgrims. Scarred by failure, Ethan works as a grocery clerk restless and his teenage children troubled and hungry for the material comforts he cannot provide. Then a series of unusual events reignites Ethan's ambition, and he is pitched on to a bold course where all scruples are put aside.

III. Failure of American Dream in *The Winter of Our Discontent*

American life is totally defiled by the materialistic system which is no longer going to continue its future. *The Winter of Our Discontent* opens during Easter weekend what the Hawley family is going to celebrate it. But the plight of Ethan is on the same side is an enormous problem of his life. Because of his middle class family has no enough money to fulfill the needs of his family. According to Marxist as much as temptation of the money grows high the person becomes more selfish and forgets his moral values. According to Marx, "In capitalism middle and low economic profile has no place to settle their life". In the *Winter of Our Discontent* the author has successfully pot rated the real picture of the failure of American Dream.

Life, liberty, and the pursuit of happiness are the real mottoes of American Dream. According to Thomas Jefferson in "The Declaration of Independence" American are force to think and they are in pursue of their success and prospers life. But in course of pursuing their dream they really miss their path and misguided by the mottoes of capitalism

According to principle of Marx it is one of the miss ways to meet at least their dream. Despite American belief in hard-work, continuity, individualism. Because of the capitalist search they are in the verge to destroy themselves.

These events meld to deliver Ethan newfound wealth and respect. Only in the end is he forced to mediate on the ruin of others that has accompanied his success. With this realization, he becomes overcome by grief and anger at the ways of world and nearly commits suicide. However, he resists in the hope of better tomorrow. He says "I had to get back ... else another light night go out" (276).

Is American materialism increasing? To answer this question, we need only look at the current buying trends in present day society. Even a cursory glance at these trends would cause the question to be answered with a resounding YES! The pursuit of the American dream has become rather costly in that it is fraught with a large quantity of material possessions. The requirements to "keep up with the Joneses" are becoming more and more burdensome. Americans are made to feel that they absolutely must have certain things that had not even invented just a few years ago. The increase in high tech, computerized, and digitized devices in the areas of electronics and household appliances has altered the landscape of the American home and family.

What has fostered and fed these new trends? First and foremost, Americans will continue to subscribe to the pursuit of material goods, especially high tech devices for two basic reasons; the need for comfort and the need for entertainment. The deep, sometimes unspoken desire is to be coddled, catered to and distracted. Embedded in the need for comfort and entertainment is the need for easy, quick access to information and resources. So, long with popping the family dinner into a microwave oven and eating the meal in a form with perfect temperature control, bill paying can be done from the comfort of home without ever writing a check or mailing an envelope. One can simply place his or her laptop on their laps from the comfort of any room in the house (thanks to a home-based wireless network), type in a few digits and pres 'go' any topic may be researched from the limitless stores along the information highway from how to treat a skin rash to exploring ancient religions.

The initial glimpse of the novel is obvious i.e. the crowded mass and urbanization of American city and life. Material success and pursuit is a kind of obsession and natural instinct of every American. They are no longer going to prosper

their material progress along with their spiritual rather they are prospering their material progress by killing themselves.

Elm Street runs at an angle into High Street two blocks from the old Ethan Allen Hawley house. Halfway down the first block a delinquent gang of English sparrows were fighting on the new-coming lawn of the Elgar house, not playing but rolling and picking and eye-gouging with such ferocity and so noisily that they didn't see Ethan approach. He stopped to watch the battle. (6)

Above lines clearly transcribe the initial glimpse of the crowded city of America. The author allegorically presents the sparrow fighting on the new coming lawn of Elgar house. The battle among the sparrows clearly symbolizes the fight for material progress of American people. Ethan, protagonist stops to see the battle.

Middle and lower class people often hesitate to dare for their material prosperity and always grind themselves in the churner of capitalism. According to Marx capitalism can't be endorse these middle and low class people as it always foster and its principle is made in the behalf of rich and business tycoon. Ethan says to Joey,

“You ever get stuck up, Joey?”

“No. but I had a friend that did twice.”

“What did he say about it?”

“Said he was scared. Just took orders. Laid down on the floor and let'em have it. Said the money was better insured than he was.”

“I'll bring you the sandwiches when I close up. I'll knock on the back door. What kind you want?”(8)

Joey as an employee in a supermarket can't dare to have his own business and up his head in the capitalistic crowd. They every time attempt to go up but their monetary and fiscal condition never let them to go up. And all the needs and aspiration can be achieved easily by means of money. Money is the surest weapon to achieve the material prosperity.

