



REALITY IS NOT THE DEATH OF A TYPICAL SALESMAN BUT THE REVELATION OF EXISTENTIALIST AMERICANISM

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ABSTRACT

The present paper focuses on the cherished American dream, the reality and the reality manifested. The two have always been poles apart. But with this there is another reality i.e., the willingness of followers to be conned. The best of American Dream is divulged in the Death of the Salesman by Arthur Miller. The more we study profoundly, the eccentric character of a typical salesman Willy Loman, the more unpredictability of the American dreams unfolds itself, layer by layer. That Salesman is not of one cadre of society, rather he has in himself several other strata too. He is typified for middle class, lower middle class and even those who wish to be of any class, to be one with the society. Even, through his character we can make psychoanalysis of people of such character, demeanor or the profession existing all around us. But will it be the psychoanalysis of the man himself or the psychoanalysis of the American Dream personified. Loman's dysfunctional family, and his own life too, show the seething impressions of standardized life – explicitly, norms of American Success Formula. The tragic death he meets in the end, fixedly focuses on the death of the American Dream itself. But the most drastic aspect of it is the Existentialism, pervaded into the lives of these people taking them to the unrealistic goals.

Key Words: American Dream, Death, Unpredictability, Eccentric Character, Standardized life.

INTRODUCTION

America – The United States – has been defined as the biggest economy and democracy of the world. Altogether it has been followed for the collective dream – the most famous – American Dream. But under the silver lining there are some dark lurches. This shared dream has created a chimera where man has been, a victim of vagueness of existence and nonentity. The whole of America has turned into Existentialist America, where the purpose, the meaning of existence is not radically defined. Struggle is an ultimate source of reaching that level, the social structure has set in hard lines. Eventually, the enamored working stiff is unknown of the fact what they mean in the economic configuration of the society.

It must be stated here that Americanism is taken as synonymous with American Dream. Whenever Americanism is mentioned, it is referred to American Dream and American Dream as another name of Americanism. The purpose of this paper is to analyze different faucets of American dream and understanding its philosophy by delinking it from American identity upon which it is superimposed. Also, we put the realities and the ideals of the notion side by side for comparison's sake, so that the differences are visible, and solutions can be sought through the thought process.

Pooled with Americanism there are some other credos to be considered in this paper. Specifically, when it is said “the Existential America”. Originally, Existentialism is a doctrine which negates the ugliness of life and lets the fresh air come in by rejuvenating the existence. Existentialist part of the paper deals with the people rapt by the well-known notion and the changing patterns of their lives. “The American Dream, the popular slant that the American social, economic and political system will make success possible for every individual.”

American dream is the most cherished aspect of man’s life since the inception of this idea. Its pervasion is not only into the personal life but on wider standpoint it has become the slogan of most of the nations – willing to adopt Americanism. Hence American Dream is structured into the crisscross of the nations the world over, not just the part where it belongs originally.

But before we go into the wordy details about the good and bad of the Americanism, let’s have a peek into the concept first.

The Cherished American Dream

The American Dream – The term was first introduced by James Truslow Adams in 1931 in his book “the Epic of America”. Perhaps it was the great depression that drilled him to re-incarnate the idea of American greatness. People were politically and financially decimated. America being the biggest economy suffered much. Thus, it was the right time to trench new concepts and bring people around the greatness of the culture dimmed out unambiguously. No doubt Adam made efforts to bring all Americans under one umbrella. One dream suggests the membership of one culture, having one cultural identity. But underlying is self - sacrifice for all the generations to come.

“The American Dream is: that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement. It is a difficult dream for the European upper classes to interpret adequately, and too many of us ourselves have grown weary and mistrustful of it. It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by other for what they are, regardless of the fortuitous circumstances of birth or position.” (Truslow, The Epic of America, 1931).

We cannot say American Dream is a static idea or a single set of goals idealized. It is stated to be a dynamic ongoing process of life, in which individuals strive for achieving noble ideals for the sake of the society and for personal desires fulfillment. The idea is based upon the vast potentials of human race and creating in them the patriotic sentiments. As this ideal refers to that potentials of humans in the founding principles of USA. Though it has been observed over the past many decades that there has always been a huge difference between the ideals and the reality.

