

Chapter I

Introduction

The present research is an inquiry into the impact of capitalist ideology upon the post war American people. Both of the plays, Arthur Miller's *Death of a Salesman* (1949) and David Mamet's *Glengarry Glen Rose* (1983), have been written on almost same subject matter but in the different ways and they are successful to explore a real portrait of the American capitalist society. The salesmen and their life-stories have been a central issue to excavate the real situation of the time in both the plays. It is due to the capitalist ideology, the characters are compelled to foster more dreams and desires. They have been subjected by the myth of capitalism. The characters can never be free from the myth and are being victimized like slaves. The characters are leading illusionary lives because they have already been interpellated by the myth of capitalist ideology.

The characters like Willy Loman in *Death of a Salesman*, and Sheeley, Roma, Link and Aaronow in *Glengarry Glen Ross*, as professional salesmen, are doing hard labour and struggle. Despite the hard labour and struggle, they always come to failure in front of the pervasive capitalist system. Neither do they get freedom nor success in their lives. On the other hand, being illusioned by the capitalist ideology, they have made the material world only the world for survival. Having been trapped by the materialistic world, they are compelled to do immoral, illegal and even suicidal activities. They want to achieve success and want to fulfill their individual and familial desires in vain.

This study analyzes the cause of characters' failure despite their hard labour and struggle. In the capitalist society, ideology interpellates the individuals. The individuals are not free to act as per volition. People have got to face different

obstacles due to ideological state apparatus. In both plays, the characters like Willy Loman and Biff in *Death of a Salesman*, and Sheeley Levene and George Aaronow in *Glengarry Glen Ross*, are interpellated by the different ideological state apparatuses like trade-union ISA, educational ISA and family ISA.

The play *Death of a Salesman* revolves around the imbalanced mentality of the main character Willy Loman. The play examines the assumptions which ultimately lead Willy Loman and his family to the state of desperation. Willy Loman wants to search his dignity and identity. Being ideologized by the capitalist ideology, he is sustaining an illusory life. He wants to borrow money from Charley but he is not ready to accept job offered by him. He is of the belief that if he accepts the job offered by Charley he will not be well-liked and will be inferior to him. Willy's this concept brings the whole American middle class concept to the fore. It is due to the capitalist ideology Willy Loman is sandwiched between reality and illusion. Willy's inability to distinguish between illusion and reality is the central problem of the play. Biff and Happy take their father as a hindrance to get success. Linda wants to maintain balance between father and the sons. Willy Loman is interpellated by the trade-union ISA where as Biff and Happy are interpellated by the father-family ISA.

Similarly, *Glengarry Glen Ross* is a strong attack on American market economy. The salesmen are applying all sorts of efforts to be successful in the contest organized by the company. The company, where they belong to, has organized such a sales competition where the first prize winner wins a 'Cadillac', the runner-up wins a set of 'Steak knives' and the losers should be ready to be fired. The sales contest clearly depicts the American capitalist culture of that time. If the salesmen get the success in the competition, they can properly handle the family and can live in a society with identity. On the contrary, the unsuccessful salesmen have to bear many more

difficulties in the family and meaningless identity in the society as well. It has been a great challenge for the lower class people to take part in such types of competition in the capitalist society. The salesmen are compelled to take part in such type of cut-throat competition. Due to the sales contest organized by the company, salesmen are compelled to indulge themselves in immoral and unfair activities. No doubt, they are interpellated by the company and by its apparatuses. They are not free to act as per will.

Willy Loman, the central character of the *Death of a Salesman*, has been working for a long time in Wagener's company. It is due to the old age, he wants indoor job. Instead of giving indoor job, Howard ruthlessly sends him far and gives him salary on commission basis. Moreover, Howard fires him from the company. He does not give any importance to Willy's contribution to the company. Likewise, in the play *Glengarry Glen Ross*, the salesman, Levene, tries to persuade the company man Williamson but he does not pay any attention. Moss tries to persuade the simple minded Aaronow to break into the office. Roma tries to trick Lingk into selling him the real state in Florida. Being deprived of affection, co-operation and co-ordination, they are obliged to follow the acts of deception and lying. Being ideologized by the capitalist ideology, they are bound to prioritize only the economic prosperity by ignoring all the societal and national works.

Both of the plays are a critique of American capitalist society. The characters like Willy Loman and Sheeley Levene have always done regular attempt and hard work to get success and to reach in their goal but their struggles and attempts remain always unfulfilled. They cannot work freely. They are controlled by the company. Their individual freedom has also been lost. Their identity is attached to the company. They have been victims of capitalist ideology. According to Karl Marx, "Ideology is

the system of ideas and representation, which dominate the mind of a man or a social group" (qtd. in Zizek, 120). Karl Marx is of the opinion that ideology is such a belief which easily dominates the mind of the person. Ideology makes the thing real which is unreal. In this regard, we can take Willy Loman, a central character of the *Death of a Salesman*, as an example. His father was a salesman and used to live in Alaska. He passed all his life in the hope of being a successful salesman. Willy Loman blindly follows his father and chooses salesman as a good profession as if it is inheritance. Not only does he adopt these values but also wants to pass these values on to his sons. People get ideologized by the regular practice or attendance. Becoming a good salesman has become a universal truth for Willy's family.

Similarly, in the play *Glengarry Glen Ross*, the characters, who are real state salesmen, are made to take part in the contest organized in their office without their will. In the contest, the salesman who can make high sales mark wins first prize, the runner-up wins second prize and losers are sacked. The contest has made the salesman either to get success at any cost or they should become ready to be destroyed. The winner salesman will have further opportunities and progress whereas losers have to bear more individual and social problems. Losers are deprived from being prospered economically. Such type of contest or competition clearly visualizes the capitalist society which is related with trade-union ISA.

These two plays have drawn the attentions of many critics and scholars. They have been analyzed and viewed from various perspectives. The present research is a comparative study of how the individuals are subjected through the ill desires of capitalist system. These two plays depict the major characters' struggle with the capitalist mechanism of the society for their survival, thereby showing a tension between individual and capitalist forces.

Since the time *Death of a Salesman* came on literary horizon in 1949, it has drawn the attention of many critic and literary men. They have analyzed different themes and techniques of the play in different way. Elia Kazan, comparing the characteristics of Willy Loman and Charley, puts his views like this:

Willy Loman is vast contradiction, and this contradiction is his downfall. He is nicer guy than Charley. He is no nice, as someone said once; he has got to end of poor. This makes Charley untroubled and a success, and Willy contradictory, neurotic, full of love and longing need for admiration and affection, full of sense worthlessness and inadequacy and dislocation and a failure. (41)

Elia Kazin wants to differentiate the cause of Willy Loman's downfall and the cause of his contemporary Charley's success. Due to the contradiction or mismatch between society and individual, Willy Loman suffers. Willy Loman is the victim of contemporary society as he believes in the old and the traditional values which have already been broken by commercialism. On the contrary, Charley got success because he functions according to the demand of the time. Regarding this drama, Brian Parker asserts, "Obviously, *Death of a Salesman* is a criticism of moral and social standards of contemporary America not merely a record of the particular plight of one man. And also obviously it presents Willy as a victim of the deterioration of the American dream" (83). Brian Parker while examining the play emphasizes on the social and moral standards of contemporary America. He asserts that the very play does not only depict the picture of particular man but of whole that have lower social status. Willy Loman, being hypnotized of American dream, dreamt of being rich soon out of his low position but the fact turns into another direction. It means that Loman's dream

always remains unfulfilled which results into his deterioration and it also signifies the failure of American dream.

Regarding the issue of technique another critic Denial E. Schneider says, “The form of his play *Death of a Salesman* is not that of ‘flashback’ technique, though it has been classified as such. It is rather the same technique of psychic projection of hallucination, of the guilty expression of forbidden wishes dramatized” (67). Schnider while examining the play focuses on the technique of the play. He asserts that there is no use of flash back technique in this play; though it has been classified as such. He further asserts that the technique of the play is very similar to the technique of Hamlet by William Shakespeare. He means to say that the technique of psychic projection of forbidden wishes is used in this play instead of using flash back technique.

Likewise, David Mamet’s classic 1984 Pulitzer Prize Winner play *Glengarry Glen Ross* 1983 is one of his highly acclaimed plays. This play is completely successful to critique on the American the then capitalistic society and it has tried to discover all the foils and follies of capitalistic ideology. It has got many more criticisms since its publication and production and it has been interpreted and analyzed by various critics, scholars and writers from vivid perspectives. They have focused on different issues like play of language, business ethics, American dream masculine communication and about the ideology of capitalism. Eugene Garaventa comments on the play as follows:

Glengarry Glen Ross is about the American ethic of business, how we excuse all sorts of great and small betrayals and ethical compromises called business. This play is about the society with only one bottom line. How much money you make. The true villain of the play is the

system, not the hustlers who implement by cheating others out of their hard earned money. (540)

The analysis of *Glengarry Glen Ross* is central to the concept of business ethics which has continued to remain a major item on the agenda of corporate America.