Feeling the pressure from his family and acquaintances to achieve more than his current station, Ethan considers letting his normally high standards of conduct take a brief respite in order to attain a better social and economic position. His mind is often haunted by the thought to rob the bank and full fill the need of his family. He thinks,

No, look! How do they catch bank robbers? Number one – record, got caught before. Number two – get fighting over the profits and someone blows it. Number three – dames. Can't let dames alone, and that ties into number four – they got to spend that money. Watch new spenders and you got them.” (9)

Ethan repeatedly thinks to rob the bank for his material prosperity. He wants to achieve his material prosperity in no times. He thinks how do they catch the robbers? He analyzes number of ways that they could do after the robbery has happened. Ultimately he concludes not to rob the bank as it was so risky and hard task for him.

Ethan's wife, Mary, and his two children, Ellen and Allen, push him to better the family's lot. Mary, for instance, wants him to invest the \$6000 she inherited upon her brother's death. In capitalistic system money is the chief means to achieve the better life and dignity. Ethan's offspring and his wife encourage to investing her money in a business. But Ethan afraid if he will loss that money too.

The broom traced a delicate curve against the pavement. “It’s this way, sir. That money is Mary’s temporary security if any thing should happen to me.”

Then you should use part of it to insure your life.”

“But it’s only temporarily, sir. That money was Mary’s brother’s estate. Her mother is still living. She may live many years.”

“I understand. Old people can be a burden.”

They can also sit on their money. Ethan glanced at Mr. Baker’s face as he said his lie, and he saw a trace of color rise out of the banker’s collar. “You see, sir, if I invested Mary’s money I might lose it, the way I lost my own, and the way my father lost the pot.”(13)

Ethan afraid to use his wife’s money in business because he thinks if anything happened to him this money could be Marry’s pedestal to live and look after the children. That money is Mary’s temporary security if any thing should happen to me said the Ethan. In capitalistic system there is no monetary security for the middle and low class people. Richer people gets richer day by day and poor people gets poorer day by day.

The relevance and humanity of *The Winter of Our Discontent* find its roots in its characters. Every character possesses diverse and often contradictory traits. The protagonist, Ethan Allen Hawely, transforms from Christ to a revolutionary; through it all he retains certain darkness. He is discontented with every aspect of his life: his job, his boss, and the fact that his family is discontented with their position in society. His desire to see well in the world – the following conversation between Ethan and Marullo epitomizes this side of Ethan:

“Meat, now – you paying too much.”

“well, we advertise Grade a beef.”

A, B, C – who knows? It’s on the card, ain’t it? Now, we going to have a nice talk. We got dead wood on our bills. Anybody doesn’t pay by the fifteenth – off the books.”

“We can’t do that. Some of these people have been trading here for twenty years.”

“Listen, kid. Chain stores won’t let John D. Rockefeller Charge a nickel!” (21)

He seems honest through out the novel. Mr. Marullo transfers his assets in the name of Ethan as he sees one of the best and morally good fellow in the society. But the system of American society and force from the family to get material success to save and make their life better lead him to do immoral behavior. In fact it is the demand of the time and context.

As an honest and faithful man, Ethan comments on the features of money and the system it follows. In America prosperity lies in the money. Money is everything and money determines the position in society. Capitalistic system generally takes the money as its means. Ethan comments on the features of money:

Business is money. Money is not friendly. Kid, maybe you too friendly – too nice. Money is not nice. Money got no friends but more money.”

“That’s nonsense, Marullo, I know plenty o nice, friendly, honorable businessmen.”(23)

Any task is surrounded by the monetary economy in America. According to Ethan business is money and money is not friendly. It is just an unjust means to exploit the

middle and low class people to make them more dependant and feeble before the capitalistic system. Money is not nice, money attracts money is true. .

Who loves money? It's a profound question for everyone who are following their life further. Life is impossible without money. Money is the base of capitalistic society. Society is made up of money. Money defiles the basic norms of society and ultimately heads man to the spiritual fall. Muraullo asks to Ethan about his craziness on money:

“Do you love money so much, cottontail?”

“Love money? What do you mean?”

“Do you want money enough so that even necromancy, thaumaturgy, juju, or any other dark practices are justified?”

