

The Idea of American Dream Influencing the Youngers' Ambition in Hansberry's *A Raisin In the Sun*

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ABSTRAK

Artikel ini bertujuan membahas pengaruh ide American Dream terhadap ambisi keluarga Younger pada drama berjudul *A Raisin in the Sun* karya Lorraine Hansberry. Teori yang digunakan adalah teori ambition dan the idea of American dream. Hasil analisis terhadap drama *A Raisin in the Sun* yang berhubungan dengan topic penelitian mengenai ambisi yang dipengaruhi oleh American Dream adalah (1) Lena Younger mempunyai ambisi untuk memiliki rumah untuk keluarganya walau rumah tersebut berada di lingkungan orang-orang kulit putih, (2) Walter Lee Younger mempunyai ambisi untuk menginvestasikan uang asuransi peninggalan almarhum ayahnya untuk membuka bisnis minuman keras, dan (3) sedangkan Beneatha Younger mempunyai ambisi untuk meneruskan sekolah kedokteran dan ingin mengungkap identitasnya sebagai keturunan orang Afrika. Semua ambisi yang dimiliki oleh ketiga anggota keluarga tersebut dipengaruhi oleh ide tentang American Dream. Ambisi yang mereka miliki semata untuk mendapatkan kesempatan agar mereka diakui dan bisa hidup sejahtera di Amerika karena orang kulit hitam dianggap sebagai kaum inferior.

Kata kunci: *ambition, the American Dream*

Introduction

Lorraine Hansberry is one of the first playwrights to create realistic portraits of African-American life. She has written an autobiographical play entitled *A Raisin in the Sun*. *A Raisin in the Sun* can be considered a turning point in American art because it addresses important issues during the 1950s in the United States. One of the issues is the Black family's ambition to reach American Dream. Therefore, this article deals with the American Dream of the Black family. *A Raisin in the Sun* explores not only the tension between white and black society but also the strain within the black community over how to react to an oppressive white community. *A Raisin in the Sun* portrays a few weeks in the life of the Youngers, an African-American family living on the South Side of Chicago in the 1950s. This play tells the story of a lower-class black family's ambition to gain middle-class acceptance. Mama, the sixty-year-old mother of the Youngers, is waiting for a \$10,000 insurance check from the death of her husband, and the play focuses on how the \$10,000 should be spent. Each of the Youngers has their own ambition to reach their dream. Therefore, this article discusses the influence of the American Dream toward the Youngers' ambition.

Ambition is the desire to reach whatever people want in their life. Every human being certainly has ambitions, mostly for getting success in some fields. According to Devlin in *Webster's New School and Office Dictionary* (1983), "ambition is as a consuming desire to achieve one object or purpose, as to gain distinction and influences". So, the process of getting ambition itself could happen by gaining influences of others or our surrounding.

Ambition can become one matter in someone's personality. Every personality has three important parts. It means that ambition can be divided into three parts. Davidoff in *Introduction to Psychology* states as the following:

Three important parts in ambition are id, ego and superego. Id is the home of the instincts, lies at the primitive care of the personality. The id operates on the pleasure principle. To reduce tension, the id uses primary process of thinking typically. It forms an image of a desired object, one previously associated with the satisfaction of a drive.

Ego emerges in developing children as they learn that there is a reality apart from their own needs and desires. One of the ego's major tasks is locating objects to satisfy the id's needs. Unlike the id, the ego is controlled and logical. Superego splits off from the ego that thinks of the superego as a conscience. The superego lobbies the ego to attend to moral goals and to force the id to inhibit its animal impulses. When the ego behaves morally, the superego is pleased. When the ego's actions or thoughts run counter to lofty principles, the superego creates guilt feelings (1976).

Thus, it clearly explains that ambition needs instinct, desire, control, conscience and action which are stated in the definition of id, ego, and superego. Ambition can come anytime, anywhere and because of anything, whether it is good ambition or bad one. To control the ambitions depends on the ability of character. Basically, having ambition is good, but it could be bad if it cannot be controlled.