At this point this paper turns into a little political discourse. Though unintentionally, but inevitably it has to gain political tone as Ideals of Americanism are intertwined with political analysis of the governments, the imperfections of the economy, and the imbalances of society.

The Dream – Deconstructed

Upon deconstruction of Americanism or the American dream, the philosophy hence strikes us:

- It is a concept – an idealism for the general masses to follow with letter and spirit.
- Works as standard mark to meter the individual personality – in all its perfection.
- A precursor of transparency – into all functions of social set up.
- It is, most of all, American greatness, incarnate.
- It advertises an idealism – upon which we fail to come – ideal vs. reality.
- It is an alternative expression of American Identity.

Thus, DE segmented the American dream there is a deep sense of being entangled into Utopia. Closely knit structure contains more impossibilities than the possibilities. The phrase in itself has lost its charm as many of the incidents speak for themselves as to how the Americans are living through this dream. The equality dreamed of, has been dozed off, way back in the capitalist system of sovereign.

By far in explicating an American dream we come off the Existential Americanism, infesting the lives of the general public. The people generally are innocent wherever we travel this is universal observation. Thus, easily molded into the doctrines destined for them. Existential Americanism is also the discourse of others, as we go into the deep recesses of the philosophy. We take Existential Americanism as a philosophy which is, despite its utmost effort, still ambiguous and latent.

Existential Americanism is what the termed coined here to better explain the ideals of living, dictated to the people. Existentialism is a pure philosophy of nihilism. Where the existence of the essential being is perceived as a speck in the dark space, trying to capture lives like the deadly magnetic field of black hole. In a wider perspective we can sum up the whole as a prepping system, which did not come over the transom, off course.

The Argument

“Willy gave his life, or sold it, in order to justify the waste of it...”

Backing our argument in favor of Existential Americanism, Arthur Miller’s “Death of a Salesman” is par excellence. A true presentation will serve as a cognitive to prove our points.

American Dramatist, Arthur Miller created a master piece. Carved out of society, each character fits in the American dream. Specifically, the lead character of Willy Loman is outstanding emulation of Existential Americanism. The conflicts depicted in the play are the types. Perhaps every working stiff has the same situation at home. But most of all, by these everyday presentations of the social order Miller exposes the bigger issues related to the American National Values. What cost the family had to pay for blindly following the American

Dream. Thus, the play becomes a social tragedy from the personal agony of the character – Willy Loman – an aspiring Sales Man.

The play was presented in February 1949 on Broadway. Thence, the whole trend of modern theatre changed. It depicted modern era tragedy, hamartia and catharsis in a realistic presentation of social strata. However, taking the notes of the society we first envision Death of a Salesman, a tragedy of circumstance. According to Krutch, (in Tragic Fallacy) “Tragedy must have a hero if it is not to be merely an accusation against, instead of a justification of the world in which it occurs”. So, the tragedy must justify the circumstance or the world in which the hero lives.

“Don’t say he’s a great man. Willy Loman never made a lot of money. His name was never in the paper.”

He’s not the finest character that ever lived. But he’s a human being and a terrible thing is happening to him. So, attention must be paid. He’s not to be allowed to fall into his grave like an old dog.

“Attention, attention must be finally paid to such a person”.

Linda Loman, Act 1, (Death of a Salesman) (Miller, 1949)

This sympathetic speech of Linda Loman drags our attention to the goaded situation. She urges the readers to look into the life of Willy Loman, with utmost seriousness. Attention must be paid to the full of struggle life. However, why the attention should be paid? Since the unveiling of the play some 50 years ago, that remains the focal question: Should we pay attention to the death of Willy Loman? Must we take Willy as a tragic hero, even though he falls short of qualities of Hamartia and tragedy? Perhaps, we should deal it the other way. As Arthur Miller must have conceived it. A tragedy of a lower middle-class man, a very insignificant salesman.