David Worster sees this play in terms of ability to explore speech and action within the structure of American capitalism and finds the play using language as a force that defines the world around it. He says, "This play is about salesmen and selling and since selling is almost entirely utterance, the play is about talk and sales talk" (2). According to speech act theory, discourse acquires meaning in the context within which it is uttered, so any play that is about language must be about speech context- the ideological, social and cultural conventions and rituals which constitute and are in turn constituted by language. He further argues:

Glengarry Glen Ross reveals to its audiences how the discourse of capitalism posits within its subject what it means to be a success, to be a man, to be a salesman, as well as what it means to be anything else (like a failure, a woman, a customer these terms are vaguely synonymous pejoratives to the salesmen). The play identifies the manipulations of language within the ritual of selling- the ability or inability to articulate effectively or "felicitous", speech acts- as the primary constituent of identity.(2)

John Simon sees the play as a tension between two classes and through the play he comes to conclusion that the play penalizes those who are weak and needy but rewards those who least need such supports. He further argues:

The premise upon which *Glengarry Glen Ross* is based is, in a way a paradigm of capitalism. The company's bosses have organized a sales

competition in which the sales man with the highest “grosses” ... financial profit... wins a Cadillac and is automatically guaranteed the best “leads”. . . the runner-up wins a set of steak knives, and the losers are sacked. That the successful salesman is given the best leads while the runners-up are forced to accept inferior leads from “B” list or are even dismissed, underlines the unfairness of a system that paralyzed those who are weak and needy but reward those who least need such support.(13)

Both plays have also been viewed from the perspectives of failure of American dream Willy Loman, in *Death of a Salesman* , and Shelly Levene in the play *Glengarry Glen Ross*, are unable to succeed in their life as opposed to the American dream which distributed hope to them that they could be economically prosper out of low position. Putting these things into account, critic Anne Dean comments the plays as follows:

Glengarry Glen Ross has been set to evoke *Death of a Salesman* in its exploration of the failure of the success myth. Interestingly enough, the main concern of Willy Loman was to be “will- liked” or masculine society . . . but in *Glengarry Glen Ross*, the well-liked- motif is rejected for ruthlessness that Ricki Roma, the top salesman, epitomizes. Roma gains other characters’ confidence or liking only so that he can use them for business ends.... His only desire to be top salesman, because it is the position that gives him power and identity, rather than the admiration of others that Willy Loman desired. (28)

Here, Anne Dean, in one or another way, has clearly said that both of the characters are found to be engaged for creating dignity, identity, power, admiration and so on. But the difference between them is that Willy Loman wants to be well-liked, where as

Roma desires to be top salesman in a hope that top salesman gives him power and position in the society.

Different critics have viewed the text from the vivid perspectives like; language used in plays, the themes that the play adopted, the characteristics of characters, mirror of the then society and so on. All the critics in, one or another way, seem to critique of the then capitalistic society. The rise of capitalism and its impact upon society is clearly portrayed in the text. In spite of characters hard labor and struggle, they are unable to be successful and are unable to fulfill their individual and familial desires as such.

The critics have mentioned capitalistic ideology regarding the both plays but none of the critics has shown that this very capitalistic ideology is the cause of characters' failure. The main aim of the researcher, here, is to show capitalist interpellation upon Willy in *Death of a Salesman* and Shelly Levene in *Glengarry Glen Ross* along with some other characters like Biff, Happy and George Aaronow in both plays. Willy Loman, central character in the *Death of a Salesman*, is compelled to follow American myth and dream. He used to work in salary basis when he was young and strong but while he was growing older he had to work in commission basis which resulted into his death. As he fails to fulfill the gap between himself and the society, he commits suicide by hitting his car against a tree. Similarly the character who suffers the most in the play *Glengarry Glen Ross* is Shelley Levene. The 'use and throw' theory of the system becomes clear with his experience all along in the company. When he was successful in his work in the past, he was hot favorite in company's eyes as he was benefit to them. But now as he is under performer, they are totally indifferent to him and his hard luck. The company is so inconsiderate that it

ignores all his past achievements, put him in the sales contest and can ever fire him if he fires the worst.

Thus both of the main characters Willy Loman and Levene are suppressed by the ideological state apparatus especially from trade union ISA. They are compelled to move according to their company. They have been commodified and they have been taken as non living things. Moreover they have been used by the capitalistic 'use and throw' principle. Many scholars have examined the different aspects of the both plays. However, this study intends to find out the cause of subjection of individuals in the similar natured plays: *Death of a Salesman* and *Glengarry Glen Ross*.

Among the four chapters, the first chapter is general introduction to the area of study and the whole direction this study is going to take place. Second chapter will be a theoretical modality in which neo-Marxism based on Althusser's ideological state apparatus will be discussed. Based on the outline of the theoretical modality, some of the facts such as capitalist ideology is the hindrance of individual's success, the cause of tension between individual and society, and subjection of individual especially in relation to Willy Loman and Sheeley Levene would be easier to prove. Third chapter will be the chapter of textual analysis in which both of the texts will be interpreted and analyzed in the line of theoretical modality. The final or fourth chapter illustrates the findings of this research in brief.

Chapter-II

Ideology: A Theoretical Modality

Marxist philosophy refers to the economic, cultural and political theory of Karl Marx and his fellow thinker Friedrich Engels. Based on class struggle, Marxist philosophy critiques society which claims is both scientific and revolutionary. It states that the evolving history of humanity of its social groupings, of its institution is determined by the changing mode of its material production. Thus, in “German Ideology” he says, “Life is not determined by consciousness but consciousness by life” (625). Economic condition of people determines how they develop language, law, politics, morality, religion, art and literature. Marx means that production of ideas of conception, consciousness etc, are directly related to the material reality. So, historical changes in the fundamental mode of material production effect changes in the class structure of a society.

In general, classical Marxism perceives economic determination as a central part of which consciousness is the superstructure. For Marx, economic, political and social dimensions are the determinants of human consciousness. Marxism disproves the bourgeois economic, political and social mechanism. Marxism initiates a movement of proletarians. Marx addressed a wide range of issues, including alienation and exploitation of the worker, the capitalist mode of production and historical materialism. After the appearance of Terry, Eagleton, Althusser and Gramsci, Marxism took a turn that is called Neo-Marxism.

Neo-Marxism is loose twentieth century approach that harkens back to the early writing of Marx, before the influence of Eagleton’s which focuses on dialectical materialism of early Marx, focusing instead on non-physical, psychological revolution, critical theory, Weberian sociology and critical criminology. New-

Marxism is also called frequently to describe the opposition to inequalities experience in a globalized world. Neo- Marxism adds Weber's broader understanding of social inequalities such as status and power to Marxist philosophy. Strains of Neo-Marxism include: Hegelian Marxism, Critical Theory, Analytical Marxism and French Structural Marxism. Classical Marxist limited the class struggle only inside the country whereas, Neo- Marxists magnified its scope and spread all over the world.

Human consciousness is constituted by an ideology. Ideology generally evinces the belief, values and ways of thinking and feelings through which human being perceives, explains and take to be reality. In other words, ideology is the product of the position and interest of the particular social class. In any historical epoch, the dominant ideology serves to legitimize and perpetuate the interest of the dominant economic and social class. Ideology was not much talked by Marx and Engles. Marx represented ideology as superstructure of which socio-economic system is the base.

Ideology is a way of looking at and interpreting of living in the world. It also conveys something as general as a system of ideas, values, beliefs, either true or false. Ideology is a term that embodies all the problems associated with the cultural complexities of language. It has taken various ways, sometimes contradictory meanings. The word 'ideology' is originally used by French rationalist philosopher of the late eighteenth century to define a "science of ideas" or "philosophy of mind" that would be separated from older metaphysical conception. Ideology has been widely used in the discourse of political theory. Perhaps ideology was most powerfully developed in Marxism because Marxism always seeks to be not just narrowly political but more a comprehensive kind of theory. It, in fact, has become the term through which Marxists have been trying to articulate in various ways.

Ideology is an well-known expression that was invented by *Cabanis Destutt de Tracy* and their collaborators who assigned it to as an object of theory of idea.

When Marx took up this term fifty years later, he gave it a quite different meaning and opined, “Ideology is a system of ideas and representation, which dominated the mind of man or social group” (qtd. in Zizek, 120). In “German Ideology”, he states:

The production of ideas, concepts and consciousness if first of all directly interwoven with the material intercourse of man the language of real life. Conceiving, thinking the spiritual intercourse of man, appear have as the direct efflux of man’s material behavior [. . .]. We do not proceed from what men say, imagine, conceive not form men describe thought of imagined, conceived, in order to arrive at man in the flesh [. . .]. They have no history, no development but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. (625)

Ideology means the way we often use the terms as referring to a set of beliefs, awareness and articulation. For Marxist, the term is much more encompassing and is a belief system that is product of cultural conditioning.

