

CHAPTER IV

ANALYSIS

This chapter consist of the analysis of the data which done in line formulated research question. The data are analyzed and clasified in terms State Apparatuses; Ideological state apparatus(ISA) and Repressive state apparatus (RSA) theory proposes by Althusser to answer the problem.

4.1 Ideological State Apparatus (ISA) in *The Giver's Community*

Althusser's 1971 essay analyzed how such ideologies operate in capitalist society and what institutions "apparatuses" enable their operation.

"Ideology isn't concerned with mere *false* ideas, but with conducting the thoughts and actions of individuals so that the reproduction of the existing relations of production is ensured. The crucial element is not the falsehood of the idea, but the fact that ideology encourages certain forms of behaviour to ensure the reproduction of existing relations. This is why Althusser also speaks about 'practical ideologies', which he defines as "complex formations which shape notions, representations, images into behaviour conduct attitude and gestures" (Althusser, 1971: 83).

In his most influential essay, Althusser argues that ideologies exist materially as a set of practices within an institution, an Ideological State Apparatus, or ISA. Althusser argues, is an institution that functions primarily by ideology, and primarily by the ruling ideology in a given society. Comittee as the ruling class in *The Giver's* community has various ways to maintain its domination toward the inhabitants. As reflected in *The Giver's* community when the committee set out individual until public necesssary. It is proven that makes the inhabitants being submissive is the goals of the ruling class. Through training that employed in this community, committee force to train the inhabitants realize of their positions to support the community. The other aspects can be seen as language used in daily life. Language is a tool of communication, which makes people can express their ideas and feeling to the others. That sense language is under control in this community.

The explanations above is tied in community's rules that have been existing in *The Giver's* community. The committee signs it as a legal system

designed to maintain the power system. Training, language precision, and community's rules applied in this community belong to ideological state apparatus proposed by Althusser (1971: 142-143), that will be explained in the following subchapter.

4.1.1 Training System

Training system depicted in this community employs to form the inhabitants to be loyal people that dedicate themselves to support the community. Training system is recognize as education presented by the committee, as Althusser stated that education is “dominant as the number one of ideological state apparatus that replace the previous ISA” (1971: 153). Indeed, education takes big part to influence the ideology since the people obtain their knowledge and perspective through it.

In *The Giver's* Community, training begins at an early age, it presents their contribution to the community. As Jonas stated:

“There are good things each year,” Jonas reminded her. “This year you get to start your volunteer hours. And remember last year, when you became a seven, you were so happy to get your front-buttoned jacket?” (Lowry, 2014:50-51).

Through the training, the ruling class aims to build people's loyalty since they were young. For Althusser, the years of child is “most vulnerable” (1971: 155). That means the children are easy to be influenced as a subject of ideology.

In the real world, as a child is a time to play and enjoy their age. It is different from *The Giver's* community that the child have a number of activities that must be obeyed:

“The Eights always set out on their first volunteer hour a little nervously, giggling and staying in groups of friends. They almost invariably did their hours on Recreation Duty First, helping with the younger ones in a place where they still felt comfortable. But with guidance, as they developed self-confidence and maturity, they moved on to their job, gravitating toward those that would suit their own interest and skills” (Lowry, 2014:33-34).

This community calls its habitants by year's group from one until twelve: children in five called the fives, children in six called the sixes, and so on until the last is

age twelve. The twelve is recognize as an adult and after it, the age is no longer matter (Lowry, 2014: 64). The committee, has set the environment of the children becomes educational purposes to sustain the community. Following Althusser statement that:

“...an ideology which represents the School as a neutral environment purged of ideology (because it is . . .lay), where teachers respectful of the ‘conscience’ and ‘freedom’ of the children who are entrusted to them (in complete confidence)” (1971: 156).

They are setting to get their assignments based on intelegencies, aptitude, and other so on. As *The Giver* notes:

“She began to describe this year’s group and its variety of personalities, though she singled no one out by name. She mentioned that there was one who had singular skills at caretaking, another who loved newchildren, one with unusual scientific aptitude, and fourth for whom physical labor was an obvious pleasure”(Lowry, 2014:65).

Indeed, the insertion of ideology embedded in education is so subtle, that makes the inhabitants follow it as a free subjection.

It has continued till they were twelve, they must get an assignment to support their community. The twelve are assigned to their formal training and positions once in their life, the person occupies it for the rest of their productive life.

“ For some- one studious male had been selected as Doctor, a female as Engineer, and another for Law, and Justice- it would be years of hard work and study” (Lowry, 2014:71).

The community needs inhabitants who have skills and good intelegencies for available labour power, as Althusser explain about the function of education system:

“The development of the productive forces and the type of unity historically constitutive of the productive forces at a given moment produce the result that the labour power has to be (diversely) skilled and therefore reproduced as such” (1971: 131).