Yes, must we agree to the question? The death of a salesman can be tragic. He does not have to be a great man, but he should be a good man. But the problem here is that Willy Loman is neither of them. He is not a good man, he lacks skills of marketing, he seriously cheats on his loyal wife, he is the cause of Biff’s misbehavior, he ostensibly ignores his younger son, Happy, and he is a kind of bastard to friends, to his neighbors and to the family. After knowing all this much what must we consider regretting his demise?

The answer to this lies in the political approach of the dramatist. Arthur Miller was a Marxist and created his Willy Loman an obvious victim of Capitalist system. Thus, Willy is a fictional presentation of business world at the time of Arthur Miller. It is a revealing story of a travelling sales man. He lived on the road and died on the road eventually, which makes the drama more pathetic. The whole sequence of his life layer by layer comes under review and leaves a sour taste in the mouth in the end. The essence of the drama is created by the engines of memories of the weak spirited travelling man. The story pathetically revolves around Willy Loman, the protagonist, in his early 60s. He has been working for more than thirty years for a company named Wagner, after all these years he has developed a fallacy of being a vital part of the company in the New England. (Comeau, 2012) points, Jay Gatsby in F. Scott Fitzgerald’s

The Great Gatsby and Willy Loman in Arthur Miller's *Death of a Salesman* are both American men in pursuit of the American Dream – that is, to acquire wealth, success, and prestige.

Much like Jay Gatsby, Willy also could not understand the false promises of social dream. He believed that by looking “impressive” and “well-liked” was enough to be successful. He tried to inculcate the same theory into his children. Miller following Theodore Dreiser, Lewis, and Fitzgerald offers his characterization intensely against capitalism.

The action of the play takes place in New York and Boston. It involves a series of scenes that flow freely with time past and present. But most of the action takes place at Willy Loman's home.

The drama opens with Willy Loman's returning home from a long sales trip to Florida “tired to the death” (page 13). Totally exhausted Willy daydreams all the way home. The daydreaming is important in the sense that it shows a dilapidated mental condition of the Salesman. He is not only fatigued and weary of the fruitless job but also has a deep-down desire to run away from present and fade into the folds of past. Though his memory has got quite dim, he even cannot distinguish between the past and present. Or maybe it was so frequent the sense of discerning has been lost.

His hallucinated mind – shifts have become life-like to him. The people, no more with him move in and around his life just like real people. Hence gradually, he is receding into the past. Worn out Willy nearly crashes his car on his way home, he tells Linda about it – a bad omen.

Loman is not a happy family man. His sons Biff and Happy are both good for nothing sort of boys. They are quite of age but still not working, rather they don't even care about the feelings of their father towards them. They don't even think of the struggle and hard work he is going through to provide for his family. All they care about is their own selves. Biff is envisioned as a successful business man by his father, but opposite is there. He doesn't even have a job to support his father in taking up expenses.

From all perspectives “*Death of a Salesman*” becomes a sordid bone. The structure of the play lets us peek into the reality of the American literature of the time coinciding with American Dream. What we have in front is a family deeply infatuated by the idea of Americanism. From the protagonist to the sons, we have the same image. They need to realize the changing times. The past has gone long, and they are face to face with new technology, which with every second passing, dragging them away from all dreams. The society has become money oriented. The businesses are no longer to give employment to the general, but they are more specifically established or turned into money-generating systems.

Hence the more closely we go through the drama, the better the understanding of two main features that remained, perhaps, main focus of the author. Firstly, the clash between the past and the present. Secondly, the blind trust upon the dream of success the American have been sordidly involved into. Willy Loman, believed upon the Americanism, he thought it would lead him to that level of prosperity the society has set for all. But he did not have the idea that society only has put the ladder the rungs are missing. You have to first complete the ladder then start the process of climbing up. Main factor injecting life into common main is hope. Hope of getting

through, hope of reaching the excellence someday. “It may be that without a vision man shall die. It is no less true that, without hard practical sense, they shall also die.” (Truslow, 1932)

This Americanism is explained by inter relationships within capitalism. The virtuous values of the past are the days bygone. Common man now has become one easy gulp of capitalist materialism. The working class is one counted as marginalized production sources. Miller, through his spokesperson, Willy, criticizes the industrialist’s approach. For him the atmosphere is suffocating, American is only depending on finances for its existence. The rewards for the common hardworking class are only promised. The tangible presence of these rewards is just like the mirage in a desert land. The swift patterns of the changing values have created false hopes, illusions, estranged relationships and suicide in the end.

