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Ambition, Power and Psychological Conflict: A Critical analysis of Lady Macbeth Urge for Power in Macbeth by William Shakespeare

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Abstract
This study uses the theoretical framework of Freud-Marxism to examine Lady Macbeth in William Shakespeare's Macbeth. The themes of desire, class psychological conflict, and tragic downfall as they are portrayed via Lady Macbeth's character are the main emphasis of the research. The study intends to investigate how Lady Macbeth deals with adverse situations and how her overwhelming thirst for power and authority ultimately results in her demise. In order to do this, the researcher critically interprets a few dialogues, actions, and symbolic aspects from the play using qualitative research technique and textual method of analysis. Karl Marx's Marxist theories and Sigmund Freud's psychoanalytic theories serve as the foundation for the study's theoretical framework. While the Marxist perspective explores Lady Macbeth's ambition, power struggle, and class consciousness within the play's socio-political hierarchy, the Freudian approach looks at her unconscious impulses, repression, guilt, ego, and mental disorder. The study shows that Lady Macbeth's sad demise is mostly caused by her material ambition and psychological instability through close textual analysis. The study's conclusions show that an unbridled drive for social status and power not only upsets the human psyche but also leads to moral and emotional ruin.
Keywords: Ambitions, desires, ID, Ego, Superego, Power, Authority, Macbeth etc.

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1. Introduction

1.1. Background of the Study

Freud, S. (1923) claims that A person's personality is composed of numerous elements, including the Id, the Ego, and the Super Ego. These elements interact to produce complex human behaviors. Freud. A genuinely human personality is created by the Id, which is an entirely unconscious component of personality that includes essential characteristics of each individual's intrinsic personality. According to Freud, the Ego arises from the Id and ensures that the impulses can be expressed in a manner suitable for the outside world. The Ego functions in the conscious, preconscious, and Unconscious minds. Operating under the reality principle, the ego seeks to satisfy demands in ways that are both realistic and socially acceptable. The reality principle weighs the benefits and drawbacks of a course of action before determining whether to act on or ignore impulses. Additionally, the Ego uses secondary process thinking, which entails searching for actual desires that match the mental image generated by the ID process, to relieve tension caused by unsatisfied impulses.

1.2. Statement of the Problem

Lady Macbeth is depicted as an ambitious lady who performed a devilish action of killing King Duncan with her husband for the sake to achieve the throne. The main goal of this study is explore the ambitiousness and its effects on the lady Macbeth and also demonstrates her tragic downfall. For the analysis of this study, researcher employs fraud-Marxism as a theoretical framework to study the psyche and the egoistic nature of Lady Macbeth.

1.3. Research Questions

1) What are the factors responsible for the decision and action of Lady Macbeth?
2) How the ambition affects the psyche of Lady Macbeth?

1.4. Research Objectives

- To analyze the factors responsible for the decision and action of Lady Macbeth.
- To describe the ambition affects the psyche of Lady Macbeth.

1.5. Significance of the Study

This study demonstrates the assimilation of Marxism and Fraud ideas through the character of Lady Macbeth. This study is important because this explore the ways of ambition and its effects on her in her downfall. This study can be analyzes through the perspective of Freudian and Marxism frameworks. This is very important study for the future generation and also important for library because it is considered a a drop in the ocean of knowledge.

1.6. Delimitation of the Study

The current research is limited to the idea of ambition of Lady Macbeth in *Macbeth* by William Shakespeare. Researcher studies that how her downfall occurs due to her excessive urge for power and throne. For this study, researcher employs the the theoretical framework such as Freud-Marxist perspective.

2. Literature Review

2.1 Overview

Freud, S. (1923) says that Ego is not in charge of its own affairs. The ego represents what we refer to as reason and is a horse rider that may transport motivations from the unconscious to the conscious mind. Like a crazy person, the Id operates on hedonistic principles and language. The outer world, the "superego," and "ID" are the three harsh principles under which the Ego should

operate and make decisions based on societal expectations. It indicates that the Ego still has some challenging tasks to complete.