Reproducing a skillful trainer that have intelegencies is expected from their training, it makes sense that the committee always observes and pays attention to

the trainer. The committee's observations are aimed "to assess the conduct of each individual, to judge it, to calculate its qualities or merits"(Foucault in Virtanen, 2012:41). As People are assigned for job through observation and selection by the Elders since they were children (Lowry, 2014: 20). They stand in opinion that Elders are always right and believe the opinions since they are in this community. It is guaranteed that everyone is chosen for the right selection in this community. It is different from Jonas who is always doubt about what assignment chosen for him.

“ He realized, though, that not focusing on one area meant he was left with not the slightest idea- not even a guess- of what his assignment would be” (Lowry, 2014:37).

It shows that Jonas has hesitation toward himself, as Rose in Folarin stated that the “situation could be form such as anger, depression, confusion, frustration, which direct to erratic behavior and aggression” (2013:4). Moreover, he does not trust himself to have capacity to assign a job. Unexpectedly, Jonas is assigned the position of “Receiver of Memory”, the person who gets all memories of time before “sameness”. At this time, Jonas is confused about his selection and what he should do.

Jonas must face the fact that he had been chosen as the Receiver of Memory, but he does not expect it, and must express his unwillingness to the community. At the sametime, he thinks about the consequences of his word and it is a sign as a self conflict. The conflict means that he does not take his believe toward the Elder's selection and must get the punishment or it might be released from his community, therefore he decided to take his assignment as the Receiver that is against to what he is wanted for.

Confusion as a representation of the self-conflict that Jonas experienced while he was undergoing his training. In his training, Jonas gradually learns the truth of the controlling and observation embedded in his community. The training also as a tool to “modify behavior” (Lowry, 2014:77) when they present misbehavior. Indeed, the ruling class controlling them mostly like an “ isolation”.

“During the past year he had been aware of the increasing level of observation. In school, at recreation time, and

during volunteer hours, he had noticed the Elders watching him and the other Elevens” (Lowry, 2014:20).

The purpose of observation that applied to child in school to give them a learning and have good values in community. Following Althusser states:

“...children at school also learn the ‘rules’ of good behaviour, i.e. the attitude that should be observed by every agent in the division of labour, according to the job he is ‘destined’ for: rules of morality, civic and professional conscience, which actually means rules of respect for the socio-technical division of labour and ultimately the rules of the order established by class domination” (1971: 132).

The bad side of observation is the people losing their freedom since they are young, from year by year they must prepare for their adult life, without knowing the purpose of their life. Even in the school, they have no choice what subjects or the vocation should be taken.

“The classes were the same: Language and communications; commerce and industry, science and technology; civil procedures and government” (Lowry, 2014:112).

There is no subject that is related to self-actualization, the subject is available only to support the government. As Fiona notes:

“ Oh, there’s a lot to learn, “ Fiona replied. “ There’s administrative work, and the dietary rules, and punishment for disobedience- did you know that they are use a discipline wand on the Old, the same as for small children? And there’s occupational therapy, and recreational activities, and medications, and...” (Lowry, 2014:113-114).

Since, they have been observed and got an assignment as their selection, this is an effective to support a society or community, as the people think that they must be particularly purpose to the community for their existence as well. The people only focuses on how to improve their ability in their training to participated in the community as their existence. In adding, Althusser claims that this is correctly “...agents of exploitation will provide domination in ruling class” (1971: 133). In other words, the individuals are systematically trained through task of increasing complexity to prepare them to be a functioning part of community and to be able to effectively contribute to the common good.

4.1.2 Language Rule as The Committee's Dominance

Language is controlled in this community is applied as an acquisition of correct and precise language that commences when the children are three. In language precision, the committee inculcate the moralism and chauvinism to inhabitants in daily use. As Althusser states that “ The communications apparatus bycramming every “citizen” with daily doses of nationalism, chauvinism, liberalism, moralism, etc”(1971: 154). Language precise functions to maintain the dominance of the ruling class in this community, as “ Our community can't function smoothly if people don't use precise language”(Lowry, 2014:160). The precise language is a sign that language as a tool of communication is under control in this community. It is depicted in Jonas when he needs to find the correct word for his feelings, “But there was a little shudder of nervousness when he thought about it, ... *Apprehensive*, Jonas decided. That's what I am”(Lowry, 2014:6). He confuses to draw his own feelings, describe that feelings into proper word such as “fear”, “frightened”, “eager” and “excited” before settling “ apprehensive”.