Evidentially, while talking to Howard, Willy proclaims, “You cannot eat the orange and throw the peel away – a man is not a piece of fruit.” Miller states his ideals about the American dream and life in general; that those men should be taken special care of, who donate a big part of their lives to another person’s success. Willy devoted his life to be a successful salesman – a dream fulfillment. But the changing behaviors and social values leave him desolate without any salvation. Illy himself is the fruit. His good hopes have been peeled away from him leaving him no choice but to die. His dreams are all ruined. Ultimately, he is there to be consumed by the corrupt values, until he finds solace in the past. He feels like used up because his dedication to his work got no rewards, just wasted, much like a peel is being thrown away after fruit is eaten up. Howard’s attitude describes his action much like eat the orange and throw the peel away. It is precisely what the capitalist society does.

American Dream creates a fallacy for other nations and works a magnet to attract immigrants to this part of the world. “Some nations achieve greatness; the United States has greatness thrust upon it.” (May 1961) This shipworm epigram summarizes the greatness of USA, with all its dream myth.

Arthur Miller portrays the dream as an eternal wish, passed from one generation to the next. Brenda Murphy says Miller went to the extent of meandering the minds of American people by twisting some of the basic principles of their businesses and culture. (Murphy, 2011)

Undoubtedly, the success Miller claimed is due to the fact that he focused on that reality of society which is prevalent i.e. the lifetime engagement to American Dream. It is attributed to the perception of the social ideals that every individual gets to make his life a success. People are puppets in the hands of the society and shaped up like the social gurus want them to be eliminating their social identity. Miller carved his character out of such social circumstance having their own psycho-identity. Unnati describes Miller creating character with schizophrenia. (Unnati, 2013)

Harold Clurman has divided the meaning of American Dream as portrayed by Miller with its concept and all into two segments: First is the historical dream and the secondary is the businessman’s success dream. The historical dream is to have not a lavish life but reasonable enough to own a house and live a decent hassle-free life. But on the other hand, a businessman’s dream life is to possess bank balance that is more than the basic necessities of life and offering you the high future prospects. Willy Loman was not looking for historical dream, because he had

a house and family and perhaps satisfying enough income to support. But he was obsessed with the idea of businessman's dream. In achieving it he rips into pieces his family, which could have been a happy family for him.

Willy had his historical American Dream, but he wished for achieving more, it became his ambition. At the time when Willy was going with his brother to look for his father, he met a successful salesman, Dave Singleman. Dave was eighty-four and was an appetible sales man, "he could make his living in his green velvet slippers". (Stanton, 1991) Seeing Dave's tranquil life Willy changed his mind and instead of going to Alaska, he chose to be a salesman for the rest of his life. He took Dave as a "father figure" and followed the path with a hope of same success and future being a salesman. (Stanton, 1991) Willy wasted thirty-five years in this career but he was too snobbish to admit that it was not for him, he would rather have something else to be a blue collared. He tried to teach his kids the same snobbish attitude towards life and in the end, everything just came down.

The ultimate disaster came with the belief that being well liked and having riches would solve all the problems of life leading to utmost success. Willy willfully cheated on his wife several times, he thought it was also part of the successful man's life, but unfortunately, he lost his own son. Biff changed his mind the day when he caught his father in Boston with another woman. So discouraged and broken heart he quit high school. Willy's dream was not the dream of Biff anymore. Happy "does not reach the same level of awareness as his brother and lives a shallow life which he pretends is a lot more glamorous than it really is," thus father influenced both the sons in a bad sense. (Susan CW Abbotson, 1999)

To Willy another name of success was money he tried to put the same idea into his sons. But unknowingly he was taking them away from what he wanted them to do. His constant asking about money and the job tormented them. As a result, they constantly lied to him. As he lied to himself that being a salesman was his destiny. They "never told the truth for ten minutes in this house." They lied to please their father. The whole structure of the family was standing on the basis of lies, each told each to avert arguments and somehow to impress each other. Happy was never an assistant buyer, and Biff liked to be a farmer. Except Linda, a truthful wife and mother.