The Younger family, Lena Younger, Walter Lee Younger and Beneatha Younger have each own ambition. Their ambition is influenced by the idea of American Dream. The idea of American Dream is older than the United States, dating back to the 1600s, when people began to come up with all sorts of hopes and aspirations for the new and largely unexplored continent. Many of these dreams focused on owning land and establishing prosperous businesses which would theoretically generate happiness, and some people also incorporated ideals of religious freedom into their American Dreams. A historian, James Truslow Adams has popularized the phrase "American Dream" in his 1931 book *Epic of America*:

But there has been also the *American dream*, that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his 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 others for what they are, regardless of the fortuitous circumstances of birth or position (1931).

For people who believe in the American Dream, anything is attainable through hard work. The concept plays on the idea that American is a classless society. The idealistic vision of the American Dream also assumes that people are not discriminated against on the basis of race, religion, gender, and national origin, another thing which is unfortunately not true in the United States.

The idea of the American Dream still has truth in today's time, even if it is wealth, love, or fame. The thing that never changes about the American Dream is that everyone deserves something in life and everyone, somehow, should strive to get it. Everyone in America wants to have some kind of financial success in their lives. The American Dream is said to be that each man has the right to pursue happiness. In the play, *A Raisin in the Sun*, Lorraine Hansberry shows an African-American family struggling to get out of the poverty line, which is stopping them from making financial stability, or the American Dream.

Discussion

Lena, Walter Lee and Beneatha Younger are the three main characters that have strong ambition in their life. They have struggled to live in the segregated area in which the Black people live separately from the White people. They are segregated and suffering from racial discrimination.

A. Lena Younger's Ambition: Having a House in the White Surrounding

Lena Younger is the mother of Walter Lee and Beneatha, mother-in-law of Ruth, and grandmother of Travis. Lena's (Mama's) every action is borne out of her abiding love for her family, her deep religious convictions, and her strong will that is surpassed only for her compassion. Mama's selfless spirit is shown in her ambition to use her \$ 10,000 insurance check for the good of her family, part of which includes ambition to purchase a house in a middle-class white neighborhood. For the rest of her life, Mama and the family live in what she has called "rat trap" apartment. She really desires having a beautiful house where every member of the family has their own room to sleep and to spend their spare time. What she has known so far is that the house having good and clean condition is the house owned by the White people. The following conversation between Ruth and Mama shows Mama's opinion why she has ambition to buy a house.

Ruth : (*studying her mother-in-law furtively and concentrating on her ironing, anxious to encourage without seeming to.*) Well, Lord knows, we've put enough rent into this here rat trap to pay for four houses by now...

Mama : (*looking up at the words 'rat trap' and then looking around and leaning back and sighing – in a suddenly reflective mood*) 'Rat trap' yes, that's all it is. (*Smiling.*) I remember just as well the day me and Big Walter moved here. Hadn't been married but two weeks and wasn't planning on living here no more than a year. (*she shakes her head at*

the dissolved dream.) we was going to set away, little by little, don't you know, and buy a little place out in Morgan Park. We had even picked out the house. (*Chuckling a little*) Looks right dumpy today. But Lord, child, you should know all the dreams I had 'bout buying that house and fixing it up and making me a little garden in the back - (*she waits and stops smiling.*) And didn't none of it happen (ARITS. Act I, Scene One. 1997).

Mama : Well, I always wanted me a garden like I used to see sometimes at the back of the houses down home. This plant is close as I ever got to having one... (ARITS. Act I, Scene One. 1997)

Lena or Mama Younger and her late husband have desired to plan to move from the 'rat trap' apartment and live in a good conditioned house where she has a garden behind it. Her ambition for buying a house is encouraged by her daughter-in-law, Ruth. Ruth is a wife of Walter Lee Younger. Therefore, Mama's ambition to buy a house is getting stronger and she is sure that when the money insurance comes out, she will pay the down payment for the new house. That is the house that she has dreamed she wants to have with her family.