Haque, F. (2016) argued that Lady Macbeth embodies a spirit of ambition motivated by her desire for prestige and power. Her goal is linked to her husband's ascent to the throne in addition to herself. Macbeth's desire knows no bounds, as seen by the fact that she forces her husband to murder Duncan. We can comprehend her unwavering desire for power and the methods she uses to accomplish her goals from her soliloquies. Her ambition becomes a double-edged blade that haunts her while she sleeps, attempting to erase blood marks that indicate her role in King Duncan's death. Her descent into insanity may demonstrate her unbridled ambition, which ultimately may lead to her terrible demise. Her aspirations are tied to maintaining her wealth as well as attaining power. In an effort to eradicate societal restrictions on women, she challenges conventional notions and ideas about gender roles. Her unwavering drive for power, however, highlights the drawbacks of desire when it transgresses social norms. As she ruins her life in order to obtain power, Lady Macbeth serves as a cautionary tale about the deadly effects of unbridled ambition.

Seeman, M. (1959) examines how the word "alienation" comes from "Latin" word "alienato," which is derived from the Latin word "man," which means "to get away," "exact," or "make separation to happen." The term has been utilized in religious texts. In sociological research, alienation It was a phenomenon of considerable attention despite its complexity. Alienation was initially understood to mean being shut off from everyone. However, social theory scholars and analysts now see alienation as a chance to establish a new social order. Hegel (1949) viewed alienation as a disease of social order, whereas Marx (1963) regarded it as the death of the socio-psychological core of capitalist society.

Seeman, M. (1959) recognizes six different processes according to their beginnings and outcomes. Durkheim (1976) and Merton (1957) identified it as "anomie" and linked it to an objective social state. Sociologist Melvin Seeman describes societal alienation in "On the Purpose of Alienation," a 1959 study. He listed five characteristics of social estrangement that are absolutely true in the contemporary world. He described as an alienation idea, powerlessness causes a person to feel socially isolated from society and to believe that everything that happens in their life is completely uncontrollable and unimportant. They discard their significance and worth and believe they are powerless to improve their lot in life. Meaninglessness is defined as "an individual's sense of understanding the process whereby he is involved." Meaninglessness, according to Seeman, occurs when "someone is unaware what he has to believe, when someone lacks trust to make a decision". Meaninglessness also happens when someone doesn't want the significance of anything they are interested in that those around them can wish for. The term "normlessness" describes the state in which a person does not feel a connection to the traditions of the society and is unable to expose themselves to the principles, beliefs, and other behaviors associated with the social structure. As a result, they become totally detached from the social order of the society and lose their attachment to other members of their society. Isolation is defined as being cut off from the social environment and susceptible to desires and wishes that are highly valued in modern culture. The process of estrangement does not focus as much on things that most people consider to be very important. People who endure self-estrangement are those who are unable to find pleasure in society. In this way, all labor indicates a different degree of self-estrangement simply because of how it affects other people. It describes an individual may put the social or cultural norms ahead of their own interests and aspirations.

3. Research Methodology

3.1. Research Paradigm

The current study is qualitative in nature. It adopts interpretivist paradigm which means that the reality is socially constructed. This study is about the ambition of Lady Macbeth and its effect on her in her downfall. For the analysis of Lady Macbeth mental status and her ambition, researcher uses Freud-Marxist theoretical framework.

3.2. Research Design

This research is qualitative in nature and descriptive in approach. Researcher uses Textual model of analysis of the character of Lady Macbeth in William Shakespeare's *Macbeth* is critically evaluated. In order to look into the themes of ambition and tragic downfall from the viewpoint of Freud-Marxism, the researcher carefully examines the chosen text, dialogues, symbols, and deeds of Lady Macbeth.

3.3. Data Collection

This study uses two types of data collection such as primary data which includes original text of *Macbeth,* and secondary data which includes all the critic views, books journals, researches, articles related to the primary data.

3.4. Data Analysis

The character of Lady Macbeth in William Shakespeare's *Macbeth* is examined and thoroughly studied by using a qualitative approach to data analysis. To interpret and analyze the chosen literary texts, the researcher uses textual analysis. The analysis is carried out using the theoretical framework of Freud-Marxism, a doctrine which blends Karl Marx's Marxist principles with Sigmund Freud's psychoanalytic theories. The study examines Lady Macbeth's suppressed feelings, regret, ego, psychological disorder. The paper examines how Lady Macbeth's choices and actions are influenced by elements of power, social stratification and ambition from a Marxist standpoint.