Language precision is important to the community, because they get disciplinary punishment for lackness of language precision:

“The discipline wand, in the hand of the Childcare worker, whistled as it came down across Asher's hands. Asher whimpered, cringed and corrected himself instantly. ‘Snack’, he whispered. But the next morning he had done it again. And again the following week. He couldn't seem to stop, though for each lapse, the discipline wand came again, escalating to a series of painful lashes that left marks on Asher's legs. Eventually, for a period of time, Asher stopped talking altogether, when he was a Three.” (Lowry, 2014: 69-70)

It is evidence that the importance of correct language enforced by the ruling class to build since an early age in order to protect their position which has been accepted by the community. The demand for precise language has resulted in very strict and factual usage of language. When Jonas is Four, he is saying “ I'm starving” before the midday meal:

“Immediately he had been taken aside for a brief private lesson in language precision. He was not starving, it was pointed out. He was *hungry*. No one in this community

was starving, had ever been starving, would ever be starving. To say 'starving' was to speak a lie" (Lowry, 2014:89).

A word "hungry" is accepted, but saying "starving" is forbidden cause starving is indicated that ruling class is not responsible for their people. The committee forces to leave an impression that "during you belong in this community you will be safe and never get starving" and show their power through the language precision.

The committee replaces certain words with a softer word which conceals the true nature of the acts and maintains the innocent image of the committee in the community. The word "release" is implemented to replace the act of murdering people whose disobey the rules and unable accepted in the community. Another examples are the words "Stirrings" to remove the knowledge of sexual desire that is depicted in this community as a nocturnal orgasm, and the word "Elsewhere" to separate the community of the rest of the world. The softer word are used by the committee as important issues to maintain their control over the community and to cover the radical changes or choices that been made. The softer word is appropriate for an image "Good Government" that never makes any mistakes to the community and the people just accept it as the common rule. According to Althusser the limitation of language is recognized as "censorship in cultural ideological state apparatus" (1971: 14), the community's vocabularies are limited to those words that do not meet the required level precision. For example, the word "love" has been removed from this community as seen when Jonas tries to ask their parents:

"Do you love me?" There was an awkward silence for a moment. Then Father gave a little chuckle. " *Jonas*. You, of all people. Precision of language, *Please!*" (Lowry, 2014:159)

The conversation draws the feelings of Jonas that he cannot accept the removing of word "love" in this community since as far as he knows from his training that the feeling of "love" does not seem dangerous to the community. He is still asking the reason of removing "love" as a sign of a conflict inside his mind (Folarin, 2013:4). He struggles to figure out the issues by asking his family, instead of getting an answer, he gets a warning from his dad. This conflict has proven that

his family supports the committee in language precision. Furthermore, Althusser proposes the role of family as one of agencies in ISA (1971: 143), he explained that family has big influence to hail their children and inserted the ideology.

In other cases, the meaning of a certain word has been changed and replaced to the other word. Jonas and Lily are using the word “animal” without knowing what it is actually means. They know that animal is “often used to describe someone uneducated or clumsy, someone who didn’t fit in” (Lowry, 2014:7). The name of animal has been removed (there are no animals in the community) the meaning of the word has been changed and becomes obscured. There is no color exists in this community as Jonas “couldn’t adequately understand the apple had *changed*”(Lowry, 2014:30). He had seen the color of red, the apple’s true color, but the only word that he can think to describe the situation is “change”. Thus, the language precision designed to the community is one of the control systems employed by the committee since the language as a tool which conveys an expression of human being.

4.1.3 Media Censorship in *The Giver’s Community*

Media is a common definition that includes radio, television, internet, newspapers, and other so on which provides communication with masses. Media becomes tools of share the information and communication of masses. Althusser explained communication ISA emphasizes that the media can be a great power to control the inhabitants (2014: 250). Practically, state is controlling a distribution of information shared by mass media. As reflected in *The Giver’s*, the people of the community have no other sources of written texts represented as there are no newspapers or libraries in the community. It can be seen from Jonas’s feeling of surprise when he visited The Giver’s dwelling for the first time:

“ But the most conspicuous difference was the books. In his dwelling, there were the necessary reference volumes that each household contained: a dictionary, and the thick community volume which contains descriptions of every office, factory, building, and committee. And the book of rules, of course. The books in his own dwelling were the only books that Jonas had ever seen. He had ever known that other books existed”(Lowry, 2014: 94).

Restricting an information in this community is perfectly effective to tie the ideology of the people. The committee controls the distribution of information formed as written text, newspaper and other media. In addition, Sevgi and Ozgokceler stated about communication ISA that:

“As ISA impose the ideas by using the ideology, it is defined that Communication ISA as a system that the people use to impose the ideology by the media with the huge integration of the media in daily life upon the advancements in the information and communication(2016:17-18)”.