Mama returns unexpectedly and announces to Travis especially - and also to Walter and Ruth - that she has put a down payment on a house in all-white neighborhood. Ruth cannot control her happiness at the thought of their family being able to move out of the overcrowded apartment. Meanwhile Walter Lee that has opposite ambition feels irritated with the thing that has happened in front of him. Lena Younger expects that what she has done is appreciated. What she has done is for the sake of her family's happiness, especially her grandson, Travis. The following is the proof:

Mama : well - what you think your grandmama gone and done with that money?

Travis : I don't know, Grandmama.

Mama : (*Putting her finger on his nose for emphasis.*) she went out and she bought you a house!... You glad about the house? It's going to be yours when you get to be a man.

Travis : Yeah - I always wanted to live in a house (ARITS. Act II, Scene One, 1997).

Mama : It's - it's a nice house too... Three bedrooms - nice big one for you and Ruth...but Travis have one of his own... And there's a yard with a little patch of dirt where I could maybe get to grow me a few flowers... And a nice big basement...

Ruth : Where is it?

Mama : (*Frightened at this telling.*) Well - well - it's out there in Clybourne Park (ARITS. Act I, Scene Two, 1997).

They become worried when they hear that the house is in Clybourne Park, an entirely White neighborhood. Mama feels she needs to buy the house to hold the family together. Mama has realized that moving to Clybourne Park will reflect the great tension that exists between races, but she does not care about it. The thing that she really cares about is having a good and clean conditioned house for the happiness of her family.

B. Walter Lee Younger's Ambition: Having a Liquor Business

As Mama's only son, Ruth's defiant husband, Travis's caring father, and Beneatha's belligerent brother, Walter serves as both protagonist and antagonist of the play. Walter Lee Younger is the typical man of the family who struggles to support it and who tries to discover new, better schemes to secure its economic prosperity. Difficulties and barriers that obstruct his progress and his family's one to attain that prosperity constantly frustrate Walter. He believes that money will solve all of their problems, but he is rarely successful with money.

Moreover, Walter believes that being Black means that he can not do anything to make the life better. He realizes that living in the White world makes him and his family feel inferior, discriminated and segregated. Being a Nigger is far from being successful. A Nigger man can only be a driver or any other unskilled-low waged manual worker. It is difficult for him to earn much money because of his lower job. What Walter thinks is to get more money easily by investing it in liquor business. His ambition in life is to get the money easily by having liquor store.

For Walter, money seems to be the answer to everything. Money, he believes, allows people to live comfortable and carefree lives.

- Mama : Son - how come you talk so much 'bout money?
Walter : (*With immense passion.*) Because it is life, Mama!
Mama : (*Quietly.*) Oh - (*Very quietly.*) so now it's life. Money is life. Once upon a time freedom used to be life - now It's money. I guess the world really do change...
Walter : No - it was always money, Mama. We just didn't know about it. (ARITS. Act I, Scene Two, 1997).

According to the dialog above, it is clear that Walter's ambition in his life is to earn much money. Eventually, he has good orientation that the money he wants to earn is only for his family. However, the way he has is wrong based on Mama's opinion.

When Walter hears that his late father has left the family insurance money, Walter desires to invest it on the business which Mama and Ruth dislike and disapprove. However, Walter insists to stick on his plan. It is because Walter wants to be rich easily. Having liquor store is the business the Black people acquire for getting rich more easily. By having much money, Walter believes that he and his family will be accepted living in the White world. Walter asks his wife to persuade Mama in order that Mama will approve his idea.