3.5. Theoretical Framework

Osborn, R. (1937) claimed that Karl Marx's theory of historic materialism and class conflict is combined with aspects of Sigmund Freud's psychoanalysis in the Fraud-Marxist framework. In order to comprehend human conduct, society, and social change, this theoretical framework aims to investigate the interaction of psychological and social elements. It highlights how unconscious conflicts and aspirations interact with material circumstances and class dynamics, acknowledging the interaction between the individual psyche and societal systems (Marx, 1848), (Freud, 1989).

Osborn, R. (1937) theorizes that Fraud-Marxism, as put forward by Marx, believes that material circumstances and economic relationships drive society. It recognizes human beings psychology and the emergence of unconscious conflicts, fears, and desires are influenced by these material circumstances. The larger social and economic environment in which a person lives shapes their unconscious. (Marx, 1848), (Freud, 1989).

Osborn, R. (1937) addressed how ideology plays a key role in upholding social order and sustaining class dominance in Fraud-Marxism. It makes the case that oppressed people's latent conflicts and wants are suppressed and controlled by dominating classes through a variety of ideological strategies. Ideology restricts the possibility of social change and maintains the current power structures.

Osborn, R. (1937) outlined how his paradigm acknowledges that class conflict is a psychological as well as a material phenomenon. People experience psychic conflicts as a result of the inherent contradictions in capitalism societies. The tension between a person's hidden wants and the social systems that prevent them from being fulfilled gives rise to these conflicts. As people negotiate their competing needs and social expectations, the class struggle transcends the economic sphere and enters the psychological sphere.

Osborn, R. (1937) explained how Fraud-Marxism emphasizes the relationship between psychological suffering and alienation, a key idea in Marxist theory. People in capitalist society are estranged from one another, from their hard work, and from the results of their labor. Many types of neurosis can result from this alienation because people feel disconnected, have no purpose, and find it difficult to satisfy their unconscious impulses in a society that is oppressive. Revolutionary Power: The Fraud-Marxist paradigm acknowledges the release of the unconscious and revolutionary potential of group action. It contends that people and groups can confront oppressive systems, reveal the restrictive processes that govern ideology, and work towards social reform by bringing unconscious conflicts and desires into conscious knowledge. The goal is to establish a society in which the oppressive forces of the unconscious and the capitalist system are subdued and human wants and aspirations are satisfied. It is crucial to remember that the Fraud-Marxist framework is an idea that blends and modifies ideas from Marxist theory and Freudian psychoanalysis.

4. Analysis

Using the theoretical framework of Freudo-Marxism, this chapter provides a thorough textual analysis of Lady Macbeth's character in William Shakespeare's Macbeth. Through an analysis of specific conversation, actions, and symbolic components from the play, the chapter critically investigates Lady Macbeth's ambition, psychological struggle, ambition for power, and class consciousness. Her fight for power, social status, and status within the hierarchical framework of society is highlighted by the Marxist perspective, while the Freudian perspective examines her unconscious urges, suppression, guilt, and mental instability. This chapter also explores how Lady Macbeth deals with difficult situations and how her overwhelming ambition and vanity ultimately cause her terrible demise.

Glamis thou art, and Cawdor, and shalt be

What thou art promised: yet do I fear thy nature;

It is too full of the milk of human kindness

To catch the nearest way… wouldst highly,

That wouldst thou holily; wouldst not play false,

These dialogues are selected from by William Shakespeare's play *Macbeth* in 1606.

Lady Macbeth guided Macbeth's aspirations to become powerful and possess others in life ("Thou wouldst be great"). She gave her husband instructions to assassinate Scotland's "King Duncan," and if he succeeded as king rather than a soldier, he would be a powerful and authoritative man because strong individuals are regarded as excellent members of society. Lady Macbeth's comment that Macbeth is a "milk of human kindness" highlights the tension between his ambition and his inner moral superiority. The struggle among the Id and Superego is exemplified by the strain and intensity of Macbeth's ambition and desire as well as his moral preservation. From a Freudian perspective, it illustrates the tension between Macbeth's ambition and his inner goodness. On the one hand, he is an ambitious man who wants to gain power and control over others, which will be possible when he kills King Duncan and ascends to the throne. On the other hand, he wants to maintain his inner goodness and doesn't want to have been deceived by his king as he recognizes that I am the one that King Duncan regarded as a loyal soldier. The Id and the Superego are at odds because of this. One way to understand Lady Macbeth's impact on Macbeth is as an example of the Oedipus complex. According to Freud's theories, her dominance and focus on her spouse illustrate the dynamics of the family. It demonstrates the extent of a person's obligation to their family. Macbeth too wanted to be a strong man, but he was coerced by his wife, which is why he made the wrong decision and assassinated