Hans Bertens in his book *Literary Theory: The Basics*, states, “For ideology is not so much a set of beliefs or consumption that are aware of our life in a certain way and makes us beliefs seeing ourselves and the world is natural” (84). In the capitalist society, ideology makes the thing real which is unreal. In one or another way, ideology presents the thing natural and harmonic. He further puts:

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

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

Philip Goldstein in his book, *The Politics of Literary Theory: An Introduction to Marxist Criticism*, opines, “Ideology is a system (possessing its logic and proper rigor) of representation (images, myths, ideas or concepts according to the case) endowed with an existence and a historical role at the heart of a given society” (23). Ideology is the form in which men become conscious of their competing interests. An ideology in this sense might also be regarded as misleading but this usage often appears in a purely descriptive sense. Ideology always stands in virtual opposition to something. Ideology is a discourse which falls under the category of scientificity or truth and that which comes under some other category but in seeing historically how effects of truth are produced within discourse which in themselves are neither true nor false. The concept of ideology refers to something order of a subject. Ideology stands in a secondary position relative to something which functions as its infrastructure as its material economic determinant.

Slavoj Zizek, in “The Spectre of Ideology,” defines that ideology is the externalization of some historically limited conditions and the act of deciphering some higher necessity in a contingent occurrence. He further states, “Ideology is the exact opposite of internalization of the external contingency: it resides in externalization of the result of an inner necessity, and the task of the critique of ideology here is precisely to discern the hidden necessity in what appears as a mere contingency” (4). Jenney Edkins, in book *Post Structuralism in and International*

Relation, writes, “Ideology is a matter of discourse rather than language.” He further says, “Power inscribes itself into body directly, by passing ideology” (109).

Edkins focuses on power. Power creates the ideology and dominate those who are powerless. The concept of ideology is notable and telling absence from almost all theoretical of international relations except as a simple description synonyms for doctrine.

Ruling ideologies can actively shape the wants and desires of those who are supposedly ruled. All the people can not fulfill their dreams, desires and even everyday needs. As they fail to fulfill the needs independently, they need to take help by others. It is, therefore, the scarcity and lack of enough sources, people get ideologized by the ruling class. Putting this fact into mind, John Elster says:

Ruling ideologies can actively shape the wants and desires of those subjected to them but they must also engage significantly with the wants and desires that people already have catching up genuine hopes and needs, reinflecting them in their own peculiar idiom and them back to their subjects in ways which vander these ideologies plausible and attractive. (qtd. in Terry Eagleton 14-15).

Ideology is the basis of the social representation, shaved by members of a group.

Ideology means the mental frameworks – the languages, the concepts, categories and imagery of thought. Different classes and social groups depoly in order to make sense of figure out and render intelligible the way society works. Ideology is a form of synecdoche in which we take part for the whole. It has capacity to totalize the social order for without such knowledge the working class will never be able to understand and transform its condition. Ideology is a figure of speech in which we take totalize

the social order. Ideology gets into the social whole by recognizing the people's situation. In this regard, Karl Korck says:

Ideology is essentially a form of synecdoche, figure of speech in which we take part for the whole [. . .] to proletariat's consciousness in its fullest political development is its capacity to totalize the social order [. . .] true recolonization of its situation will be inseparably and insight into social whole within which it is oppressively positioned. (qtd. in Terry Eagleton, 95)

Terry Eagleton in his book *Ideology* remarks that ideology is a history with wide range and he relates it to the interest of ruling class. Ideology refers to the ways in which signs, meanings, and values help to reproduce a dominant social order. He further states:

The term ideology has a wide range of historical meanings the way form the unworkably broad sense of the social determination of thoughts to the suspiciously narrow idea of the development of false ideas in the direct interests of a ruling class. Very often it refers to the ways in which signs – meanings and values help to reproduce a dominant social power, but it can also denote any significant conjuncture between discourse and political interests. (221)

Ideology is a matter of discourse rather than of language of certain concrete discursive effects. It is natural that we all want to be superior than others. Certain systems or rules are necessary to be superior and to make the superiority for ever. The constructed system represents something. It is due the long use, the representation turns out to be reality and that is called truth. The truth is discourse. This very

discourse makes the thing real which is absolutely unreal. Putting this fact into account, Terry Eagleton further states:

Ideology is a matter of discourse rather than of language of certain concrete discursive effects, rather than of signification as such. It represents the points where power impact upon certain utterances and inscribes itself tactily within them. But it is not therefore to be equated with just any form of discursive partnership interested speech or rhetorical bias, rather the concept of ideology aims to disclose something of the relation between an utterance and its material conditions of possibility, when those condition of possibility are viewed in the light of certain power struggle central to the reproduction [. . .] of a whole form social life. (223)

Althusser is the influential French Marxist philosopher of the mid twentieth century. He views that society is not a monolithic whole but is formed by a diversity of ideological state apparatus including religion, education, politics, family, school, art, literature, etc. each of these is dovetailed with the others in extricate way. However, ideology of a particular institution is determined by material base. He opposes the definition of ideology false consciousness rather he declares that ideology is the imaginary relationship of individual's to their real condition of existence in the sense that it is embodied in all sorts of materials practices. Louis Althusser opines, “Ideology is necessary element of ‘sociality’ itself, a structure essential to the historical life of societies [. . .] indispensable in any society if men are to be formed, transformed and equipped to respond to demands of their conditions of existence” (312). He further states:

In a class society ideology is the relay whereby, and the element in which, the relation between men and their condition of existence is settled to the profit of the ruling class. In a classless society ideology is the relay whereby and the element in which, the relation between men and their conditions of existences lives to techniques profit of all ruling class. In a classless society ideology is the relay whereby and the element in which, the relation between men and their conditions of existences lived to techniques profit of all the men. (qtd. in Lentricchia and McLaughlin 313)

Althusser concedes that ideology depicts the imaginary relationship of individual to their material existence. It means that ideology distorts our view of our true conditions of existence. He presents two theses of ideology; one is negative concern with the object which is represented in the imaginary form of ideology, the second one is positive concern with materiality.

Althusser is of the opinion that ideological state apparatus is a certain number of realities which present themselves to the immediate observer in the form of distinct and specialized institutions. He proposes an empirical list of these which will obviously have to be examined in detail, tested, corrected and recognized. With all the reservations implied by this requirement, we can for the moment regard the some institutions as Ideological State Apparatus.

In the religion ISA, we can talk the different churches, temples and all the places related to religion. All the rules and regulations of any religion are discussed in the religious ISA. Religious ISA is the very simple way to ideologize the people. The system of different and private schools, campus and university are discussed in the educational ISA. The relationship between wife and husband, father and mother,

father and son or the relationship of one another among the family members and all the norms and values of any particular family comes under the family ISA. The legal ISA is the very strong and impressive for the people. Here, we can talk about the different political systems, opinions, manifesto and so ever. The trade-union ISA is also another strong and impressive ideology for the people in which the different systems and procedures of the company and the places related with the business world can be discussed. The other effective mediums to make the people ideologized like press, radio and television comes under the communication ISA. If the people get ideologized by reading, playing and internalizing the literature, the arts and the sports that comes under the cultural ISA.

Althusser says that ISAs must not be confused with the RSA. He clearly differentiates between them. According to him, while there is one RSA, there is a plurality of ISAs. Even presupposing that it exists, the unity that constitutes this plurality of ISAs as a body is not immediately visible.

Lacan focuses in lack. It is due to the lack, we need to take help from others. Ideology functions as concrete subjects. It interpellates us through different social roles, political systems, religious concept and soon. He opines:

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

In the capitalist society, ideology interpellates the individuals. The individuals are not free to act in their volition. It is the ideological state apparatus that hinders the

individuals in their goals. Althusser makes useful distinction between state power and state control. State power is maintained by repressive structures, which are institutions like the courts, the prison, the police force and army which apparatus by external force but the power of state also maintained. More subtly, by seeming to secure the internal consent of the citizen. Althusser calls ideological structures as ideological state apparatus these are each groupings as political parties, schools, the media, the church, the family and art including literature which foster an ideology – a set of ideas, attitudes which is sympathetic to the aims of the state and the political status quo. Thus each of us feels that we are freely choosing what is in fact being imposed on us.

State apparatus contains the government, the administration, the army, the police, the courts, the prison etc. which constitute repressive state apparatus.

Repressive mechanism suggests that state apparatus consists of the churches, the parties, families, trade-union, school, most newspaper, cultural ventures and so on.

All the state apparatus functions both by repression and ideology with the difference that the repressive apparatus functions massively and pre-dominantly by repression whereas ideological state apparatus functions massively and predominantly by ideology. The repressive state apparatus continues as an organized whole whose different parts are centralized beneath a commanding unity that of the politics of class struggle applied by the political representatives of the ruling class in the possession of state power. The ideological state apparatuses are multiple, distinct relatively and capable of providing an objective field to contradictions which express in the form which may be limited and extreme.

The unity of the repressive state apparatus is secured by its unified and centralized organization under the leadership of the representatives of the class in executing the politics of class struggle in the power the unity are secured usually in

contradictory form ruling ideology, thus the repressive state apparatus functions by violence, whereas, the ideological state apparatus functions by ideology.