- Walter : (*Ignoring her.*) 'Bout what me and Willy Harris was talking about

- last night.
- Ruth : *(Immediately – a refrain.)* Willy Harris is a good-for-nothing loud mouth.
- Walter : Anybody who talks to me has got to be a good-for-nothing loud mouth, ain't he? And what you know about who is just a good-for-nothing loud mouth? Charlie Atkins was just a "good-for-nothing loud mouth" too, wasn't he! When he wanted me to go in the dry cleaning business with him. And now – he's grossing a hundred thousand a year. A hundred thousand dollars a year! You still call him a loud mouth!
- Ruth : *(Bitterly.)* Oh, Walter Lee... *(She folds her head on her arms over the table.)*
- Walter : *(Rising and coming to her and standing over her.)* You tired, ain't you? Tired of everything. Me, the boy, the way we live – this beat up hole – everything. Ain't you? ...
- Walter : Mama would listen to you. You know she listen to you more than she do me and Bennie. She think more of you. All you have to do is just sit down with her when you drinking your coffee one morning and talking 'bout things like you do and...
- You just sip your coffee, see, and say easy like that you been thinking 'bout that deal Walter Lee is so interested in, 'bout the store and all, and sip some more coffee, like what you saving ain't really that important to you – And the next thing you know, she be listening good and asking you questions and when I come home – I can tell her the details. This ain't no fly-by-night proposition, baby. I mean we figured it out, me and Willy and Bobo (ARITS. Act I, Scene One, 1997)

Walter Lee really counts on his wife's help to persuade Mama. He believes that Mama always listens to everything Ruth says. Ruth is forced to agree with Walter Lee's ambition to invest the insurance money for liquor store. Eventually, what Walter Lee has planned with his friends is only for the happiness of his family. His ambition becomes his dream. The dream that he is sure will come true because he depends on the insurance money. He is too certain that Mama will make his ambition come true.

Walter feels happy when Mama finally gives him part of the money he needs to have liquor business with his friends. Mama trusts him to save the rest of the money for Beneatha's tuition fee at medical school. Walter is proud of himself that he will become the man of the house. He is really sure that his ambition is not a dream anymore. He believes that it will come true.

Mama : ... I paid the man thirty-five hundred dollars down on the house. That leaves sixty-five hundred dollars. Monday morning I want you to take this money and take three thousand dollars and put it in a savings

account for Beneatha's medical schooling. The rest you put in a checking account – with your name on it. And from now on any penny that come out of it or that go in it is for you to look after. For you to decide. (*She drops her hands a little helplessly.*) It ain't much, but it's all I got in the world and I'm putting it in your hands. I'm telling you to be the head of thus family from now on like you supposed to be.

Walter: (*Stares at the money.*) You trust me like that, Mama? (ARITS. Act II, Scene Two, 1997).

The dialog between Mama and Walter shows that Mama hopelessly trusts Walter Lee to save the rest of the money. Walter Lee feels like a man. He becomes the head of the family. He will go beyond his ambition. He will make it come true. Walter will spend that money for the thing that he desires. He will invest it for his liquor business. He believes that he will be a successful Black man in the White world. With this money, Mama says, Walter should become – and should act like he has become – the head of the family.

Walter talks to Travis about his plans ambitiously, saying that he is going to “make a transaction” that will make them rich. Because of the insurance money he holds in his hand, he believes that he will make his ambition for having liquor business come true. He tells his son, Travis how the Black man should do to overcome the suffering and to survive in the White world. He tells Travis ambitiously that Walter wants to be rich if being rich is the solution to his family's problems. Most of all, he wants his son to have a better life than he has had and wants to provide him with the education he deserves. His wish for Travis seems selfish as well; he wants ambitiously to feel like a man, and he believes that Travis' success would reflect on his own success as the man of the house.

C. Beneatha Younger's Ambition

Beneatha Younger or Bennie is Mama's daughter and Walter's sister. Beneatha is an intellectual and a twenty-year-old girl. She attends college and is better educated than the rest of Younger's family. Some of her personal beliefs and views have distanced her from her conservative Mama. She is ambitiously becoming a doctor and struggling to determine her identity as a well-educated Black woman.

Beneatha is an attractive college student who provides a young, independent, perspective and her desire to become a doctor demonstrates her great ambition. Beneatha has relied on the insurance money from her father's death and the investment made by her brother to realize her ambition of becoming a doctor greatly influences her. She believes that she is able to reach her ambition although she is a Black woman. Beneatha's ambition for being a doctor is supported by her Mama. Therefore, Mama also spends some of the insurance money for her medical school.

Additionally, Beneatha's ambition differs from Mama's and Walter's. Mama's and Walter's ambitions intend to make their family's life better and view family-oriented. However, Beneatha's ambition is more self-oriented. In her ambition to

become a doctor, Beneatha proves an early feminist who radically views her role as self-oriented and not family-oriented.