King Duncan, even though both of them ultimately faced repercussions. (Freud, 1989), (Osborn, 1937)

Macbeth's character's struggle for dominance can be seen as both a metaphor and a representation of class conflict. Macbeth's quest for an upper-class position and his aspirations to be an aristocrat and powerful man within society serve as an example of the social pressure that existed during Shakespeare's time. It also demonstrates how materialistic people were at the time, how overly ambitious they became, and how much they disregarded moral standards in favor of pursuing their inner desires.

Lady Macbeth encouraged Macbeth to seize power at all costs, forcing him to assassinate the king and ascend to the throne. This was a reflection of Marxist ideas on how materialistic society and conditions affect human behavior. One way to understand the desire for the throne is as a desire to rise in social and economic standing. He is overly ambitious owing to social pressure and is more concerned with social classes since he aspires to grow into an aristocrat and powerful person. Macbeth's internal struggle and alienation from the "milk of human kindness" may be connected to the effects of the power dynamics and societal structures that surround him, demonstrating the idea of estrangement in a capitalist society. One could argue that Lady Macbeth's manipulation is an example of false consciousness, in which people are misinformed about their actual motivations. Macbeth is driven by excessive ambition and is unaware of the repercussions and outcomes of his deeds, as well as the more dire circumstances he will encounter as a result. Macbeth's personal struggle among his Id and Superego mirrors the larger social strife shown in the play. His aspirations were linked to the social mores, laws, and power structures prevalent at the period. Both Freudian and Marxist perspectives can be used to understand the desire for power and the throne. It implies that human psychological states are linked to societal structures, that

human psyche is constantly impacted by social norms and regulations (Freudian perspective), and that social norms force people to rise to a prominent position within society.The reality for the ideology formed in a culture that emphasizes power dynamics may be observed in Lady Macbeth's appeal to Macbeth's ambition and her devaluation of moral repercussions and outcomes. Because strong and upper-class people were given great places in society, her deterioration of moral repercussions was developed as a result of the societal framework. As a result, both were overly ambitious to obtain high places in society. She so forces him to assassinate the monarch in order to ascend to the throne of Scotland. (Marx, 1848) (Osborn, 1937).

Great Glamis! worthy Cawdor!
Greater than both, by the all-hail hereafter!
Thy letters have transported me beyond
This ignorant...s into my dispatch;
Which shall to all our nights and days to come
Give solely sovereign sway and masterdom.

Over all three witches' prophecies that her spouse will eventually reign over Scotland as king can be seen as a manifestation of her subconscious desire for fame and authority. Macbeth willingly follows Lady Macbeth's counsel and instructions to get over his inner turmoil, exhibiting his ambition to become a powerful and influential member of society. Lady Macbeth instructs Macbeth to act like the flower of innocence while really being the snake underneath it as a defensive tactic. In order to hide his intentions and underlying desires from monarch Duncan, Lady Macbeth instructs him to appear like a loyal and harmless man in front of the monarch, then act like a serpent—that is, behave like an enemy and appear to be a devoted guy—before killing him. In terms of morality and majesty, Lady Macbeth might stand in for Freud's Superego. the Lady Macbeth's

confidence may mask her inner agony and guilt. Since it is the sole means for her to move from the lower classes to the higher class, Lady Macbeth's wish for her partner to be prominent may also be connected to Marxist perspective in society. Through her spouse, who will also assume power and develop into a significant member of society, she is going to be the queen of Scotland. The desire to change one's status in society and the economy is exemplified by Lady Macbeth's ambition. Lady Macbeth's role in drawing attention to and exerting pressure on Macbeth's behavior exemplifies the power conflict and shifting social dynamics. She has the ability to sway his decision and make him acknowledge the manipulation that comes with organizations with hierarchical Lady Macbeth's warning to Macbeth to behave like a serpent, hide your terrible intentions, while presenting yourself as a harmless flower is another example of the play's Machiavellian ethos. She's telling him to grab your power and cling to it.