Each mode of ideology operates by a type of discourse which interpellates individuals as subjects. In other words, ideology interpellates subject. In the capitalistic ideology, we can not function freely. In doing so, it interpellates in the different role. Althusser says that we occupy different subject positions, for instance, the same woman could be interpellated as a mother, as a sister, as a daughter, as a daughter-in-law, as a nurse, as a member of church and so on. It gives us the subject position that is already familiar to us it is a part of what we know. Althusser argues:

Ideology hails or interpellates individuals as subject. As ideology is internal, I must as subject. As ideology is internal. I must now suppress the temporal form in which I have presented the functioning of ideology and, says: ideology has already interpellated as subject which amounts to making it clear that individuals are always already interpellated ideology as subject, which necessarily leads us to one last proposition: individuals are always – already 'subjects.' Hence, individuals are abstract with respect to the subject which other always already are. (qtd. in Žižek, 132)

In Althusserian term, interpellation encourages to see him or her as an entity free and independent of social forces. It strives to maintain perpetuation of social set up not to maintain force. He talks about subject with a capital 'S'. The interpellation of individuals as subjects pre-suppose existence as an unique and absolute subjects. Subject needs the subjects, as human needs God. The God interpellates a subject for himself and through himself to his ideological set up because of we are the parts of its we always-already-know. Individual participates in certain regular practices which are

those of ideological apparatus. His regular attendance in certain practices makes him freely choose as a subject. For example, if one believes in God, he goes to church, he kneels down and he prays.

To conclude, the word 'ideology' is originally used by a French rationalist philosopher of the late eighteenth century to define “science of ideas” or “philosophy of mind” that would be separated from older metaphysical conception. Marx took up this term fifty years later and he gave it a quite different meaning. Marx opines that ideology is a system of ideas and representation which dominates the mind of man or social group. Philip Goldston opines that ideology is a system of representation endowed with an existence and historical role at the heart of a given society. Michel Foucault defines the ideology as the form of discourse. Slavoj Zizek gives the idea about the ideology that it is the exact opposite to internalization of the external contingency. The task of the critique of ideology is to discern the hidden necessity in what appears as a mere contingency.

Jenny Edkins also focuses ideology as a matter of discourse rather than language. John Elster believes that ruling ideology controls those who are unable to fulfill their dreams and desires independently. Karl Korsch opines that ideology is essentially a form of synecdoche or figure speech in which we take part for the whole. Terry Eagleton is of the belief that ideology has a wide range of historical meanings. It evolves in the direct interest of the ruling class. John Lacan believes that it is the lack which causes people to be ideologized. Althusser concedes that ideology depicts the imaginary relationship of individuals to their material existence. He clarifies that ideology hails or interpellates individuals as subject.

Ideology is a concept that dominates the mind of a person or of a society in particular context. It is natural that every individual wants to be superior. Particular

rules and systems are necessary to exist the superiority. For examples, when a religious leader develops a system into which all the values, systems, attitudes, shape of behaviour, daily activities, food habits and almost everything is defined in a systematic way that forms as religion later. As the thinking between two leaders differs, the whole religious system differs. Thus, ideology is the beliefs, values and ways of thinking and feeling in a particular context. It gives human being a specific perception that they use to judge and explain what is taken to be reality. It is a system of thought and reasoning and ultimately creating all the truth. So, ideology is term which has something to do with historical meaning. Ideology emerged as the people failed to fulfill their dreams and desires being independent. Nevertheless, ideology is an attitude of a particular person or a group.

Up to now, many more texts have been analyzed by making the Marxism as theoretical tools. Bernard Shaw's *Warren's Profession* and Virginia Wolf's *Mrs. Dalloway* are some of the examples of Marxist study. As Marxism developed and came into the form of Neo-Marxism, the later researchers took its help and viewed different texts with different ideological glasses. *The Razor's Edge* by William Somerest Maugham and Manju Shree Thapa's *Tilled Earth: A Collection of Stories* are some of the examples researched in Neo-Marxism. The researcher, in *The Razor's Edge*, has explored the quest of ideological fantasy of the main character Larry Darrel. By applying ideology as a methodological tool, he gets success to make the text as an ideological one. Likewise Manjushree Thapa's *Tilled Earth: A Collection of Stories* has also been viewed by using the ideology as a methodological tool in new historicist perspective. In the research, the researcher explores how Thapa's stories subvert the existing ideologies prevailing in the society. This research sums up the

idea that ideology is constructed by the power. As the power changes, the form of ideology also changes.

Similarly, the present researcher aims to find out the cause of subjection of individual in the texts: *Death of a Salesman* and *Glengarry Glen Ross*. This research will basically be revealed around on the line of Althusserian ideological state apparatus. In spite of the hard labour and struggle of the characters to achieve success in their goal, why do they come to failure? How are they interpellated and ideologized by the capitalist society are some of the major issues to be researched.

Chapter-III

Textual Analysis

Death of a Salesman is widely considered Arthur Miller's masterpiece and recognized as a classic of contemporary American theater. Miller has tried his best to reveal the clash between individual and society through the play. Most of the characters in the play have been interpellated in the name of different ideological state apparatus and repressive state apparatus. The protagonist, Willy Loman, wants to be a big and successful salesman but he has been unable to fulfill his dreams and desires. As he fails to become successful salesman, he commits suicide. Being subjected by the capitalist ideology, he cannot do what he wants to do. He has been commodified by capitalist society. He used to work on salary basis when he was young but when he is getting old; he is forced to work on commission basis. He is compelled to lose his personal identity. His personal identity is attached to the business. Being deprived of getting proper name, he is known by his profession i.e. salesman. The play is set in Willy Loman's house and yard and in various places like New York and Boston.

Likewise, *Glengarry Glen Ross* is a play which also projects the cruel but realistic business world of America. Devid Mamet wants to examine the relations between real-estate company and its employees. Though salesmen have not keen interest, they are compelled to do hard work. The sales contest organized by the company bosses clearly depicts the relation between owners and workers in the capital-oriented world. The characters are obliged to do even illegal and immoral work in order to secure their positions and jobs. The characters have wanted to keep good relations with one another but because of the capitalist society they have to preserve their own benefits. It is, therefore, their companionship has been destroyed. Due to the cause of sales contest- related with trade-union ISA- the sense of alienation

has been emerged between and among the characters. The play is set in different booth at Chinese restaurant and real-estate office of the company.

Willy Loman, in *Death of a Salesman*, is a businessman who wants to have a happy prosperous life. Even in his sixties, he is trying his best to fulfill his dream. But the more he tries, the bigger difficulties he has to face. He wants to carry on his life according to his own style and opinion but the capitalist society hinders him to go on his accordingly. He has been controlled by the company owner. He can't work in the place where he wants. As Willy Loman says to his wife, Linda, "They don't need me in New York. I'm the New England man. I am vital in New England man" (1002).

Willy Loman is working in New York. His wife Linda also wants to him to be in New York. But Howard sees Loman's inability and wants to remove him from New York. When Howard expresses his opinion to him. He indirectly replies that he is the man of New England and he claims himself as a vital in New England.

Willy Loman remembers Howard's father Wagner. He appreciates him. Loman does not like Howard. Willy Loman says, "If old man Wagner was alive I'd a been in charge of New York now! That man was a prince, he was a masterful man. But that boy of his, that Haward, he don't appreciate. When I went to the north for the first time, the Wagner company didn't know where the England was!" (1002-3). Willy Loman's words clearly clarifies his experiences in Wagner company. He has been working there for a long time. No doubt, if Wagner were alive, he would be incharge of New York. When Howard came in his father's place, he immediately desires to remove Loman from New York. From their discussion, we come to know the family ISA of Wagner family. Moreover, the different ideas and concepts between old and young generations can also be seen form Willy's expression.

Willy Loman wants his elder son Biff's settlement. Biff's success would mean that Willy has raised him right. But Biff is not a success. Regarding the fact, Willy Loman talks with Happy about Biff. When Biff hears his father, he wants to be clear about the fact and asks to Happy. Happy says, "I think the fact that you're not settled, that you are still kind of up in the air . . ." (1005). Though these words are told by his brother, Happy, these words are of his father in reality. Not being able to endure Biff's instability, Willy Loman is very much worried. He wants to suggest Biff and wants his stability and fixity. Here, the discussion between Happy and his father Loman about Biff can also be taken as an example of family ISA. Biff wants to develop his status gradually but his father forces him and wants his fast growth in economic status.

The educational ISA talks about the system of different public and private schools. Biff and Bernard are studying together. Bernard, the neighbor's unathletic son, loves and admires Biff and helps him with his studies. Willy Loman requests Bernard to help Biff. Putting Loman's request in mind, Bernard states his relation to Biff like this, "Biff! (he gets away from Happy.) Listen, Biff, I heard Mr. Brinbaum say that if you don't start studyin' math he's gonna flunk you, and you won't graduate. I heard him!" (1008). Bernard's words clearly reveal their relations. Bernard is much aware of Biff. When Bernard heard Mr. Brinbaum, he immediately delivers to Biff. Bernard wants to stop Mr. Brinbaum to make Biff flunk in math. Brinbaum is expressing the educational ISA of his university. He is going to make Biff flunk if he doesn't start studying math. Bernard wishes Biff's graduation. Willy, too, pays attention about Biff's education. When Willy heard the decision given by Brinbaum, he angrily expresses, "What are you taking about? With scholarships to their

universities they're gonna flunk him?" (1008). Willy Loman shows his anger to the university and its apparatus. He wants to talk with the administration of the university.