Intervention of the committee can change and manipulate the conception of the society regarding the news or event. The limitation of mass media in *The Giver's* community helps the committee to restrict their people to get information from Elsewhere (a place out of community). The restriction aimed to tie the ideology that has been trusted by the people in this society. The Elsewhere recognizes by the inhabitants as a dangerous place where they cannot survive in it. Indeed, the information about Elsewhere that the inhabitants have in this community is limited. There are no sources that describes about Elsewhere and why it must be prohibited. Actually, the committee hides the fact that they had been manipulating the society in every life aspects. The committee filters the knowledge or information properly, it is necessary to maintain the domination. As *The Giver* notes:

“...because the books are forbidden to citizens. You and I are the only ones with access to the books ... “So if I have spouse, and maybe a children, I will have to hide the boos from them?” The giver nodded. “I wasn’t permitted to share the books with my spouse, that’s correct””. (Lowry, 2014:129)

The state has an active role as an evaluator of the Communication ISA that concerns to articulate into the ideological structure of the state. Since the media functions as an ISA, it leaves inhabitants vulnerable to the manipulation of the state in the reproduction process of daily life.

4.1.4 Committee's Dominance reflected in Community's Rules

Legal system is designed to maintain the ruler domination in the community by functioning a surveillance and punishment. The surveillance and punishment are set in a system that consists of legal policies and practices (Mc Cammon, 1993:571) which state manages conflict. The legal system must be presented to construct the system based on the rules. According to Althusser:

“...the ‘rules’ of good behaviour, i.e. the attitude that should be observed by every agent in the division of labour, according to the job he is ‘destined’ for: rules of morality, civic and professional conscience, which actually means rules of respect for the socia-technical division of labour and ultimately the rules of the order established by class domination”(1971:132).

The rules above forms such as activity was regulated, order was maintained, laws promulgated and enforced, assistance provided for the sick and needy, morality inculcated, if at all, through practices that had little to do with the state. Althusser claims that the the rules as legal ISA contributes to maintain the dominance by subjecting individuals through rules that behave in state (1971:154). The depiction of committee's domination in *The Giver's* is when the people as individual are subjecting to follow the rules without questioning, as Althusser explains “ the roles of agent of repression (ability to give orders and enforce obedience ‘without discussions’”(1971:156). Indeed, in this community the inhabitants are not trained to be critical people but trained to be obedient people.

In this community, the committee makes a number of rules tied the life aspects and takes individual freedom. There is no choice for individual willingness, it all has been set as the rules. This community has been set every aspects of life of their inhabitants. There is no choices been made by an individual. The committee decides what to wear, what to eat, even where to work. *The Giver* notes:

“Our people made that choice, the choice to go sameness. Before my time, back and back and back. We relinquished color when we relinquished sunshine and did away with differences.” He thought for a moment. “ we gained control of many things. But we had to let go others.” (Lowry, 2014:120).

Indeed, the concept of this community is “sameness”, it means that the people must follow the rule so they are not being different from other. This is a reason why people in this community are closely similar for their appearance, dwelling, vehicle, the structure of the family unit, because of “being different” (Lowry, 2014:48) is unacceptable for the individual, as this is the representation unity as a “sameness”. As seen in family structure of *The Giver’s* community consists of “Two children – one male, one female – to each family unit. It was written very clearly in the rules”(Lowry, 2014: 11) and the meals as Jonas notes that “his life in the community where meals were delivered each dwelling every day” (Lowry, 2014:217). The concept of sameness embedded in physical appearance as well, the committee are responsible to shape the people’s appearances:

“...as each child’s hair was snipped neatly into distinguishing cut: females their braids at Ten, and males, too, relinquished their long childish hair and took on the more manly short style which exposed their ears” (Lowry, 2014:59).

The committee has been set the community since the people are young, and makes a child are accustomed to the rules. The children who are in range age “Fours, Fives, Sixes all wore a jacket that fastened down”(Lowry, 2014:52), that is the rule for the child as a sign of interdependence, and mobility in the community. The committee gives:

“The bicycle at Nine, would be the powerfull emblem of moving gradually out into the community, away from the protective family unit”(Lowry, 2014:52).

Each year is obviously meant to this community since they learn about responsibility, independence, and the mobility over the people. Those are the practices of social function which is “inculting the ‘values of the ruling ideology””(Althusser, 1971: 68). It is related to Althusser notes the terms “exploitation” to draw the ruling class dominance toward the people, as he explains that intellectual specialist are “cultivated” to support the exploitation (1971:72-73). In *The Giver’s* community, the committee controls the living things are common, but for controlling the nature is extremely strict rules:

“Climate control. Snow made growing food difficult, limited the agricultural periods. And unpredictable weather

made transportation almost impossible at times. It wasn't a practical thing, so it became obsolete when we went to Sameness" (Lowry, 2014:106).