Marxist ideas about a clever tactic employed by those with power to achieve a specific goal were also connected to this. The characters' aspirational psychological state is highlighted in this chapter. Further to the defense mechanism connected to Marxism, Freud's theory of subconscious desires and overambition illustrates the relationship between an individual's own psyche and social norms and structure. The strategies people employ in society are covered by Lady Macbeth's counsel and instructions. Freud (1989) and Osborn (1937) Because it shows how much societal expectations and outside influences affect a person's psyche, the amalgamation of Freudian and also Marxist perspectives exposes the interaction and dependence between individual aspirations and societal expectations.

Every person tries to change their status in society and the economy because of these social norms, as Macbeth as well as Lady Macbeth show. Lady Macbeth's advice to Macbeth, that he must show himself as such an innocent flower yet be

the snake behind it because acquiring authority in society is a challenging endeavor, offers an alternative viewpoint. Both Freudian and Marxist interpretations can be applied to this illustration of the duality of power. It also emphasizes how important it is to hide one's motivations in public. (Marx, 1848) (Osborn, 1937).

My husband!

I heard the owl scream and the crickets cry.

Did not you speak?

Now…the eye of childhood

That fears a painted devil. If he does bleed,

I'll gild the faces of the grooms withal;

For it must seem their guilt.

Lady Macbeth's remark that these acts shouldn't be viewed in this way will drive us crazy. Her instant worry for her husband could be interpreted through the Freudian lens. The Lady Macbeth seemed the one who made Macbeth put the ruler of Scotland to death, despite the fact that Macbeth was also motivated by a desire for power, which emphasizes her regret and repressed thoughts. She suddenly feels bad since she can see bleeding everywhere. As a result, the significance of murders and washing hands with fake blood serve to highlight the conflict amongst the ego and superego.

Since both of them perpetrated a morally reprehensible crime, morals and reality are at odds, and reality is drastically different because Macbeth killed many innocent people to rescue himself after both of them committed a crime that killed the king. As a result, in order to hide one, they committed many more immoral transgressions and crimes. She repeatedly purifies her hands in an effort to get herself rid of the guilt because the superego and ego are currently at odds. Ultimately, despite her refusal to acknowledge it, her Superego consistently

identifies her transgression and holds him accountable. Guilt is symbolized by blood. Because blood in this context denotes guilt and the consequences of specific wrongdoings, the idea of covering the spouse with blood and washing the remembrance with one hand can be viewed in accordance with Freudian symbolism. They both felt bad about killing King Duncan, usurping his realm, and killing a number of innocent people in self-defense. They therefore want to get rid of the guilt in their lives. Thus, blood serves as a metaphor both for guilt and the consequences of one's transgressions. (Freud, 1989), (Osborn, 1937)

The potential estrangement that resulted from the excessive ambition of power indicated both Macbeth's regret and Lady Macbeth's effort and desire to control effort remedy the problem. Macbeth and Lady Macbeth are currently suffering with the aftermath from their illicit activities, which has caused them to become separated from those who are employed (the groom). The distinction between the aristocratic Macbeth and the working-class grooms symbolizes social stratification. The choice to show the grooms and the dagger release was a criticism of the unequal distribution and manipulation of appearance. Macbeth's anxiety and restlessness, alongside Lady Macbeth's struggle to disassociate her own self from the crimes, just like they carried out in earlier times during the time they slain the ruler of Scotland together with other innocent people, are examples of the estranged effects of lust and the desire for unbridled power.

My royal lord,
You do not give the cheer: the feast is sold
That is not often vouched, while 'tis a-making,
'Tis given with welcome: to feed were best at home;
From thence the sauce to meat is ceremony;
Meeting ...at once.
A kind good night to all!

Almost at odds with morning, which is which.

Did you send it to him, sir?

You lack the season of all natures, sleep.