- Ruth : (*A wisdom-of-the-ages manner. To Mama.*) Well, she'll get over some of this.
- Beneatha : Get over it? What are you talking about, Ruth? Listen, I'm going to be a doctor. I'm not worried about who I'm going to marry yet – if I ever get married.
- Mama & Ruth : *If!*
- Beneatha : Oh, I probably will ... but first I'm going to be a doctor, and George, for one, still thinks that's pretty funny. I couldn't be bothered with that. I am going to be a doctor and everybody around here better understand that!
- Mama : (*Kindly.*) 'Course you going to be a doctor, honey, God willing. (ARITS. Act I, Scene One, 1997).

It is clear that Beneatha's ambition for being a doctor is obvious. She does not even think to whom she will get married. All she desires is to become a doctor. As an intellectual woman, she prides her self-oriented for becoming a doctor and does not care that she is different and comes from the inferior race of people. Beneatha indicates to Ruth and Mama that she might not get married, a possibility that astonishes them because it runs counter to their expectations of a woman's role. Mama and Beneatha are generation apart, while Ruth occupies a place somewhere in the middle. Beneatha is the least traditional of the women because she is the youngest and feels that she is a modern woman who desires changes in her life.

Mama, Walter Lee and Beneatha Younger have their own ambitions to achieve. They are the Black people who live in the White world. They have to struggle in order to be recognized. Mama wants to have a nice house in the White surrounding. That is the ambition she must reach in order to fulfill her dream. Walter Lee works as a driver for the White family, then he has an ambition to have a business, that is, the business that his family disapprove. While Beneatha who is better educated than her family's member, she wants to be a doctor, that is, the ambition that impossibly happens to be achieved by the Black woman. Besides, she also wants to find her own identity because she believes that she is well-educated. Because of living in America, every people who live in America have the dream that they want to be successful people. They think that America is the New Found Land where they can live successfully and prosperously. That's what the Younger family, Mama, Walter and Beneatha Younger want to be. Their ambition emerges because of the American dream they believe.

D. The Idea of American Dream Influencing the Youngers' Ambition

The American dream is usually associated with the freedom and opportunity of gaining prosperity, recognition, power, triumph, and contentment. Every person who lives in America has his own dream. They believe that living in America makes

their lives better and successful. They work hard in order to be successful. That's what the Americans call as the American Dream. The American Dream is an idea which suggests that all people can succeed through hard work, and that all people have the potential to live happy, successful lives.

The Youngers's ambition is getting to deal with the American dream. It is because what they want to do is that they want to live happily and successfully in the White world although they are the Black people. They realize that the Black people live difficultly in America. They have experienced racial discrimination and segregation for generations. In order to live happily and successfully in America, they have to work hard. The Youngers will receive the insurance money from Walter Senior who just passed away. Mama, the matriarch of the family, wants to buy a house to fulfill a dream she has ever shared with her late husband. Mama's son, Walter Lee, would rather use the money to invest in a liquor store with his friends. He believes that the investment will solve the family's financial problems forever. Beneatha, Walter's sister and Mama's daughter, wants to use the money for her medical school tuition. She also wishes that her family's members were not so interested in joining the White world. Beneatha instead tries to find her identity by looking back to the past and to Africa.

Mama wants to have a house of her dream. Unfortunately, the house Mama has put the down payment for is the house in the White surrounding. This house is in Clybourne Park, an entirely White neighborhood. When the Youngers' future neighbors find out that the Youngers are moving in, they send Mr. Lindner, from the Clybourne Park Improvement Association, to offer the Youngers money in return for staying away. The Youngers refuse the deal.

Lindner : Yes – that's the way we feel out in Clybourne Park. And that's why I was elected to come here this afternoon and talk to you people. Friendly like, you know, the way people should talk to each other and see if we couldn't find some way to work this thing out. As I say, the whole business is a matter of caring about the other fellow. Anybody can see that you are a nice family of folks, hard working and honest I'm sure. (*Beneatha frowns slightly, quizzically, her head tilted regarding him.*) Today everybody knows what it means to be on the outside of something. And of course, there is always somebody who is out to take the advantage of people who don't always understand.