“You said it! You started it. I'm not going to let you hide in your words. Do I love money? No, I don't love money. But I don't love worry either. I'd like to be able to bold up my head in this town. (34)

In response Ethan very diplomatically says he neither loves money nor loves worry. It means in his hidden psyche money is playing a vital role in his life. Money is one hand very significant but literally he is denying as if it is not significant as it seems to. To make his face safe he must earn money and full fill the material desire of his family.

One of the greatest human tragedies is not the lack of resources and/or control over our own circumstances, but rather the lack of awareness. Whether we realize it or not, the current climate or insanity, including terrorism, is a reflection of a moral and spiritual crisis. It's indicative of our denial of our own spiritual roots and the perception that we are separated, which eventually leads to conflicts and even wars.

Good Friday has always trouble Ethan as he has to full fill the needs of his children and his better half. He comments like:

Good Friday has always troubled me. Even as a child I was deep taken with sorrow, not at the agony of the crucifixion, but feeling the blighting loneliness of the crucified. And I have never lost the sorrow, planted by Mathew, and read to me in the clipped, tightly speech of my New England Great-Aunt Deborah. (36)

According to Christianity, Friday is the pleasant moment for the Christian. But even in the day of happy Friday he has to carry more worry about his material necessity. He doesn't like to have Friday as he has to full fill the more needs of his family. Persuasion of the material life and material happiness is connected with the good Friday. Who has more money and who are more prosper they do have good Friday every time and moment. But for the middle and low class people even good Friday becomes a bad Friday.

Ethan on the course of describing the needs of his wife comments on the basis of capitalistic system that who is more important for the wife in a capitalistic system : husband or money or fortune? He simply concludes money is in the priority list of the every women of America. Ethan comments to his wife:

Fortune or did she want it for me? The fact that it was fake fortune, rigged by Margie Young-Hunt for reason I didn't know, made no difference at all. A fake fortune was just as good as any and it is possible that all fortunes are a little fake. Any man of reasonable intelligence can make money if that's what he wants. Mostly it's women or clothes or admiration he really wants and they deflect him. The great artists of finance like Morgan and Rockefeller weren't

deflected. They wanted and got money, just simple money. What they did with it afterward is another matter. I've always felt they did with afterward is another matter. (45)

He simply asks with his wife if she loves money more or her husband. Mostly man has to struggle more not for the material prosperity but to full fill the needs of his wife, cloths, fortune, and children. For the sake of these goods man has to toil over day and night and worry more in the capitalistic system. In other hand they do not get respective incentives

In a materialistic-driven society where vanity, not virtue, is worshipped, all the things we used to hold their like, religions, marriage, family, loyalty, faithfulness, hard work, and being of service to the community are no longer sacred. Instead consumerism, in the spirit of "he with the most toys lives," rather "He what the most joys lives," is promoted and driven by profit and greed to the point that even a holiday like Christmas is now more of a marketing concept and devoid of any real meaning. Marullo comments on the features of money which is the life blood of capitalistic system.

May be the real basic weakness might be some form of kindness.

Marullo said money has no heart. Wouldn't it be true than that any kindness in a money man would be a weakness? How do you get nice ordinary Joes to slaughter people in a war? Well, it helps if the enemy looks different or talks different. But then how about civil war? (56)

Money has no heart but have power to exchange the value of heart with its virtue. Can kindness be exchanged with the money? Money! Money!! And money!!! Can be the ultimate solution of the anarchy of society? It's all the matter of physical pleasure of the human life. It can't give the internal and real peace in the life of human. American

society in its overview looks so smart and prosper but internally it is rotten and decayed in the value of morality.

Against the above argument given by Murallo, Ethan counter arguments about the virtue of money. As he is the permanent resident of America he knows the real value of money and what the money can do in the American society. He comments:

“May be you don’t know, because you’re kind of foreigners. Money not only has no heart but no honor nor any memory. Money is respectable automatically if you keep it a while. You must not think I am denouncing money. I admire it very much. Gentlemen, may I introduce some newcomers to our community. Let’s see, I’ll put them here beside you catsups. (57)

May be as an Italian immigrant Murallo doesn’t know the value of money as the means of prosperity in Italy is not the money itself but the other factors of the society. Ethan in opposition refutes the arguments of Murallo that money is respectable and honorable means which gives anyone reputation and dignity in the society.