Stress and hallucinations are hallmarks of Macbeth's mental state, and Freudian theories can be used to understand Lady Macbeth's seeks to downplay these problems. Lady Macbeth urges him to retain mental control in order to uphold his dignity and conform to social norms. The allusion to the "air-drawn dagger" highlights Macbeth's paranoia and worries, implying that these are subconscious ideas. We can go further into the origin of Macbeth's fears and hallucinations by looking at the Freudian interpretation of dreams and hallucinations. Lady Macbeth's obligation to her husband to perform up to expectations can be examined using Freudian ideas that describe how social expectations and obligations can affect an individual's life and psyche.

But when he defies these expectations, Macbeth has psychological issues. The way the characters are portrayed in the action reveals the social order. Macbeth is compelled by the situation to behave in a way that conforms to social conventions and demands, illustrating class consciousness as well as how people are compelled to adhere to the standards set by the ruling class. Here, alienation is also apparent. When Macbeth is denied the chance to express himself and achieve his objectives, he becomes psychologically estranged since no one can understand his inner self. Lady Macbeth's grievances on Macbeth's behavior show how Macbeth's disruptive behavior is affecting the current social system. Osborn (1937), Freud (1989). A Marxist interpretation can also be seen here. Because of his fear and paranoia, Macbeth faces psychological repercussions and social isolation. But he is also socially alienated by the current social structure. Macbeth deviates from the usual, upsetting the fixed or preset rules set by the ruling class. A Freudian and Marxist

viewpoint can account for Macbeth's fear and paranoia as well as his social and psychological estrangement from society.

Yet here's a spot.
Out, damned spot! out, I say!--One: two: why,
then, 'tis time to do it…. can call our power to
account?--Yet who would have thought the old man
to have had …. nightgown; look not so
pale.--I tell you yet again, Banquo's buried; he
cannot come out on's grave.
To bed, to bed! there's knocking at the gate:
come, come, come, come, give me your hand. What's
done cannot be undone. --To bed, to bed, to bed!

Lady Macbeth's repeated use of the phrase "out, damned spot" indicates that she is harboring suppressed remorse. She acts abnormally and talks to herself as a result of a deep-seated unconscious guilt. From the standpoint of Freud's psychoanalysis, Lady Macbeth's unconscious suppressed guilt can be understood. With the worry that she still has blood on her hands, these are the repressed urges and remorse that are emerging from her unconscious. She persuaded her husband to assassinate King Duncan. She now feels a great deal of guilt since she still has the blood of innocent individuals that she and her spouse killed on her hands. These are the repressed feelings of shame and guilt that are causing her to behave strangely. Freudian analysis reveals Lady Macbeth's mental state and the motivation for her behavior. (Freud, 1989), (Osborn, 1937). Marxist analysis can also be used to show that Lady Macbeth, like her husband, is constrained by social norms and the conduct of the upper class. It demonstrates how society's ruling elite abuses others in order to gain power. To exert control over others, they take drastic measures. As far as we can tell, Lady Macbeth's desire for power drives her to

encourage her husband to assassinate King Duncan. Marxist analysis demonstrates how class consciousness and cultural expectations can drive someone to commit heinous crimes, even murder.

5. Conclusion

The result of the data analysis in chapter four is covered in this chapter. The Freud-Marxist analysis of three female characters—Mary Tyrone, Amanda, and Lady Macbeth—is the focus of the current work. It addresses the idea that people suffer in their present societies as a result of class consciousness, which causes them to become estranged from society. The researcher used the Freud-Marxist theory of psychological distress brought on by class consciousness to study various portions from the targeted books.

Lady Macbeth used phrases like "life is a walking shadow" and "life is a tale told by an Idiot full of sound and fury-signifying nothing" to characterize life. However, she was not in a position to acquire power because her power must come from her status in life. Since killing the king was the sole means by which to gain power, she made every effort to persuade her spouse to do so. Class awareness and her id drove her to incite her spouse to take such a heinous crime. She had a thorough understanding of society and was aware that power is the only way to fulfill all of one's aspirations; without it, life would be meaningless. She felt cut off from the social structure in this way. After killing the king due to her influence, Macbeth was crowned king. For her, it was the only achievement of her life. It was a diabolical act that fulfilled her need or id. However, it was a detachment from a social ego. Over time, Lady Macbeth struggled with the weight of her guilt, which caused her to become physically separated and alienated from society. She died in the social sphere as a result of this estrangement from both herself and society.

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