The climate control is a result of "Human sciences" that Althusser mentions as the exploitation (1971: 72). Through climate control, nature has been shaped and adjusted to the requirement of "Sameness". The committee sets the climate control to avoid a disaster caused by climate. As the examples: Sunshine, rain, and snow never exist in this community. It is surprising Jonas during his training. As *The Giver* explained:

"Climate control. Snow made growing food difficult, limited the agricultural periods. And unpredictable weather made transportation almost impossible at times. It wasn't a practical thing, so it became obsolete when we went to sameness" (Lowry, 2014:106)

The controlling system proves that the community sets the climate control for several reasons, for growing food, transportation and other which makes sense that the committee are always right. The exploitation which depicted in this community's rules runs perfectly to present the ideal place for community.

Besides of the acceptance of the people, the community is still facing the conflict around them. As the receiver who learns the memory of the past, Jonas perceives something is wrong with this supposedly perfect society. It indicates the conflict between the character against system of government or culture which the character live in Folarin (2013: 5). For Jonas the rule in this community is improper:

"Jonas laughed. It was one of the few rules that was not taken very seriously, and it was almost *always* broken. The children all received their bicycles at Nine; they were not allowed to ride bicycles before then. But almost always, the older brothers and sisters had secretly taught the younger ones one. Jonas had been thinking already about teaching Lily" (Lowry, 2014:17).

Jonas recognizes that the rule is frivolous, but he still takes his cue on how to stand from those conditions around him. He breaks a bike rule that exist in the community without any hesitation. For some chances, he asks the necessity of the rules that community has.

"And the nakedness, too. It was against the rules for children or adults to look at another's nakedness; but the

rule did not apply to newchildren or the Old. Jonas was glad. It was a nuisance to keep oneself covered while changing for games, and the required apology if one had by mistake glimpsed another's body was always awkward. He couldn't see why it was necessary. He liked the feeling of safety here in this warm and quiet room; he liked the expression of trust on the woman's face as she lay in the water unprotected, exposed, and free" (Lowry,2014:38-39).

Jonas cannot accept the rules "...rude for one citizen to touch another outside of family units"(Lowry, 2014:125) since Jonas' perspective that touching another could present the comfirmity and feeling safety.

Furthermore, by his training as the receiver of memories, he learns the name of color. However, he cannot find the reason his community erases a memory of having color and still asking this rule.

" Well..." Jonas had to stop and think it through. " If everything's the same, then there aren't any choices! I want to wake up in the morning and *decide* things! A blue tunic, or a red one?" (Lowry, 2014:123).

It defines that Jonas disobey the rule since he wants to decide his life's aspects. The community erases the memory of having color to maintain the society and keep them from wrong choices. Not only erasing memory of having color, but also the choices of human emotions such as "nocturnal orgasm" that is depicted in this community are controlling as well.

" I wanted her to take off her clothes and get into the tub," he explained quickly. " I wanted to bathe her. I had the sponge in my hand. But she wouldn't she kept laughing and saying no" (Lowry, 2014:46).

Nocturnal orgasm is the term which explain a spontaneous orgasm during sleep, common experience by adolescence in puberty. The community named that term to "stirring" that must be reported to the committee and the doer will get a treatment. The treatment that given to inhabitants is "takes some pills"(Lowry, 2014: 48). The inhabitants given daily medication by the committee to suppress their nocturnal orgasm known as "Stirrings". The daily medication represses and controls from the earliest signs till the day the individual enter the House of the Old (Lowry, 2014:49).

The pills and medications that the community takes in every morning are presence to press their human emotions such as; love, anger, hatred, to see color and others. Since Jonas had been given the memories of the past, he knows well of those feelings. He realizes everything related to his community and whole world and having all feelings as a decision that he made.

“The next morning, for the first time, Jonas did not take his pill. And something within him, something that had grown there through the memories, told him to throw the pill away” (Lowry, 2014:162).

The quotation above indicates that Jonas breaks the community’s rule that he does not want to get the treatment for his stirring. “He remembered that upon waking, he had wanted to feel Stirring again”(Lowry, 2014:49). Likewise, rules as the tools of committee domination to the community is always happen, but beside of it, always stand a different statements or perspective that makes some conflict Folarin (2013: 3-9).

4.1.5 Family’s Role in *The Giver’s Community*

The state influences in every aspect, it also presents in family as Family ISA. The family, as Althusser said that being an ISA also has another important function. It contributes to the reproduction of labor (1971:77). His parents are contribute to maintain the ideas of selections job that begin since the younger in the people are “Twelve” age. As *The Giver* notes:

“Were any of the elevens dissapointed, your year? Jonas asked. Unlike his father, he had no idea what his Assignment would be. But He knew that some would disappoint him. Though he respected his father’s work, Nurturer would not be his wish. And he didn’t envy Laborers at. All. His father thought. “ ‘No, I don’t think so. Of course the Elder’s are so careful in their observations and selections.’ ‘I think it’s probably the most importants job in our community,’ his mother commented”(Lowry, 2014:21).