In a monetary economy as said by Marx individual gets depression day by day due to the failure of their life by the down fall of the business. In other hand capitalistic group gets their superficial happiness day by day as they have more money and fortune. Depression gets on the level of over saturation that even Ethan can’t see his face for a long time. He says:

While I combed my hair, I looked in the mirror. I hadn’t seen my face in a long time. It’s quite possible to shave every day and never really to see your face, particularly if you don’t care much for it. Beauty is only skin deep, and also beauty must come from inside. It better be the second if I was to get anywhere. (68)

Ethan sees himself as an ugly person in the society in the reflection of the mirror. It is not actually a real image formed in the mirror but it's a virtual image which is not nice for the Ethan. If he sees his face really by his own eyes he might fall faint.

Depression is the ultimate result of the capitalistic system. There is no value of group rather there is the respect of the individual. Individualism is the key concept of the American society.

The whole narratives and dialogue is the failure of the American dream. Ethan pursues for his better tomorrow by his great toil. He grabs his pace to work. But material prosperity has high speed than his gradual speed to be a prosper man in America. He comments on the behavior of his wife:

Yes she will give man a bad time. My instinct was to grab her and paddle her but that's exactly what she wanted. I do believe she had eye shadow on. There was as little pity in her eyes as you will find in a panther's eye.

“Next Friday,” I said. (75)

The above lines are in the behalf of the material prosperity and the comment on Marry. The shadow is always caste by the light. If there is no light there will be no shadow. The paddle of the materialism is to grab the prosperity.

Ethan comments on Margie as a middle aged seductress that as a planet and moon or any earthy and heavenly bodes money is no less then them. It is as significant as the heavenly bodies like moon, earth, stars etc. Ethan says:

Margie sat straight at the table and fanned them – bright-colored picture and intricate suits. The names were in French: *l'empereur*, *l'ermite*, *le chariot*, *la justice*, *le mat*, *le diable* – earth, sun, moon, and stars, and suits of swords, cups, batons, and money, I guess, if *deniero*

means money, but the symbol was shaped like a heraldic rose, and each suit with its *roi, reine*, and chevalier. (82)

In an American context money has more value than the planet or any heavenly bodies. Money is everything. Money can do whatever you want. Happiness even lies in the base of money. Your happiness is directly proportional to the money we have. The symbol can be shaped like a heraldic rose and each suit with its chevalier.

Treachery and cheating is the motto of American materialism and progress. Everyone is in the process of exploitation others and be a rich and prosper in the society. The composition of the society is itself very complex and vanity. Everyone gets their engagement for the sake of prosperity making them as a cheater. In the essay competition Ethan's son Allen plagiarizes the essay and won the contest. Then Ethan comments whether his son loves America or money.

I wanted to think about the I Love America Essay Contest my offspring were entering. But behind these and others, I wanted to consider what was happening to me and what to do about it, so naturally I got out the last thing first and I found that the dark jury of the deep had already decided for me. There it was, laid out and certain. (88)

When he discovers that his son won a nationwide essay contest by plagiarizing classic American authors and orators, a conversation ensues with his son in which his son denies any kind of guilty feelings. The son maintains that everyone cheats and lies and that this is in fact the way of things happen. In the lure of money Allen plagiarizes the essay and won the prize. It means American society is in the verge to loss its morality in the name of material success.

Capitalistic system functions in the base of money. Without money it doesn't proceed ahead. According to Marxism, in capitalistic system middle and lower class people do not dare to update themselves and always serves to richer and feudal one. Without money capitalistic system is incomplete.

Without money, Allen, my son, will not know Bakers and his son will be an outsider, no matter what his name and antecedents. We have become ranchers without land, commanders without troops, and horsemen on foot. We can't survive. Perhaps that is one reason why the change was taking place in me. I do not want; never have wanted, money for itself. But money is necessary to keep my place in a category I am used to and comfortable in. all this must have worked itself out in the dark place below my thinking level. It emerged not as a thought but as conviction. (104)

Ethan knows his son doesn't know Baker and his son with out money. At least Ethan has to have same status as Baker in the society to share equal norms and system in the society. He thinks they have become ranchers without land, commanders without troops. Horsemen on foot. That means they have not sufficient money like Baker. In capitalistic system anyone feel demoralize if they have no money or less money even if they have not committed any mistakes.

In capitalistic system money makes money. They invest money and get more money. But who have no money they do not feel well in society. They every time search the material happiness by means of money. Baker suggested Ethan to invest Marry's money to invest. He says:

“Well I can respect that, but it’s the only collateral you have, there is also Mary’s money. It’s not much, but with some money you can get more money.”