Willy's quest for an American dream anguished the whole family. Willy's boss Howard Wagner did a "lean and mean" to him. After successive unsuccessful attempts to achieve American Dream, he had another bad idea, to commit suicide. By this he only caused sadness to the family. But this idea was again based upon his belief – he was stickler to it – money meant success. To Biff he wanted to leave enough money so that he could be successful in his career. Committing suicide meant nothing to Biff as during the argument Biff said to his dad, "What is this supposed to do, make a hero out of you?" After this argument should have realized that committing suicide was not an idea to regain respect from the family. But his longing for American Dream was too high to imagine anything else. "To save Biff's life, he has to kill himself" because he desired to give his insurance money to his family especially to Biff. (Heyen, 1998)

Willy chose a bad decision to get money for his family, though at that time money was not the matter to think about. But it was the future of his sons that he should pay attention to. Biff wanted outdoor life, he should not have imposed American Dream upon him. Linda was right

when she said, “for the first time in thirty-five years we were just about free and clear”. The futile heroic act of Willy was not much needed by the family. Biff did not care if his father gets money or not. (Heyen, 1998). “Admission of failure would have led to suicide the same way as his enduring dream led to suicide”, so he thought the two choices he had led to the same result. (Heyen, 1998).

Willy Loman wanted to live the American Dream. He seemed obsessed with the beliefs about success. Lois Tyson says, “For him, the road to the American Dream is through a winning personality.” (Tyson, Fall 1992) Willy ignored the fact that for some rich people being well-liked was not the source of their success, but it was a reward. He constantly duped himself by exaggerating his salesmanship and being involved in women to be well-liked. The notion he adopted from the ideals of American Dream. It evidently made him emotionally immature. The American Dream of the Loman family is built upon “deceit and false pride”.

Willy, the headman of the family, would do everything to make tangible the illusion that he is living a true American Dream: He is popular, successful and well-liked family man. To prove it he buys things of luxury on credit. But he, as himself says, “always in a race with the junkyard.” Willy seems to be at odds with his own perceptions about his success, once he said, “I’ll knock ’em dead next week, I’ll go to Hartford. I’m very well liked in Hartford” (Death of a Salesman, 1557 Ref. 9) yet at another moment coming out of reverie he says, “You know, the trouble is people don’t seem to take to me” (Death of a Salesman, 1557 Ref 9). The realization of his failures is so bilious, that in order to breathe life he must lie that he meets all the expectations of the American Dream.

Willy’s destruction could be the fault of his own family. He was abandoned by his father and brother. So as a young child he took the notion of success for the notion of American dream. His abandonment left him “narcissistically wounded” (Tyson, Fall 1992). It was his brother Ben that filled him with false notions of American Dream. To achieve the attention of his brother Willy never for a sec thought Ben might not be as successful as he claims to be. He himself asserted, “That’s the wonder of this country, that a man can end with diamonds here on the basis of being liked” (Death of a Salesman, 1583 Ref 9).

At a loss upon his failures Willy dumps his anger upon Charley, his neighbor. Charley’s success is secretly envied by Willy, the reason for not respecting him. Even Charley showed his kindness towards Willy by offering him a job which Willy refused out of his “immature pride”. Charley also thought it to be foolishly childish when he says, “When are you going to grow up?” (Death of a Salesman, 1589, Ref 9). He develops an envy and resentment towards Charley and his family. Charley and Bernard are successful yet not well-liked, it strikes contrast against Willy’s loyalty-notion of American Dream.