Continuing that statement, Althussser explained the function of family through reproduction of labor:

“..the family system, takes on a political meaning, given that the school (and the school-family couple) constitutes the dominant Ideological State Apparatus, the apparatus playing a determinant part in the reproduction of the relations of

production of a mode of production threatened in its existence by the world class struggle” (2014: 253).

In Jonas’s Community, inhabitants live by the principle of Sameness. This means that everything is tightly controlled, and rules are extremely strict. One of these rules is that all family units are created for the sole purpose of raising children. There is no love. No one gets married and has a child the old fashioned way. The adults all take drugs to prevent urges that might lead to children, which they call Stirrings (Lowry, 2014:47).

Instead, children are created by some genetic engineering process that is not clearly described or defined. We do know that babies are born to Birthmothers, raised by Nurturers in the Nurturing Centers until they reach the community age of one, and then appointed to a family that has applied for them. Family units are made of one man and one woman (Lowry, 2014: 11), formed by the committee of elders based on their capability for the sole purpose of raising children. Once the children are gone from the home, the family unit disbands and the members have basically no relationship with one another. Jonas explains this.

“As long as they're still working and contributing to the community, they'll go and live with the other Childless Adults. And they won't be part of my life anymore. ... And after that, when the time comes, they'll go to the House of the Old” ... (Lowry, 2014: 156)

He does still have a mother and a father. They do provide him with guidance when he has a problem, discipline him when he needs it, and celebrate his victories. They care about him, even though they do not love him. They do not have love in their world. It is not one of their concepts. In their own way, they are parents. They treat their children more in the way a teacher or foster parent would. *Loving* a children would be inappropriate. They do raise him, in their house, from the time he is a baby until the time he leaves home.

Family ISA is an apparatus agent that has big role in separation of ideology as Althusser states that “Alongside the Church there was the family Ideological State Apparatus, which played a considerable part, incommensurable with its role in capitalist social formations”(1971:151). Indeed, family could takes a part to shape the member’s ideology. The fact that, family is the first environment teaches about life before a person come to society. The depiction of

family apparatus seen in Jonas' family. The community applied family roles such as "ritual feelings":

"Who wants to be the first tonight, for feelings?" Jonas's father asked, at the conclusion of their evening meal. It was one of the rituals, the evening telling for feelings" (Lowry, 2014: 6).

At that moment, family's member have to tell their feeling that happen in that day. By this ritual, family can observe their children. Sometimes, the ritual is used to teach their children about the rules that exist in their community:

"Do you love me?" There was an awkward silence for a moment. Then Father gave a little chuckle. "Jonas. You, of all people. Precision of language, *Please!*" (Lowry, 2014:159)

Indeed, in the Jonas community there are some rules that improper and considered as a violation that must always be reminded. As mother states that "Our community can't function smoothly if people don't use precise language" (Lowry, 2014:160). Mothers want to let her children know that rule about precise language is important because the community can not run properly if it is not implemented. This proves that the role of mother in maintaining the community's rules is big. As Althusser states that the role of family as one of agencies in ISA (1971: 143), he explained that family has big influence to hail their children and inserted the ideology.

Mother who has prominent position at the Department of Justice has a power to judges someone who are break the community's rule. She has double roles in her society, as the member of Department of Justice and mother for her family. It is her duty to warn her family of the community's rules. As mother shared about her feelings:

"I feel frightened too, for hom," she confessed. "You know that there's no third chance. The rules say that if there's a third transgression, he simply has to be released" (Lowry, 2014:11)

It is shows that mother is very firm about the rules. The depiction of family roles in Jonas' community also to strengthen the committee dominance:

"His father thought. 'No, I don't think so. Of course the Elders are so careful in their observations and selections', I think it's probably the most important job in our community,' his mother commented" (Lowry, 2014:20).

With the opinion of parents about the image of Elders, represents “good image” that affect the good perception of their children toward Elders. As Goldstein stated in Barry Ideology is a system belonging to its logic and proper rigour of representations; image, myths, ideas, or concepts related to the case through existence of a given society (2002:110). In adding, Ideology for Althusser is a system of the ideas and representations which dominate the mind of a man or a social group (1971:158). The way Jonas’ parents direct their children becomes an obedient person in society can be said as the goals of ideology embedded in family ISA.

Practically, each agent of ideological state contributes toward this single result in the proper way to it. There are three agents of ISA: the first is education apparatus that depicted as a training system providing the intellectual labour for community, the second is communication apparatus depicted as language precision and media censorship to cram the inhabitants with daily doses of nationalism and moralism in the community, the third is legal apparatus represents as community’s rule by subjecting individuals to the ideology, and the last is family ISA represents as family’s role in *The Giver’s* community by maintaining and introducing the rules of the Elders. It is in line with Althusser’s idea that whatever “the ideological state apparatuses, they contribute to same result: relation of exploitation” (1971: 154).