“I don’t want to touch her money. That’s her safety.”

“It’s in a joint account and it’s not earning anything.”

“Let’s say I overcame my scruples. What have you in mind?” (109)

It’s in fact the force of the Marry and the children to get the material success in the society to have good and dignified life. But in fact it was all the hypocrisy and morally downfall. It is one hand America is getting its material success in the name of making its dream true but on the other hand its degrading its morality and depressing people.

Its by nature women have more aspiration and greed as compared to men. Greed, temptation, and other inhuman factors are degrading the American dream. Life, liberty and pursuit of happiness is the main motto of American dream but it seems not worthy in the *Winter of Our Discontent*.

“My Mary wants some new furniture. When a woman wants something she first dresses it up as a good investment.”

“Not only women, either,” said Morph. “I do it myself.”

“Well, it’s her money. She wants to shop around for bargains.”(129)

Ethan says to Morph about his demand of his wife and children. It’s a kind of investment and which is not substantially profitable and is unproductive. Investing in business and doing other fiscal deeds in fact is the motto of capitalism. Investing in the needs and lures of women is the downfall of the American dream. Despite this basic needs must be fulfill.

Morph seemed to have hit it on the nose. Maybe bankers and cops and customs men get an instinct. The another, maybe a little deeper probe came to my mind. I opened the drawer and took out the old revolver and tossed it on the counter. Marullo put his hands behind him. “What you got there, kid?” (138)

In the views of Ethan bankers have an X-ray eye. They saw money even in the space. Impossibility becomes possibility in the capitalistic system. They see every where a money, even beneath the water and wherever. Ethan comments like:

“I could, but she can’t.” the thought came to me that maybe bankers develop X-ray eyes for money, that maybe he could see the envelop through my clothes. “I’ll try to reason wither, Mr. Baker.”

“If she hasn’t spent it already. Is she home now?”

“She said she was going to get a bus to Ridgehampton.”

“Good god! This goes a thousand bucks.”

“Well, she still has some capital.”

“That’s not the point. Your only entrance is money.”

“Money gets money,” I said softly. (143)

Money gets money is a true. Money makes money. It means rich people have more money and they can multiply their income with respect to their deposit and investment. But poor and middle class people have few or say no money they get only their remuneration few with respect to their labor. They even have no reputation and dignity in the society. They area merely an object to work as a machine.

The media, especially Hollywood is also at fault. Rather than celebrating excellence and the human spirit, by promoting positive concepts such as personal responsibility, making a difference, tolerance, kindness, giving and sensitivity to the

human condition, the media produces shows and movies that celebrate human weakness, vanity and perversion. These productions promote social ills such as anti-social behavior, excessive self-indulgence and entitlement, instant gratification, greed, corruption, compromised integrity and obsessing what external, shallow values, including the obsession with fame, fortune, and youth. This has led to a significant increase in substance abuse, senseless violence in our schools, and increased teen suicide. Ethan's son is very much obsessed to go and participate on the television context and win the money. Marry says to Ethan:

He wants to go on television," she said.

"There was a kid only thirteen won a hundred and thirty thousand dollars on a quiz program."

"Turned out it was rigged," said Ellen.

"Well, he still had a hundred and thirty grand."

Ethan said softly, 'the moral aspects don't bother you?'

"Well, it's still a lot of dough."

"You don't find it dishonest?'"

"Shocks, everybody does it." (169)

The loss of moral aspect of the American society is so high that anyone has no self respect and respect to other either. Allen wants to go to the quiz contest in the television and wants to win the more money for their material prosperity and dignity in society. They have guilty feeling in the earning of their father Ethan as he has neither handsome salary nor profit. And Ethan asks with his son if he is going to do any dishonest in his life? But in response he said it is the natural phenomenon in American contest.

Concerning the same issues on winning the prize on the camp, Ethan is very much shocked with his life as he can't earn much for his family. The loss of honesty, faithfulness, norms of society, and others can be great jeopardy for American society.

His worry goes on his son:

“I want to go to camp.”

“You also want to win a hundred thousand dollars.”

“Maybe I'll win the essay contest. At least that's a trip to Washington anyway. Some kind of vacation after all in school.” (170)

The obsession to win the hundred thousand dollar is much worry about the American dream. Such kinds of obsession and aspiration of among the children resulting the more suicide in American city. Their ambition to be a rich and dignified people is the great challenge of the modern America that it is going to achieve its dream.