Walter : What do you mean?

Lindner : Well – you see our community is made up of people who've worked hard as the dickens for years to build up that little community. They're not rich and fancy people; just hard working, honest people who don't really have much but those little homes and a dream of the kind of community they want to raise their children in. Now, I don't say we are perfect and there is a lot wrong in some of the things they want... I want you to

- believe me when I tell you that race prejudice simply doesn't enter into it. It is a matter of the people of Clybourne Park believing, rightly or wrongly, as I say, that for the happiness of all concerned that our Negro families are happier when they live in their own communities....
- Lindner : Well, now we've been having a fine conversation. I hope you'll hear me all the way through.
- Walter : Go ahead, man.
- Lindner : You see - in the face of all things I have said, we are prepared to make your family a very generous offer...
- Walter : Yeah?
- Lindner : Our association is prepared, through the collective effort of our people, to buy the house from you at a financial gain to your family....
- Walter : Never mind how I feel - you got any more to say 'bout how people ought to sit down and talk to each other? ... Get out of my house, man. (ARITS. Act II, Scene Three, 1977).

A middle-aged white man named Karl Lindner appears at the door. He is a representative from the Clybourne Park Improvement Association, and he tells the Youngers that problems arise when different kinds of people do not sit down and talk to each other. The Youngers agree, until he reveals that he and the neighborhood coalition believe that the Youngers' presence in Clybourne Park will destroy the community there. The current residents are all white, working-class people who do not want anything to threaten the dream that they have for their community. Mr. Lindner tells the Youngers that the association is prepared to offer them more money than they are to pay for the house in exchange for not moving to Clybourne Park. Ruth, Beneatha, and Walter all become very upset, but they manage to control their anger. Walter firmly tells Mr. Lindner that they will not accept the offer and urges Mr. Lindner to leave immediately. The Youngers want to gain the recognition by living in the White neighborhood. They realize that they are Black and it is difficult for them to assimilate with the White people, but they believe in idea of the American dream , that is, by working hard they can reach their dream of prosperity and contentment.

Mama's down payment on a house reveals her belief that to be a happy family the Youngers need to own space and property. Her ambition is a perfect example of the quintessential American dream. Part of her ambition is the simple desire for consumer goods. She believes, as did many in the post-World War II consumer culture, that, to some degree at least, ownership can provide happiness. Therefore, although she means only to find the best for her family, she also succumbs to the powerful materialism that drives the desires of the society around her. Still, her desire is somewhat radical, because African-Americans were largely left out of

depictions of the American dream during this period. Only white families populated suburban television programs and magazine advertisements.

Mama : (*Frightened at this telling.*) Well – well – it's out there in Clybourne Park.

Ruth : Where?

Mama : (*Matter-of-factly.*) Four o six Clybourne Street, Clybourne Park.

Ruth : Clybourne Park? Mama, there ain't no colored people living in Clybourne Park.

Mama : (*Almost idiotically.*) Well, I guess there's going to be some now.

Walter: (*Bitterly.*) So that's the peace and comfort you went out and bought for us today!

Mama : (*Raising her eyes to meet his finally.*) Son – I just tried to find the nicest place for the least amount of money for my family.

Ruth : (*Trying to recover from the shock.*) Well – well – 'course I ain't one never been 'fraid of no crackers, mind you – but – well, wasn't there no other house nowhere?

Mama : They houses they put up for colored in them areas way out all seem to cost twice as much as other houses. I did the best I could. (ARITS. Act II, Scene One, 1997).

Mama's ambition for having a house is based on what she has dreamed. She wants to make her family happy. She chooses to have a house in the White surrounding because she believes that the White surrounding will give more comfort to the family's life. The neighborhood is clean, wide, and comfortable to live in. She does not care that they are the Black people. What she believes is that she and her family will live happily and comfortably there regardless their skin. Moreover, she believes that she gains the contentment and recognition.