4.2 Repressive State Apparatus (RSA) in *The Giver’s* community

The committee is hold certain treatments to strengthen its existence towards the community, one of them is repressive treatment which forces the people to obey the rules. The treatments are related to Althusser theory that defines a State as a force of repressive execution and intervention functions to maintain the ruling class (Althusser, 1971:139). Repressive state apparatus is employed by physical enforcement that represented in this community as punishment and released that will be explained in following subchapter.

4.2.1 Punishment System

As pointed earlier that the people are forced to be obedient towards ruling class. The enforcement can be form as punishment that exists in state or community, as Lacey in Muthupulli defines “Punishment is the state’s imposition of unpleasant consequences on an offender for its offence”(2012:16). In this case, the punishment is given to the community since they were young. The punishment can be both physically and mentally as well.

Physically compulsion that depicted in this community

“The punishment used for small children was a regulated system of smacks with the discipline wand: a thin, flexible weapon that stung painfully when it was wielded. The childcare specialist were trained very carefully in the discipline methods: a quick smack across the hands for a bit of minor misbehavior: three sharper smacks on the bare legs for a second offense” (Lowry, 2014:69).

It is obvious that the ruling class functions as the physical enforcement to make the people follow the system. For instance, the punishment which makes the young age to be disciplined. Repressive is “function by violence” (Althusser, 1971: 143), this is an effort carried out by the committee to make the people being submissive.

The punishment treatment is applied also in mental punishment, following Althusser states “non-physical forms”(1971:143) for mental punishment term. It is different from physical enforcement, mental punishment functions a human emotions to realize their mistakes. As seen as in the real world like a norm punishment that exists until today, it is always effective to make people obey the rules or to force to follow it. The mental punishment functions in the human emotions as a subject. It draws in *The Giver’s* community:

“Everyone had known, he remembered with humiliation, that the announcement ATTENTION. THIS IS A REMINDER TO MALEELEVENS THAT OBJECTS ARE NOT TO BE REMOVED FROM THE RECREATION AREA AND THAT SNACKS ARE TO BE EATEN, NOT HOARDED had been specially directed at him, the day last month that he had taken an apple home. No one had mentioned it, not even his parents, because the public announcement had been sufficient to produce the appropriate remorse. He had, of course, disposed of the apple and made his apology to the Recreation Director the next morning, before school” (Lowry, 2014:29)

The warning above is proven that a feeling of humiliation and being ashamed, represents the mental punishment. Even though, the announcement had no mention the names, Jonas is directed automatically. He realizes his mistakes and directly makes an apology. It can be assumed that functioning human emotions had an effect on maintain the system.

Feeling of humiliation and being ashamed in this community cause of the announcement which informs through speakers in public areas. As Althusser states that “repressive belongs entirely public domain” (1971:144). Indeed, the committee as the ruling class in this community has access to a private place by functioning advance technology. The speakers are set in each dwelling of community, and in public areas. As Jonas says “ No doors in the community were locked, ever” (Lowry, 2014:92). There is no limit access to the committee, so they can monitor the activity of the people. Every broadcast is announced in the community and the people are cannot choose to be excluded from the audience by turning the speaker off. Those technology functions to support the system and to shape the people to common goods by controlling them in every activity.

4.2.2 Repressive Forcement Reflected in Released System

As earlier mention that functioning physical enforcement is the repressive way to support the system. The repressive way is the final steps that must be taken if the inhabitants disobey the rules for several times, this is related to Althusser that proposes ideology functioned as “predominant” and repressive as “secondary” (1971: 145). In *The Rules of Sociological Method*, Durkheim (1982:68-70) extended this argument by reasoning that if repressive punishment were to succeed in reducing the incidence of those behaviors subjected to punishment by transforming the collective conscience, this strengthened collective conscience would be offended more deeply by offenses previously regarded as trivial.

The practice of repressive punishment depicted in *The Giver's* community as Jonas says “Release is always like that? For people who break the rules three times?” (Lowry, 2014:192). The word “Release” in this community is a softer

word about killing people. Killing people is a kind of brutal physical force which takes in this community as their legal regulation, as Althusser states:

“ the State apparatus secures by repression (from the most brutal physical force, via mere administrative commands and interdictions, to open the tacit censorship” (1971: 150).

Following Cohen in Massey defines:

“punishment is a disciplinary form of movement away of deviance control toward state control over the administration of justice, and a general decline in use of corporal punishment and its replacement by incarceration as the preferred means of punishment” (1989: 458).