When Bernard goes off, Willy and his two sons talk about business world and about the worlds beyond it. Willy Loman is always in side of business world. He always forces more personality and attractiveness than education. He has already been interpellated and ideologized by the trade-union ISA. It is the trade-union ISA which has made him blind as well as one-sided. The following dialogue clarifies the situation:

Willy: Bernard is not well liked, is he?

Biff: He's liked, but he's not well liked.

Happy: That's right, pop.

Willy: That's just what I mean. Bernard can get the best mark in school, y'understand, but when he gets out in the business world, y'understand, you are going to be five times ahead of him. That's why I think Almighty god you're both built like Adonishes. Because the man who makes an appearance in the business world, the man who creates the personal interest, is the man who gets ahead. Be liked and you will never want. You take me, for instance. I never have to wait in line to see a buyer. Willy Loman is here!" That's all they have to know, and go right through. (1008)

Willy Loman wants to pass his belief and values onto his sons. He always says that man should be well liked and should have attractive personality. He does not see Bernard as well-liked. Biff and Happy support him and make Bernard only liked but not well-liked. Loman is of the view that business world is better than the others. He further clarifies that if Biff and Happy get out in business world, they can be five

times ahead of Bernard. Here, he means to say that business world makes the man richer soon than the education. He claims himself as an example and suggests his sons to follow his path. All his beliefs prove the influence of capitalist ideology and its interpellation upon the every individual.

Willy is very much exploited by the capitalism. He used to be praised when he was young and strong in the company where as he is not paid any attention when he is getting old and weak. The company has compared him as a machine. Being frustrated from the manner of company and his own decreasing business, Willy states: “Because I get so lonely – especially when business is bad and there's nobody to talk to. I get the feeling that I'll never sell anything again, that won't make a living for you, or a business, a business for the boys” (1010). These words really depict the critical and pathetic situation of Willy Loman. He himself expresses his own weakness and inability in business world. Bad business causes him to feel lonely and helpless. He's talking with the woman in Boston with whom he has relation. In the business world or in the trade-union ISA, an unsuccessful business man has to face more difficulties and uneasiness rather than getting help and sympathy.

Ben is Willy's older brother. He has left the house at the age of seventeen. Being a successful and rich man, he returned to home at the age of twenty one. Willy Loman takes him as a model of successful man. He wants his sons to be like the uncle. Ben has left his house to find out his father in Alaska but he reached to Africa mistakenly where he got the chance to be rich in a short period. The following dialogues clearly show the situation.

Ben: At that age I had a very faulty view of geography, Williamson. I discovered after a few days that I was heading due south so instead of Alaska, I ended up in Africa.

Linda: Africa!

Willy: The Gold coast!

Ben: Principally diamond mines.

Linda: Diamond mines!

Ben: Yes, my dear. But I've only a few minutes.

Willy: No! Boys! Boys! (Young Biff and Happy appear) Listen to this.

This is your uncle Ben, a great man! Tell my boys, Ben!

Ben: Why, boys, when I was seventeen I walked into the jungle, and when I was twenty-one I walked out. (He laughs) And by god I was rich. (1013)

In the conversation, we can find the amalgamation of family ISA and trade-union ISA. Willy Loman and Linda seem so matter-oriented that they have taken the Africa as the place of diamond mines. They have been tempted. They not only take the Africa as the place of diamond mines but also impose their sons to follow the path in the way uncle Ben did. On another side, they have already been subjected by the things related with money and matter. Willy sees his brother Ben as a great man. Thus, their inclination towards material world clearly shows the influence of capitalist society. It is, therefore, they have already been interpellated by the capitalist ideology.

Linda seems to be very much worried about her husband, Willy Loman. She gets angry when Willy Loman told her about Howard's decision. She blames the company that the company does not see Willy's contribution. Though Willy Loman did a big contribution for the company, now the company has made his salary away. It means that he has to work on commission basis and moreover, he has been assigned in new territories. As Linda says, "A small man can be just as exhausted as a great man. He works for a company thirty-six years this March, opens-up unheard-of

territories to their trademark, and now in his old age they take his salary away” (1015). No doubt, Linda's these words express her attitude of dissent towards company owner. No symptom of humanism can be seen in the cruel and ruthless company owner. The company owner is making Willy Loman as useless machine. He has been brutally interpellated by the company's apparatus.

Willy has a long experience in Howard's company. He had a good relation with Howard's father. They had a promise. The promise that they had made in past is now broken up by Howard. Willy is still requesting to Howard but Howard does not pay any attention. Here, on the one hand, we can find the generation gap: old concept and new concept, and on the other hand, the true tendency of capitalism can also be found which is imposed upon Willy. The front dialogue expressed by Willy depicts the exact reality.

Willy: (stopping Howard): I'm talking about your father! There were promises made across this desk! You mustn't tell me you've got people to see – I put thirty-four years into this firm, Howard, and now I can't pay my insurance! You can't eat the orange and throw the peel away – a man is not a piece of fruit! (after a pause.) Now pay attention. Your father-in 1928 I had a big year. I averaged a hundred and seventy dollars a week in commission. (1023)

Willy is trying to plea to Howard. He is revealing his experience and contribution to the company. But Howard has not paid any attention. He does not believe Willy. According to Willy, Howard has suckled the orange and has thrown the peel away. Howard has made Willy life as a piece of fruit. The manner that Howard does to Willy clearly shows the relation between owners and workers in the capitalist society.

The company has exploited and interpellated the workers like Willy Loman by equalizing them with the piece of fruit.

Linda is not satisfied with her sons. She starts to threaten the sons. To her, the instability and the immaturity of the sons is also the cause of Willy's imbalance situation. She says that the sons are tormenting the father. She further expresses, "Get out here, both of you, and don't come back! I don't want tormenting him any more. Go on now, get your things together!" (1036). Here, their familial situation is clearly revealed out. Linda shows her dissatisfaction from the sons. Despite the sons don't have permanency in anything, they are not free to act in their volition. They are compelled to earn large amount of money in a short period. This situation shows the parental interpellation to the sons. On the other hand, Linda's psychology has already been interpellated by the capitalist ideology.

Likewise, the play *Glengarry Glen Ross* pictures the hardships of real estate salesman belonging to the working class in the capitalist society. The salesmen have so difficult challenges that they have to succeed at any cost in the contest organized by the company. If they can not succeed in the contest, the company would fire them from the job. The characters in the play, who are real estate salesmen, are made to take part in the contest taking place in their office without their volition. In the contest the winner of the first prize will receive a 'Cadillac,' second prize-winner will receive a set of 'Steak Knives' and all the rest of the salesmen will be fired. The salesmen are by force put into such a situation that either they should become successful or they should become ready to be destroyed except that they have none other chances. This proves the fact that how the American capitalist ideology interpellates the individuals. The following dialogues between Williamson and Levene clearly depict the sense of interpellation upon the salesman, Levene, because of trade-union ISA:

Williamson: It isn't me.

Levene . . . It isn't you? Who is it? Who is this? I'm talking to? I need the leads . . .

Williamson: . . . after the thirtieth . . .

Levene: Bulshit the thirtieth, I don't get on the board thirtieth, they're going to can my ass. I need the leads. I need them now or I'm gone, and you're going to miss me, John, I swear to you. (2316)

Levene tries all the attempts to get the 'A grade' leads which obviously help him to get success. When William says that Levene would get the leads after the thirtieth then Levene bursts his anger out. He blames the company that the company ignores his contribution. The more Levene tries to persuade Williamson the more he wants to be indifferent to Levene. This fact obviously verifies the capitalist tendency and Williamson's inclination towards the company as well as the business policy by which working class people like Levene are being brutally exploited.

John is a man of early forties. He is the office manager for a disreputable real estate company. He receives the blame for all the other characters' problems and failures. He appears incompetent and more concerned with office procedure than the sales. He is assigned to marshal the leads. On the contrary, Levene needs the leads in order to get success in the contest. He is requesting to Williamson but Williamson shows his inability because he has to do that the office orders him. Here, we can find the RSA in relation to legal or administration. He further says:

Williamson: Let me tell you something, Sheeley. I do what I'm hired to do. I'm . . . wait a second. I'm hired to watch the leads. I'm given . . . hold on. I'm given a policy. My job is to do that what I'm told. That's it.

You, wait a second, anybody falls below a certain mark I'm not permitted to give them the premium leads. (2317)

From the above dialogue expressed by Williamson, we come to know that both Williamson, representative of company and Levene, representative of salesmen, are interpellated. Williamson is hired to watch the leads. Levene needs the leads at any cost. It is, therefore, Williamson is interpellated by the office apparatus where as Levene is interpellated by capitalist ideology. They both are interpellated by the capitalism though they are functioning differently from the different position. Both of them are not free to act in their will.