Investment is the key to make a success and achieve a American dream. Ethan said to his colleague Chole to let him provide some money to him for the investment. In the advice of banker Baker Ethan is going to invest his money. But he is not sure that his money will have more interest and profit as other have. Because he is from the middle class family. He asks to Chole:

I said, “Chole, I know I'm going to have trouble getting your attention.

A very important investment is offered. I want some more of your money. The first is doing well.”

‘Does Mr. Baker know about it?’

“It's his idea.”

“Then take it. You sign a check.” (194)

Money and investment is a part of the material success. Success and dignity is a part of the American society. At the same time money plays a life blood role to make

anyone successful. Mr. Baker Know about it and he encourages the Ethan to invest his wife's money.

Eventually, he manages to become powerful in the town by taking possession of a strip of land needed by local businessmen to build an airport; he gets the land from Danny Taylor, the town drunkard and Ethan's childhood best friend, through a will made out by Danny and slipped under the door of the store. The will was drawn up without any spoken agreement some time after Ethan gave Danny money under the auspices of sending Danny to receive treatment for alcoholism. Danny assures him that drunks are liars and that he will just drink the money away, and this is indeed confirmed when Danny is found dead with empty bottles of whiskey and sleeping pills. He moreover says:

“If he is deported he can sell his holdings through an agent and this store will bring a lot more than you can pay. You don't know he's going to jump. How could you tell them he is if you don't know? You don't even know he's picked up.” (199)

Marullo's store has been transfer with an agent Danny. Ethan assures Danny not to be so honest as in the golden age. Marullo don't even know about their plan to make his shop as their own. But Danny told to Ethan drunks are liars and that he will just drink the money away.

Treachery and cheating is the life blood of capitalistic system. As its function suggested to the failure of the American dream, it is one of the most fatal cause of failure of American dream. Danny says:

He put a big envelop and a small one in my hands, and he was so rushed that he barked a kind of shorthand. “Tom Watson says the deed's okay. He doesn't know whether it's papered. He doesn't think

so. Here are conveyances. Get signatures where I've checked. The money's marked and the numbers noted. Here's a check all made out. Just sign it. Sorry I have to rush, Ethan. I hate doing business like this."

(205)

Danny is the childhood friend of Ethan he assures to Ethan he is not doing well by inheriting the Marullo's shop in his name. Tom Watson says he did ok he doesn't know whether he is appeared. Forging and cheating can be no proper manner to deal with life. Despite this Ethan goes on doing such an illegal and immoral behavior for his material success.

On discovering that the current store owner, Italian immigrant Alfio Marullo, might be an illegal immigrant, he places an anonymous tip with the Immigration and Naturalization Service. After Marullo is taken into custody, he transfers ownership of the store to Ethan through the actions of the very government agent that caught him. Marullo gives Ethan the store because he believes Ethan is so honest and deserving.

Most of the other stores did not open until nine thirty. It had been Marullo's thought to catch a pinch of trade by having me jump the gun half an hour. I thought I would change that. It caused more ill feeling among the other stores than the profit justified. Marullo didn't care about that, if he ever knew about it. He was a foreigner, a wop, a criminal, a tyrant, a squeezer of the poor, a bastard, and eight kinds of son of a bitch. I having destroyed him, it was only natural that his faults and crimes should become blindingly apparent to me. (219)

The comment on Marullo is obvious to Ethan as he doesn't mind with the behavior of the Marullo. Ethan has only concentrated his mind in the property of illegal immigrant of Italy. He is a foreigner, a wop, a criminal, a tyrant, a squeezer of the poor, a

bastard, and eight kinds of son of a bitch. I having destroyed him, it was only natural that his faults and crimes should become blindingly apparent to him.

Ultimately, in the course of pursuing the American dream Ethan lost and fails to fulfill the American dream. According to the Marx, capitalistic system is one of the social systems where everyone gets no value and ultimate trouble. Literally it seems as if it is one of the most perfect system for progress but it has many loopholes where middle and poor class people has no space to live. And in fact middle and low class people have occupied two third populations amidst the whole. Ultimately Ethan attempts to commit suicide unfolding the fall of American dream.