We cannot outright say that Willy did not pass his belief of American Dream in his sons. Actually, he did imperceptibly. He molded his boys into his own image. Their names Biff and Happy were not the names of mature men but very boyish. They also shared Willy’s belief that uncouth behavior could be over-looked if you are well-liked. Throughout the play they show by their lies and immoral behavior the same belief. (Field, 30 Mar. 2006)

Loman men have expended a lot of energy and time in achieving the cherished American Dream, still they are not inwardly happy. Both the boys accept the fact that they are lonely. Willy says, "I'm so lonely," (Death of a Salesman, 1599) Happy declares, "It's what I always wanted. My own apartment, a car and plenty of women. And still, goddammit, I'm lonely" (Death of a Salesman, 1550) Biff also contends, "I'm mixed up very bad. I'm like a boy. I'm not married. I'm not in business, I just – I'm like a boy." (Death of a Salesman, 1550)

All these three men are not unique characters – out of the world. Rather they are types. There are so many trying to achieve the illusion of American Dream. Stephen says, "If Willy is responsible for his own downfall, what are we to make of all the suggestions of a sick and distorted society?" (A. Lawrence, Apr. 1964).

This blind following of American Dream is not only a drawback of the Loman family, but of the whole society. In blindfold state of affairs these Willy Lomans are living in constant fear. The fear of being pulled away by some unseen forces. Fear of losing lifestyle, fear of losing opportunities, fear of losing present, fear of losing future, and fear of losing individuality of themselves as well as of their children. Just as moving amid galaxies there could be confrontation with the ultimate black hole with its deadly hair to melt wishes and aspirations into dark state. Once inside the black hole past, present and the future of people changes altogether. It transforms the reality into fictional believing of ideals. But when not aware of the black hole people are living a fear-free life though constantly in the unseen drastic state of affairs.

Then again fact of the matter is, "will there be normal existence of people with no fear element?" They are so much used to this "fear element", that if pulled away into the fear free zone they would not survive a single day. Minds have long forgotten the stress-free sensitivity. Living with the Existential ideals has become normal daily routine life. The eyes are trained to see things beyond their real existence. In between this projected state of mind and the tangible "physical actuality" there exist black holes. Living within these black holes people have created their own comfort zones.

Within these comfort zones eyes have ignored two-dimensional theory of fear "fear is the one dimension which dexterously hides the other i.e. Desire. (Silvia Neretti) Loss of desires has pushed folks towards the ocean of uncertainties. In self-created comfort zones people feel secure by making rules of their own comfort. They are guided by these rules, providing structures to move on. In this comfort zone with Fear and Desire, push and pull society collectively jumps right into the Black hole of believing into Americanism. Leaving with no other choice people are pushed towards event horizon and gradually dimmed vanish before the world could realize what has happened.

American Dream has become Body-Scapes with its abstract ideals, within these Body-Scapes mind focuses on self only, and with intense connectivity with body, mind creates personal lifestyle structures interpreting daily life-rituals. These performed actions expect "joy" by the day end. Which comes in disguise.

The Factual Aspects

America is generally thought to be the land of opportunities, with American Dream of global fame. When the historian Adams Truslow presented the concept of American Dream for

the first time, he acclaimed the very dream source of “alluring tens of millions” to USA. But the matter of concern is: Is this the same dream-value that people are still aspiring for? Is it the same dream making States as the land of opportunities, gold and career boom? For all, to the immigrants, visitors and the natives? Since that original dream and the dream of 21st century there seems to be a wide gap. There could be the reasons still not quite evident to some avid eyes, but not seeing does not mean the problem is not there. It is there alive and intact; and will be troubling to know beans about.