The salesmen like Levene, Aaronow and Moss are facing very difficult task because of company's sales contest. In present time, they are not doing well in their business. The company does not give any importance for the contribution of the past. If they can not go according to company they might possibly be fired from their job. The company is making a policy to promote the capitalistic ways by raising material by any means. The company wants salesmen to sell the leads in whatever ways and it wants its maximum profit from the salesmen. The company's capitalist policy that rewarding the successful salesmen and firing the unsuccessful salesmen has hardly subjected the working class people and they are compelled to do even an illegal and an immoral work. Aaronow says, "You have to steal the leads tonight?" (2325). Aaronow is reinforcing Moss to break into the office and steal the leads. He is forcing Moss because if they could steal the leads from their office a competitor would be willing to buy them. Though the profit from selling goes to the company, the salesmen are doing competition each other. They are searching this or that way to preserve the job. They have none other chances except accepting the company's decision.

The office was broken into pieces. A police detective, Baylen was called to find out the burglar. Now the police detective Baylen, is there to investigate the burglary and one by one salesmen are called into Williamson's office to talk to the detective. After the investigation, Aaronow says, "When I talk to the police, I get nervous" (2331).

Aaronow is a gullible salesman. He was manipulated by Moss. He is not working by his own will. Though he is not on the board and is danger of getting fired, he is unwillingly involved in the act of robbery. The nervousness that he gets in front of the police really shows his unwillingness. No matter, why he is involving in the act of robbery, he is interpellated by the RSA, police, and getting nervous in front of the police detective.

Moss and Aaronow are unsuccessful salesmen in their business. They are afraid of getting fired from the job as Levene does. They have the realization that they have been enslaved by the system. They have the awareness about the ills and immorals of the company. They have none other chances except accepting brutality of the company because they are helpless and powerless. The company has so exploited them that at any cost they have to be successful otherwise they should be ready to be fired. The sales contest that the company has organized has made the salesmen so helpless that they are in the condition of 'do' or 'die.' Moss and Aaronow make their condition clear like this:

Moss: And so they kill the goose I, I, I'll . . . and a dammed man,,
worked all his life has got to . . .

Aaronow: that's right.

Moss: . . . cower in his boots . . .

Aaronow: (Simultaneously with "boots"): shoes, boots, yes . . .

Moss: For some damned “sell tent thousand and you win the steak knives . . .” (2321)

Moss is talking about the ills of capitalist society and the immortality of the company owners which brings them in such a difficult situation. Since the harsh and brutal policy of the company, they have left the hope of getting first prize and trying their best in the hope of second prize.

The character who suffers the most is Sheeley Levene. He is very pathetic character. He has been brutally exploited by the company. The company's policy that the 'A grade' leads go to successful salesman has created him more difficult and critical situation because he is unsuccessful in present time. In the first scene of first act he begs Williamson for 'A list' leads but Williamson does not pay any attention. He really comes to the condition of 'do or die.' As he comes to critical condition, he, without thinking anything of the future, robs the office in the partnership of Moss. He easily accepts the act of robbery like this: “sure I robbed the office” (2345). He again falls in the difficult situation. In order to protect himself from the interpellation of RSA, here, the police, he again starts wailing to Williamson. To keep Williamson from sending him to jail Levene makes many of the same argument and offers which he did in the first scene of the first act. He offers him the dollar twenty five hundred cash which he had collected from the robbery. This becomes evident as he says, “I’m going to give you twenty percent of my sales . . . (pause.) Twenty percent (pause.) For as long as I am with the firm (pause.) Fifty percent. (pause) You're going to be my partner. (pause) fifty percent of my all sales” (2346). Williamson is bargaining to Levene. Levene is so horrified that he is going to offer the entire amount that Williamson requires. The manners that Williamson and Levene are showing in the play clearly depicts the extreme exploitation of the company. On the one hand, he has

been interpellated by the sales contest of the company in relation to trade-union ISA because of which he compels to rob the office and on the other hand, after the robbery, he is spending all his effort in order to be protected from going to jail – RSA Police Force.

Ideology is a concept that dominates the mind of a person. According to Althusser, if a person does or attempts something regularly, his mind automatically gets ideologized. Regular attempt and remembrance makes the thing real which is unreal and makes the thing necessary which is unnecessary. In both of the plays, *Death of a Salesmen* and *Glengarry Glen Ross*, the characters are ideologized by the capitalist ideology. The capitalist ideology has subjected their minds. Being subjected by the capitalism, the characters have been so monolithic that they can not think any other worlds except the material world. They are obliged to foster enormous dreams and desires. They have been unable to distinguish what is real and what is unreal. Even an illusionary life has also been real life for them. They have already been interpellated by the capitalist tendency. For example, Willy Loman wants to be like Dave Singleman, his hero of youth. Willy does not get help from the company. The company's behave is quite opposite that Willy has thought before. So, he comes to failure. In the play *Glengarry Glen Ross* characters are unwillingly compelled to take part in sales contest. It is, therefore, the cause of capitalist ideology, because of which characters are compelled to make even an imaginary identity and their individual liberty has also been lost.

Willy Loman, in *Death of a Salesmen*, longs to have a happy and successful life by progressing in his salesmanship. He has adopted this idea from Dave Singleman. In addition to Dave Singleman, Wagner, the then owner of the company, is also the source for making dream of life. While he was in his youth, he dreamt

that one day, by prospering in his business, he would become like Dave Singleman. Dave Singleman was such a businessman who used to do his job with the help of telephone. He was so popular that in his funeral people from all over the country came to take part in. In spite of the struggle and hard labour, he is becoming unsuccessful to fulfill his dreams and desires as compared to Dave Singleman. However, Willy Loman is still protecting himself even by making false identity. It is capitalist ideology by which he has already been interpellated. He is still pretending to his family. He borrows money from his neighbour, Charley, but he rejects the job offered by him. The following dialogues between them show the reality:

Charley (sitting down on the table): Willy, what're you doin'? What're you doin'? What the hell is goin' – on your head?

Willy: I'm simply . . .

Charley: I offered you a job. You make fifty dollars a week. And I won't send you on the road.

Willy: I've got a job.

Charley: Without pay? What kind of a job is a job without pay? (He rises). Now, look kid enough is enough. I'm no genius but I know when I'm being insulted.

Willy: Insulted!

Charley: Why don't you want to work for me?

Willy: What's the matter with you? I've got a job.

Charley: Then what're you walking in here every week for? (1027)

From their dialogues, it can be seen that Willy Loman has still the arrogance of illusionary dignity. He can not remove his false identity because he has already been interpellated. He still wants to continue his illusionary and imaginary life. Despite this

false belief and values led him to failure; he can not give it up. The refusal of job offered by Charley clearly proves his attitude which he has built up in his youth. Being subjected by the capitalist ideology, he has dreamt to be prosperous in a short period out of low position. He is fired by Howard. Now, he is jobless, however, he is telling lie in front of Charley. The false behaviour that Willy Loman does truly reveals his imaginary as well as false identity.

Willy Loman, the central character of *Death of Salesman*, has his own values for success in the world of business. But his activities prove that he is a victim of myth of success and capitalism. Despite he does hard labour and struggle, he comes to failure. He wants to live in Boston. He wants to work inside the company. He is requesting it to Howard. But Howard is turning him back. As Howard says, "Oh, I could understand that, Willy. But you're a road man, Willy, and we do a road business. We've only got a half-dozen salesmen on the floor here" (1002). Willy is requesting but Howard is rejecting. Howard has attached Willy's life to the road. He wants to limit Willy's life only on the road. Willy has been commodified by Howard. He has been compared with the vehicle of the road.

Due to the no proper match between individual and society, Willy suffers. He indulges himself in past when he gets problems and suffering in present. He struggles to restore his best identity and dignity as well. He is fighting for self dignity. His sons idealized him when he had money in the time of youth. Everyone used to love and respect him. He desires once again respect and love from family members and society as well. As he fails to get success and popularity, he commits suicide. Linda is dedicated to maintain balance between father and son which seems reconciliation of family. This is how the son's admiration for his income and Linda's dedication to him are also the causes which reinforce him to make imaginary identity. Linda says:

Linda: Don't say those things to him! Enough to be happy right here, right now. (To Willy, White Ben laughs) Why must everybody conquer the world? You're well-liked, and the boy you, and some-day-(to Ben)-why, old man Wagner told him just the other day that if he keeps it up he'll be a member of the firm, didn't he Willy? (1024)

Linda is reinforcing him to go ahead. She is maintaining balance between sons and husband. The sons also love him because he is earning. The more he gets income the more the sons loves him where as the less he gets income the more far the sons want to be. It was Wagner who reinforced him to be devoted in the firm. Being tempted by Wagner's promise, he did hard labour in the firm. But it is Howard who can not know him. Howard suffers him brutally by firing him from the firm. Willy passes almost all his life in the firm but he gets fired at last. This evident proves the fact that how brutal and cruel the capitalism is. Willy neither gets freedom all over his life nor gets success in his dream.