I rolled on one hip and reached in my side pocket for my razor blades and I felt the lump. Then in wonder I remembered the caressing, stroking hands of the light-bearer. For a moment it resisted coming out of my wet pocket. Then in my hand it gathered every bit of light there was and seemed red – dark red. (276)

When he discovers that his son won a nationwide essay contest by plagiarizing classic American authors and orators, a conversation ensues with his son in which his son denies any kind of guilty feelings. The son maintains that everyone cheats and lies and that this is in fact the way of things happens. Perhaps after seeing his own moral decay in his son's actions, and experiencing the guilt of Marullo's deportation and especially the death of Danny, Ethan sets out to commit suicide. His daughter, intuitively understanding his intent, slips a family talisman into his pocket during a long embrace. When Ethan decides to commit the act, he reaches into his pocket to find razorblades and instead comes across the talisman. As the tide comes into the alcove in which he has sequestered himself, he struggles to get out in order returning the talisman to his daughter, in hopes that the light does not go out of her. In the end

he chooses family over death, but we are left not knowing whether Ethan escapes the place and the tide. The novel ends with the hope of better tomorrow.

Steinbeck manages to paint an extremely bleak portrait of America & where it was headed, but it's hard to argue that he was wrong. He offers only two rays of hope. At one point, Ethan recalls the words of his grandfather, "Only in a single man alone--only in one man alone. There's the only power--one man alone. Can't depend on anything else." This nearly biblical incantation offers the way out of the predicament that Steinbeck has forecast. Each man must take responsibility for his own actions.

Then when Ethan has reached the end of his rope & considers suicide, a simple action by his daughter draws him back from the edge & he determines that he must try to help her, "else another light go out." I found this to be somewhat too little too late, especially as his daughter has already gotten up to no good.

IV. Conclusion

Remembering the high aims of its settlers, aware of their dispossession, displacement and murders of various native inhabitants conscious that American dream contains and justifies a measure of greed, corruption and even beginning to be aware of their own exploitation of social life and other natural wonders (whaling, Christianity and July 4). Suicide, murder, robbery, and treachery are the mottos to get quick material prosperity, economic progress and social status. Today, everything is fair game in the pursuit of pleasure and avoidance of pain and personal responsibility, not to mention the absence of morality and wholesome values system.

An engineer can look at the foundation of a building under construction and tell you its eventual height and even fate of a structure. Similarly, a society is as strong and free as the pillars of the spirit upon which it's built. Spiritual roots are the foundation upon which total prosperity and peace and harmony are built. When we reject concepts or spirituality, integrity and morality – we also deny the greatest part of our existence (our spirit) which enables us to prosper and experience a fuller life of meaning, purpose, real joy, fulfillment and peace (inner and outer). By so doing, we also deny our access to the ultimate real and positive power, the ever-present force (god) that builds and doesn't destroy. That's because we are spiritual beings experiencing the human experience and not the other way around. As such we were designed and meant to alive a life of meaning and purpose through spirit and integrity beyond the narrow boundaries of the material world.

In a materialistic-driven society where vanity, not virtue, is worshipped, all the thins we used to hold dear like, religions, marriage, family, loyalty, faithfulness, hard work, and being of service to the community are no longer sacred. Instead consumerism, in the spirit of “ he with the most toys lives,” rather “ He what the most

joys lives,” is promoted and driven by profit and greed to the point that even a holiday like Christmas is now more of a marketing concept and devoid of any real meaning.

You can blame it all on the pursuit of the American dream, as we know it, which is an illusion based on a materialistic values system characterized by corruption, greed, compromised integrity and the erosion of morality whereby what love of power overcomes the power of love. It certainly does not represent the true spirit of America, which was based on perspiration, innovation, risk, and reward and where the focus used to be on a strong work ethic, high integrity, family and community. All of which created a nation of producers with an enviable prosperity that created real joy and fulfillment.

It's obvious that America has gone off track and is in desperate need for healing and revival if we are to maintain a free and thriving nation, not to mention our leadership in the international arena. The solution to restoring our spirits and our economy is through increased awareness and by reconnecting with our spiritual roots. Awareness can be used as a useful tool to better understand the unity of life, our place in the universe and ourselves. By understanding ourselves better, we come to understand God as the source and the destination.

In other words, everything we do must be driven by spirit and spirit-filled. That's because we are spiritual beings experiencing the human experience and not the other way round. As such we were meant and designed to live a life of earning and purpose by recognized by integrity and the honoring of all living things. In such way we can actually produce real hope, real joy and fulfillment, real peace (both inner and outer), ultimately leading to total prosperity in the true spirit of the American dream.

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