The original dream has three aspects. The first is about getting rich and prosperous: A classic chronicle that a penniless can work hard to lift himself and family into the circles of middle class. The second is democracy and the third is utmost freedom to seek fortunes. To function properly the dream needs some extra sources too e.g. right to the basic necessities. Adams clearly said in his concocted definition of American Dream: “It is not the dream of motor cars and high wages, but a dream of social order in which each one is able to attain the fullest stature of which they are capable.” (Truslow, 1932) But half of dream is lost after the depression. Adams wrote these words during the depression and suggested reform for the economic and social ills. He also warned that dream may not achieve its purpose because “too many people have become weary and mistrustful of it.” (Truslow, 1931)

After years of dreaming about this dream we come to the conclusion that there have always been two Americas, American with a dream, and American knowing true reality. For hundreds of years, people are taking dream in different aspects. The early civilization group thought dreams as the connection of corporal world to the mystical world. Even the Roman and Greeks thought dreams had some divine powers. The same concept of dreams remained till in 17th century when Sigmund Freud and Carl Jung gave their interpretations of dreams. Freud said dreams are the mystical aspect of our repressed desires and wishes. Carl Jung also acclaimed those dreams have some psychological importance. New technological technique also claims that dreams do have connection with the emotional state of the mind. So, dreams are the repressed emotional state of mind that expresses itself when our mind is at rest state and not active in the social hum drum of life. George Carlin well said about this dream: “they call it the American Dream because you have to be asleep to believe in it.”

Taking the dream of Adams and the dream theories nothing seems to be missing. In the land of opportunities people are dreaming about good careers and worryless future, after all that hard work. If factually we look at America along with its American dream it would not be amiss to say that only the presence of opportunities is not enough, there should be elimination of inequality also. All men are born equal except the colored race, the poor and the minorities is still the corroding aspect of the social order.

The cherished land has actually the lowest rate of mobility among all the advanced and industrial states. There has been no upward improvement noticed in decades. The nation has been dodged by presenting opportunities and not eliminating the income inequality. Opportunity cannot flourish in the pool of inequalities. Ta-Nehisi Coates says, “Gruesome human sacrifice is what undergirds the picket fences and ice cream socials of the "people who believe they are white."



There is no denying the fact that a noticeable group of Americans is enjoying prosperity. But the reality of it is found in the general application – “equal opportunity and social mobility” of Brooks is faded factoid. A small tour of the land of opportunities will change our outlook towards the prevalent social order.

The Third World America

Adams, in his book “The Epic of America”, (1931) stated the dream is for all “regardless of the fortuitous circumstances of birth or position.” (p. 214 – 215). The authors of the USA “Declaration of Independence”, confess that all men are created equally, they are given by God certain absolute rights, and these Rights are “Life, Liberty & Pursuit of Happiness.” If, truly, this is the foundation of American Dream then is it attainable by all of the Americans? We Ask. For some, American Dream leads to materialistic approach, to worldly prosperity, for achieving it people work for extra hours, so that they can be the owners of lavish homes and cars and leave legacy for their families to enjoy for generations. But to the most practical minds, American Dream is beyond the working poor class, who work for extra hours to make sure their families get meals daily and to ensure their survival till end of life.

American Dream according to Thomas Wolfe is, “to every man his chance—to every man, regardless of his birth, his shining, golden opportunity—to every man the right to live, to work, to be himself, and to become whatever thing his manhood and his vision can combine to make him—this, seeker, is the promise of America.” (Wolfe, 1940)

This idealism is no more worth sticking to and waste our lives after it. Contrary to Wolfe’s naïveté we have Willy Loman, a symptomatically lead role of society. His Life & End proves wrong all the epithets of American Dream. Bewildered at end of Willy Loman people are generally having emotions of “pity and fear”. Pity at his tragedy and fear that they are extremely similar to the character.

At this point, making discourse analyses is it appropriate to say that in seeking American Dream, the people have lost their social identity? They are seemingly humans turned into machines. Obviously in the wake their mental capabilities have died. Identity is the sense of knowing who they are. It is “self-awareness of an individual, which comes from his understanding of the membership of a social group, emotionally significant for him.” (Duszak, 2002)

No doubt the character enhances the rationality that American Culture with this INFUSED DREAM has become a total Bizarro World, where everything is being done inverse of its usual course. The bizzarro code is:

“Us do opposite of all Earthly things! Us hate beauty! Us love ugliness! Is big crime to make anything perfect on Bizarro World!”