Likewise, in the play *Glengarry Glen Ross*, Richard is supposed to be a successful salesman and the office's star salesman as well. He has got the 'A grade' leads. He wants to be the winner of the contest. He is persuading Lingk in order to sell the Florida plot. In course of talking with Lingk, he delivers a virtual monologue that seems to be about sex, loneliness, and the vagaries and insecurities of life. From his monologue, it can be seen that he is very much horrified from the sales contest. Sometimes he talks himself like a philosopher and sometimes like a person who has lost his mental balance. Due to the pressure of sales-contest, he is compelled to pretend and act disguisedly. In order to lure Lingk, he is using all kinds of effort. Richard says:

Richard: God protects me. I am powerless, let it not happen to me . . .
 But no to that. I say. There's something else. What is it? "If it happens,
 as it may for that is not within our powers, I will deal with it, just as I
 do today with what draws my concern today." I say this how we must
 act. I do those things which seem correct to me today. I trust myself.
 And if security concerns me, I do that which today. I think will make
 me secure. (2327-28)

At the end, it is revealed that he has been lulling Lingk into a sales pitch with his casual demeanor. He is much worried by the contest. Being trapped of the sales contest, he is willingly disguising his real identity. It is not his intention to disguise himself. His monologue shows that he is in the condition of a man stood in a boat by putting two feet in two sides. If he loses one side there is no option to stand any more that is either to succeed or perish. Thus, the capitalism has interpellated the salesman by making their lives insecure and identity less.

Roma is star salesman of the company. He has tried all his best to win the 'Cadillac'. He demonstrates all techniques as much as he can and he is successful to be top salesman of worthless Florida property. But it is his misfortune that his customer Lingk comes to know about his trick. Lingk, by his wife's force, comes to cancel the deal. The hope of gaining Cadillac began to decrease when Roman cancels the deal. At the end, the office manager Williamson is also not in his favour. When his lose is imminent, he reveals all his tortures out, at the last of the play, like this:

Roma: I swear . . . It's not a world of men. . . It's not a world of men,
 Machine . . . It's a world of clock watchers, bureaucrats, officeholders .
 . . What it is it's a fucked-up world . . . There's no adventure to it.

[pause] Dying breed. Yes it is. . . [pause] We are the members of a dying breed. That's . . . that's . . . that's why we have to stick together.

Shel: I want to talk to you. I've wanted to talk to you for sometime. For a long time, actually I said, "The machine, there's a man I would work with There's a man . . ." (2347)

Roma is expressing all his dissatisfaction addressing to office manager. The hierarchical relationship between owners and workers in capitalist society can easily be seen in his expression. To him, it's not a world of men; it's a world of clock workers, bureaucrats and officeholders. Thus, the American capitalism has always been making gap between owners and workers by promoting the materialism and equalizing men with machine. In the capitalism, the owners or the powerful unit can not see the rise of lower class. The phrase 'dying breed' clearly denotes the capitalist bleak vision upon the lower class. This is how; the salesmen are commodified and are identityless. In order to get freedom from the grip of capitalism, the working class people need to have unity and courage.

Richard Roma, the office's star salesman, is taking with a man named James Lingk. Lingk is Roma's old friend. Roma wants to win the first prize. He needs more sales in order to get first prize. He wants to sell the Florida plot to Lingk. He is using all kinds effort to persuade Lingk. He is flattering Lingk to make him persuade. Due to the sales contest organized by the company, he is compelled to act in whatever way he can get success. The following dialogue expressed by Roma brings the relationship between seller and buyer in the capitalist society to the fore. Roma says:

James. I'm glad to meet you. [They shake hands] I'm glad to meet you, James
 [Pause] It might mean nothing to you . . . and it might not. I don't know. I don't know anymore. [Pause. He takes out a small map and spread it on the table.]

What is that? Florida. Glengarry Highlands. Florida. “Florida. Bullshit.” And may be that’s true; that’s what I said but look here: what is this? This is a piece of land. Listen to what I’m going to tell you now. (2328)

From above dialogue it can be seen that the scamming for success as a strategy to survive in the capitalist society. Their relationship seems mutual and spiritual if we look at it surfacely but if we get into depth of the reality, it reveals out all the ills and follies of the capitalist society. Roma wants to deceive Lingk by selling vacant and overpriced land in Florida. The deception that Roma has done in selling Glengarry Highland is really an example of the commercial policy in the capitalism. It is to be noted that people cannot hesitate to kill other for own’s benefit in the capitalist society.

Lingk’s wife is disagree with the contract between Roma and Lingk. She wants to cancel the deal and wants her money back. She is forcing her husband to cancel the deal soon. Lingk talks about the fact to Roma. Unlike Lingk, Roma is trying to stall his balky client by telling him that it would take several days for the paper work to clear. The following dialogues between them make the situation clear:

Lingk: It’s not me, it’s my wife.

Roma: [Pause] What is?

Lingk: I told you.

Roma: Tell me again.

Lingk: What’s going on here?

Roma: Tell me again your wife.

Lingk: I told you.

Roma: You tell me again.

Lingk: She wants her money back. (2341)

From the above dialogues, we can see the disagreement about the contract of Lingk's wife. Lingk has done the contract being modified by Roma's policed language though he does not have the keen interest. When he comes to know about Roma's deception, his mind immediately gets changed and wants to help his wife. This event clearly depicts the reality that a matter-oriented person can not hesitate to split a good family for his benefit. On the other hand, Roma is compelled to secure his job. In order to secure his job, he indulges himself in such a work.

Roma is supposed to be a successful salesman. He is trying all his best to win the 'Cadillac.' He claims that he has to get the first prize 'Cadillac' because he has made a big sale. But the hope of getting first prize goes away when Lingk desires to cancel the contract. He wants help from Williamson to make Lingk's demand failure. But it is Williamson who shows his reluctance to help him. When Williamson's reluctance is imminent, Roma bursts his rage out towards Williamson. Roma says:

I'm going to have your job, shithead. I'm going downtown and talk to Mitch and Murray, and I'm going to Lemkin, I don't care whose nephew you are, who you know, whose dick you're sucking on. You're going out I swear to you, you're going (2343)

Roma is a salesman and Williamson is the office manager of the same company. Due to the cause of sales contest organized by the company, they have arrived at the conflict because of which their mutual relationship has been broken up. Roma claims that Williamson got the position because he is the boss's nephew. The misbehave that Roma has done to Williamson is really an uncivilized and unfair. Being as employees of the same company, why do they have to behave as of rivals is questionable. No doubt, the situation emerged between them is absolutely caused by the capitalist tendency. They have to secure their jobs at any cost because of which they are compelled to do each and everything in

whatever way they can. The capitalist ideology is responsible for emerging the such situation between them.

In the second scene of the first act David Moss and the helpless George Aaronow commiserate about the difficulties of closing a sale; especially without the good leads— and the good leads go only to those who close sales. Moss suggests Aaronow that if they could steal the leads from their office a competitor would be willing to buy them. Aaronow shows his refusal at the beginning. Moss threatens Aaronow to commit the robbery. Moreover, he forces him and makes him agree by saying that if Aaronow does not agree to his plan, he will do it himself, and if he is caught by the police, he will tell Aaronow was also his accomplice. This becomes clear with the following dialogues expressed by them:

Aaronow: You want me to break into the office tonight and steal the leads?

Moss: Yes. [pause.]

Aaronow: Oh, yes George.

Aaronow: What does that mean?

Moss: Listen to this. I have an alibi, I'm going to the Como Inn, why? Why?

The place gets robbed they're going to come looking for me. Why? Because I probably did it. Are you going to turn me in? [pause.] George? Are you going to turn to in?

Aaronow: Why would they come to me?

Moss: They're going to come to everyone. (2326-27)

Here, unwanted Aaronow is, by force, compelled to indulge in the act of robbery. Due to the cause of sales contest, he is unwillingly helping to Moss. It is clear that Aaronow may think that if Moss gets good leads, he will be a claimer of prizes. Moss is his competitor. It is, therefore, in the capitalist society, an innocent person also should complicit the others because he has none other options.

Willy Loman, the central character of the *Death of a Salesman*, can not give up his ego of dignity and false identity. Despite he fails to fulfill his dreams and desires, he is still following the value that the American myth of success out of business. He never thinks about his failure. He is reinforcing his sons to adopt his norms and values. But the important fact is that the sons see the father as a hurdle for their progress. Biff thinks that he is lost and has got nowhere because of his father. He takes his father as a dime dozen. In Biff's reply Willy says, "I am not a dime a dozen! I am Willy Loman, and you are Biff Loman!" (1028). Willy means to say that he is not a dime a dozen. He wants to assert the dignity of life. He has own values for success in the world of business. He can't judge himself. He wants impose his values on sons. Instead of encouraging them to work hard, he advices them to have a spirit of adventure. Biff is well aware of this. In a heated conversation, Biff says that his father is the cause for his inability to get anywhere. However, Willy does not agree with his son. Willy tries to maintain a sense of dignity. He is not a dime a dozen but Willy Loman. Here, we can see the father's interpellation over his sons. Due to the cause of interpellation, they have arrived at the conflict at the last. Willy cannot give up his false norms and values because he has already been subjected by the capitalist ideology.