Furthermore, Walter Lee's ambition for having business in liquor store is merely the reflection of American dream. He wants to get an opportunity of gaining recognition and prosperity. He believes that by having business, the Black will be prosperous and recognized living in the White world. Walter wants to have much money so that he can afford things for his family, especially for his son, Travis. His dream for his son is that his son will get better education than he does, and he can choose the school he really wants. Walter depends on the insurance money from his late father. Eventually, his Mama and wife do not agree if Walter will spend the insurance money for liquor business. However, Walter insists to have such a business. Unfortunately, he fails because he is betrayed by his friend, Willy Harris. He runs away by bringing all money Walter has given.

Additionally, Beneatha's ambition fades away because of the lose of the money. She blames Walter for his irresponsibility. Her ambition for becoming a doctor that reflects the American dream also fades away. First of all, she believes that she is able to live in the White world if she becomes a doctor. The White society will recognize her as an independent Black woman that Asagai does not agree with. Due to the lose of money, she realizes that she can not be what she wants to be without

the help of other people, especially Asagai who has ever offered her help by making her understand that a woman needs a man beside her.

Beneatha is terribly depressed and cynical, knowing now that the money for her future education is also gone and that her future and her dreams are likely ruined. Asagai gets her angrier by arguing that her dream and her means for achieving it are bound up in the death of her father and Walter's financial savvy. While Beneatha considers herself to be independent; Asagai argues that she has been doing anything but Asagai goes on to describe his dream. Asagai asks Beneatha to marry him and return to Africa with him.

- Asagai : Then stop moaning and groaning and tell me what you plan to do.
- Beneatha : Do?
- Asagai : I have a bit a suggestion.
- Beneatha : What?
- Asagai : (*Rather quietly for him.*) That when it is all over – that you come home with me.
- Beneatha : (*Slapping herself on the forehead with exasperation born of misunderstanding.*) Oh – Asagai – at this moment you decide to be romantic!
- Asagai : My dear, young creature of the New World – I do not mean across the city – I mean across the ocean; home – to Africa.
- Beneatha : (*Slowly understanding and turning to him with murmured amazement.*) To – to Nigeria?
- Asagai : Yes
(ARITS. Act III, 1997).

While Beneatha hesitates a bit when she says that she will consider going with him, it seems she will undoubtedly take him up on his offer. Beneatha is shown by Asagai that being an independent is not her dream anymore. She is realized that she cannot depend on the money anymore; she has to move on.

The Youngers' ambition has already been fulfilled by the union of the family. The ambition they have before is not important anymore if the family does not have in common. The Youngers eventually move out of the apartment, fulfilling the family's long-held dream. Their future seems uncertain and slightly dangerous, but they are optimistic and determined to live a better life. They believe that they can succeed if they stick together as a family and resolve to defer their dreams and ambition no longer.

Conclusion

A Raisin in the Sun can be considered a turning point in American art because it addresses so many issues important during the 1950s in the United States. One of the important issues is about the ambitions of the characters in the play. The characters are the Youngers. The three main characters are Lena (Mama), Walter Lee

and Beneatha Younger. They have the ambitions that are influenced by the idea of the American dream.

There are some theories that are used by the writer in order to analyze the discussion. There are two problems that are discussed. The first is the ambitions owned by Lena, Walter and Beneatha. Secondly, it is about the idea of the American dream that influences the Youngers' ambition. The theories that meet the analysis are the theory of ambition, the idea of the American dream and the setting. Theory of setting is used because it helps the writer to understand about the condition that happened in 1950s America. It is the condition in which the Black live during that year.

Each main character has their own ambitions. Mama has an ambition of having a good conditioned house in the White neighbourhood. Walter Lee's ambition is having liquor business, while Beneatha has two ambitions: being a doctor and determining her identity. The ambitions they want to reach is dependent on the insurance money of \$10,000. Mama succeeds to fulfill her ambition by paying down payment of the house. Unfortunately, Walter Lee and Beneatha have to face the reality that they can not reach their ambition. The money is stolen by Walter's friend. However, they succeeds to unite because of their dreams. By having a house means they can reach their dreams. They want to gain the opportunity of gaining recognition and prosperity. It is the idea of the American dream.

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