This topsy turvy world fits into Death of a Salesman. Willy lived his life according to this Bizarro code. Most importantly he had no intention of turning his life anti-clockwise. He was directed by his adamant belief on American Dream. He flowed through the ebb and flow of the social dictates. Living a Bizarro code was destined for him. But being an abnormal flow, it ends in destruction; because inverse of human behavior tersely curbs human desires to go opposite. It

starts the process of destruction, with ultimate dark forces prevailing; overcoming of which is suicidal.

With the same Bizarro code America - hanging with the anchor of American Dream is tilting to the ground. She is not going up as the time passes but losing grounds on human resource specifically. Americans are the greatest set of nations globally, regarded the most affluent and having power – material and immaterial, a large group of generous people and of noble stature. This is what we knew about America in general during past few decades. The fact of the matter is, if this image matches our experience of real America or with the projection on media? There are some hidden ugly faucets we do not know – “flip side of American Dream”. This dream has literally changed into American Nightmare now. America is tumbling down as a nation. An alarming state pointing towards - changing into third world with only two sides of society, the elite and all others.

Conclusion – Discourse of Others

Everybody ... looking at everybody else – a foolish crowd walking on mirrors. (Stevens, 2nd June 1900)

We have mentioned discourse of others in this paper several times, lets elaborate a little further here what does it denote and how it is related to American Dream. The ideology of discourse is that it “refers to what we think and converse about people, things and social organization, and their mutual relationship” (Cole). For the sociologists, discourse is a “fecund force” because it helps shaping our ideas, thoughts, beliefs, interactions, identities and our overall behavior in the society.

Thenceforth, American Dream becomes the discourse of others. It was conceived by someone else. When it was evolved the circumstance was of utterly different nature. It might be a lucrative ideology to the “then public”, but with the passage of time, its application is becoming more and more dubious. People are adopting the dream as their own which might not have been practical for them. In pursuance of it they have lost their identity – being individuals with human desires. A long race has begun to achieve material-success. In this race very few reach the status they want to have, and mostly lose whatever they have in hand in hope of getting more.

There is no surety for future economic structure of the country. Whether there will be dystopia or utopia. One thing is sure that present implemented policies are not what needed in the times to come. In this age of automation where there are robots everywhere, what is needed is assured social mobility and independence of the workers.

Current US president, Donald Trump has pin pointed the core issues hindering people from getting their American Dream. a. Immigrants are taking more jobs. b. Trade policies are closing factories. c. Due to over-regulation companies cannot do more hiring. Since the start of his tenure, he has tried to address these issues. But the question is: whether Trump’s rectifying steps will uptick the employment process? Most of the economists are of the view that unemployment is due to High – Tech Industrialization. Globally the problem remains the same. At this stage Trump’s remedial actions do not seem to be working, as the need of the hour is to bring back the jobs-pool back, not “looking new forms of sustainable employment”. (Schiller)

Possibly the “mirror” potently reflects that future will have no jobs for the people. The relationship between work and satisfying rewards is vanishing now. Fewer people are needed to fulfill the needs today. People are doing more hard work against meager wages. A handsome policy should be structured to bridge the gap between full time and conditional work. Perhaps the following remedial actions will do a lot in future employment scenario:

- To renegotiate the contractual conditions between the workers and employers.
- Reclassify the workers by “independent worker.” To structure their lives by themselves.
- Easy policies for the small entrepreneurs to start their own business.
- Focus more on creation of new jobs and lower the rate of debts.
- Rate of taxation should be lower, so that people can concentrate on savings.
- Whatever full-time jobs are left; on-job security should be made sure to the workers.
- Reforms in the education system is a must policy to be restructured, to bring in independent entrepreneur thinking in the socio-economic structure.
- Media and governmental departments must heed to the issue of family-matters. The unplanned pregnancies and child births not with wed locks, should be controlled for healthy legal family structures.

When the economy booms, everyone has money to spend, businesses flourish and children with peace of mind finish at least high school. With the “justice approach” and applying “utilitarian approach”, the economy can boost to the level, at least, to provide healthy opportunities to the people generally. The promise of AMERICAN DREAM.

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