Willy Loman, the central character of the *Death of a Salesman*, has already been interpellated by the ideological state apparatus in relation to trade-union. He makes the business world only the way for survival. He, instead of working hard and honesty in his business, gives too much emphasis on 'personal attractiveness.' He does not want to correct himself. As Willy Loman says to his son, Biff:

Don't be so modest. You always started too low. Walk in with a big laugh.

Don't look worried start off with a couple of your good stories to highten things

up. It's not what you say, it's how you say it – because personality always wins the day. (1018)

Willy Loman is ideologized by the capitalism. His aim of life is only to be a good salesman. He is harping on these values which he has adopted by Dave Singleman. He always thinks that one has to have charming appearance to be a good salesman. He always focuses personality and attractiveness rather than giving much emphasis for hard working and honesty. He wants to be a rich man in a short period. He wants to pass those values on to his sons because he has already been interpellated by the American myth of success.

Willy wants Biff's settlement soon. He is much worried about him. He wants Biff's personality and rapid growth in business world. But Biff is not success. He is not fulfilling his father's expectations. He has been forced to move from job to job because he steals. Now, he has come at home to try to figure out how to get into something permanent a job or marriage. But at home he fights with his father. The following dialogue expressed by his mother, Linda, clearly shows his father's attitude towards him. Linda says:

When you write you're coming, he's all smiles, and talks about the future, and – he's just wonderful. And then the closer you seem to come, the more shaky he gets, and then, by the time you get here, he's arguing, and he seems angry at you. I think it's just that may be he can't bring himself to – to open up to you.

Why are you so hateful to each other? Why is that? (1015)

From the above dialogue we come to the conclusion that there is not mutual relationship between son and father. The son, Biff, is interpellated by his father because he is not free to act. The father wants his permanent job and more income as well. On the contrary, Biff cannot earn that much the father wants. On the other hand, Linda wants to maintain them. In the capitalistic society, an unemployeed can not be adjustable in the family. He gets

hatred rather than getting love, sympathy and compassion. People are forgetting their parental responsibilities in the capitalist society.

Charley is a large, unimpressive man about Willy's age. He is Willy's neighbor and the father of Biff's schoolmate Bernard. Charley stands in contradiction to everything which Willy believes in. Charley tries his best to bring Willy Loman at the surface of reality. He wants to convince Willy Loman by giving the example of J.P. Morgan. J.P. Morgan was not physically attractive one. His appearances were like a butcher. In spite of his hard labour and struggle he becomes successful in his business. When his pockets were full, he was well-liked by the people of different strata. Charley, like J. P. Morgan, is successful in his business. Here, Charley's and Willy's views contradict to each other. Willy gives priority to personality where as Charley gives priority to hard labour and honesty. Their discussion about the success becomes clear by the following dialogues:

Willy: I've always tried to think otherwise, I guess. I always felt that if a man was impressive, and well-liked, that nothing – Charley: Why must everybody like you? Who liked J. P. Morgan? Was he impressive? In a Turkish bath he'd like a butcher. But with his pockets on he was very well-liked. Now, listen, Willy, I know you don't like me, and nobody can say I'm in love with you, but I'll give you a job because – just for the hell of it put it that way. Now what do you say? (1028)

The contradictory beliefs that they have adopted beautifully portray the transitional period of the post war period. It is natural that people stand in different opinions in such period. People are compelled to adopt new values but unable to cope them. Willy Loman is a victim of American myth of success. He has adopted the new values of American myth of success but he is unable to maintain it. It is, therefore, adopting new values is not important what is important is to maintain it properly. No doubt, Willy Loman is unknowingly

ideologized by the capitalist society. The capitalist ideology has made him failure by interfering his individual freedom and will.

In this way, in the both of the plays, the characters are subjected by the capitalist ideology. The characters are not free to act in their volition. The company, in the both plays, has deceived the salesmen by tempting them from the momentary satisfaction. They have been victim of the American myth and dream. Being influenced by Wagner, Miller's hero Willy Loman has brought up the high ambition and dream, moreover, he dreams to be like Dave Singleman. On the contrary, it is Howard who does not see Willy's contributions in the company and fires him from the company because of which Willy gets troubled and not being able to fulfill his dream, he ends up his life by committing suicide. Likewise, in the play *Glengarry Glen Ross*, the salesmen are in the condition of 'do' or 'die.' The discriminatory policy of the company has brought more and more problems for the salesmen. The salesmen are unwillingly compelled to do even an illegal work in order to secure their jobs. It is evident that Levene is ready to go to prison along with Moss and remaining two salesmen continue to pray for better leads and worry about their uncertain futures in their dog-eat-dog business.

Chapter-IV

Conclusion

Death of a Salesman was produced after the second great World War in 1949. So it has pictured troublesome period of the 30s onwards. At the moment, society was moving towards capitalism and commercialism. People's lives were greatly invaded by commerce and industry. Due to the high competition of the industrialization, people had to struggle hard in order to secure their lives. The play *Glengarry Glen Ross* was produced in 1984. So, it has mirrored the business world of that time. The initial phase of the American capitalist society is vividly presented in the *Death of Salesman* whereas the climatic situation of the American business world has been beautifully portrayed in the play *Glengarry Glen Ross*. The present research has explored the capitalist ideology through these two plays. No doubt, Miller's *Death of a Salesman* and Mamet's *Glengarry Glen Ross* are equally successful to excavate the 'subjection of individual' in the capitalist society. The salesmen are ruthlessly exploited and interpellated by the company which they belong to. Both of the plays have examined the myth of success through the business and impact of capitalism upon the common people.

Both of the plays have a tremendous success to explore the relationship between owners and workers by making the salesmen as their central characters in the capitalist society. Having been ideologized by the myth of success through the business, the characters are unwillingly cherishing their desires to become happy and prosperous within a short period. The salesmen are compelled to work in the company in order to secure the life. The company has made the salesmen devotees by showing the momentary satisfaction. Thus, it is the ideological state apparatus in relation to trade-union by which salesmen are interpellated and one-sided as well. Deprived of getting individual freedom, they are compelled to be devotees of the company all the time. The aim of the research was

to figure out the cause of failure of the characters. At the end of the research, we have come to the conclusion that the characters come to the failure despite their hard labours and struggles by the subjection of capitalism. The salesmen are brutally exploited and deceived by the company owners. Almost all of the characters, in the both plays, are being subjected in one or another way. But the ways of subjection are different.

In the play *Death of a Salesman*, the central character Willy Loman is interpellated by Wagner's company which consists of trade-union ISA. Willy always gets interpellation from his parents, especially from his father, Willy. So, he is interpellated by the parental interpellation which is related to family ISA. Moreover, he is also interpellated by educational ISA that renders him a flunk from the university. Similarly, in the play *Glengarry Glen Ross*, all the salesmen like Levene, Aaronow, Moss and Roma are interpellated by the sales contest organized in the company. Due to the sales contest organized by the company, Moss reinforces Levene and Aaronow to break in to the office. It is due to the act of robbery that they have to go to jail. They can not stop themselves by the RSA-police force.

The characters who suffer the most are Willy Loman in *Death of a Salesman* and Sheeley Levene in *Glengarry Glen Ross*. Willy Loman, in *Death of a Salesman*, goes to fulfill his illusionary business dream even ignoring his familial responsibilities as a father and as a husband. He gets ruthlessly fired from the company where he spends a considerable period of time. As he gets fired from the company, he commits suicide. Willy only thinks that identity and happiness can be earned through business world. Not only does he cherish the false dream himself but also attempts to inculcate the same belief on to his sons. His dreams are about to fail, but he seems to be reluctant to accept the defeat. To prove that he is right in his dreams, he finds no other way but to kill himself, which brings twenty thousand dollars for the family. Though the illusionary thought drives him away

from his true reality, he is still pretending to be successful in the eyes of the family and deceiving himself as well. In order to prove his values, he even does not hesitate to borrow money from Charley but rejects the job offered by him. Willy's all the activities substantiate the fact that he has already been interpellated by the capitalist ideology.

Similarly, the ageing Sheeley Levene has begun to fall behind badly in sales. As he falls behind in the business, he is compelled to indulge himself in acts of robbery. Though he gets some profit for the time being, he eventually has to go to jail. The company's policy that successful salesmen will be rewarded and unsuccessful will be fired brings more troubles and tortures for them. The salesmen are reluctantly forced to cheat and trick their customers, mistreat their co-workers and betray their faith. The lack of honesty and sincerity that the salesmen have shown in the play symbolically brings the characteristics of a capitalist society to the fore. All the characters involved in the sales contest in the play are dissatisfied and have a very bad experience of the system in which they are working. Both of the plays are indictment of *laissez-faire* capitalism. Both of them demonstrate how capitalism promotes greed, competition and envy. The characters are bound to waste their lives in pursuit of an illusion.

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