In this case, the committee uses “release” as the repressive punishment. The softer word employes to make the committee and the people of the community is innocent and accepted the term as the common rules that must be obeyed.

The release in this community is designed for people who are not productive anymore or cannot support the community; the Old (Lowry, 2014:41), and the Newchild who gets labelled inadequate(Lowry, 2014:54), people who makes a fatal mistake (Lowry, 2014:192), and for who applied for release (Lowry, 2014:61). The Old for this community is not productive anymore, they are just waiting for their release time at the House of the Old:

“...as long as they’re still working and contributing to the community, they’ll go and live with the other Childless Adults. And they won’t be part of my life anymore. “And after that, when the times comes, they’ll go to the House of the Old”(Lowry, 2014: 156).

The productivity of people in this community becomes important to determine their value. Althusser mentions it is as a term “reproduction of relation of production”(1971: 150). Production related to the productivity of each people that live in the community (Althusser, 2014: 77).

For the newchild who will get “released” cause of inadequate of regulation:

“Those who were released even as new children were sent Elsewhere and never returned to the community.. The father had not had to release a single machined this year, so Gabriel would have represented a real failure and sadness”(Lowry, 2014:54-55).

Gabriel is a newchild who always cries when he sleeps and his weight is under of regulation, those are the reasons of his release. Not only for the newchild whose had lack of regulation but also for twin newchild:

“I am. I’m on the list. I’ll have to select the one to be nurtured, and the one to be released. It’s usually not hard, though. Usually it’s just a matter of birthweight. We release the smaller of the two” (Lowry, 2014:144).

As Jonas says “they can’t have two identical people around! Think how confusing it would be”(Lowry, 2014:182). This indicates that the committee cannot allow to have an identical newchild for the community. Since, the rule of “Release” designated for the Old and Newchild, the training of release as well exist for the Care-taker of the Old (Lowry, 2014:155) and the Nurturers of the Newchild (Lowry, 2014: 54-55;144). Those are employed to make the people aware and must contribute in the community. This is as the representation of repressive apparatus that has been existing in this community to maintain the power system.

Jonas as a receiver of the memories is assigned to give an advice for the committee which makes rule through his wisdom. As expectation, Jonas uses his sense of wisdom which he always thinks before act; always questions the reason before deciding during his training. By his training he receives several feelings that he and his community never experience before, he receives the memory of love. He knows about the feeling of looseness and he does not want it to happen to his brother Gabriel who must be released soon. Meanwhile, his father has a different perspective of release the new child. In father’s job, releasing the new child is a common duty for him.

“ Those who were released even as new children were sent Elsewhere and never returned to the community.. The father had not had to release a single machined this year, so Gabriel would have represented a real failure and sadness” (Lowry, 2014:54-55).

Father without any doubts does his duty as his dedication towards the community.

“ To his surprise, his father began very carefully to direct the needle into the top of new child’s forehead, puncturing the place where the fragile skin pulsed. The newborn squirmed, and wailed faintly” (Lowry, 2014:186).

Jonas sees the process of releasing the new child for the first time and did by his Father. After sees the process of releasing, Father was hated by Jonas. This is a form of conflict between Jonas and Father that have different perspective of “release” rules. Jonas shocked by the brutal fate of a small baby sentenced to release for not meeting the expectations and regulation of the society. The conflict arises between Jonas and his father when they faces a problem with different perspective and desires.

Jonas thinks about his community’s rule about release someone’s life, then he againsts the rule of “release”. He escapes from the oppressive community while simultaneously saving Gabriel from certain death and giving the memories back to the community and forces them to consider and modify its procedures. The condition of Jonas that againsts his community causing him having different perspective with the committee that he recognized as a human right abuses.

According to Durkheim in Massey, punishment that occurs within this type of normative system tends to be exceptionally violent and severe (1989:461). In later stages of social evolution, crimes tend to be perceived more as offenses against individuals than against the transcendent values of the society. As a result, punishment tends to become, aggravated forms of capital punishment are invoked less often and the range of behaviors deemed worthy of that repression also declines. The form of punishment changes and deprivations of freedom increasingly become the predominant means of punitive state control.

The existence could be seen as dominance of rulling class, since it has power to influence the society and individual as a subject, the conception of ideology employed intelectual doctrines and the institutionalized thought-systems of a given society Therborn(1980). The intelectual doctrines illustarates in this story as the Doctor who must creates medication system, an Engineer who designed the bridge, a Nurturer who take care the babies, a Care-taker who take care the old age, a Birthmother who give birth the babies in the community for three years, and other so on. Those are given to the community in order, the dominance of rulling class still exist. Disciplinary system is applied in their assignments training. As Fiona notes:

“ Oh, there’s a lot to learn, “ Fiona replied. “ There’s administrative work, and the dietary rules, and punishment for disobedience- did you know that they are use a discipline wand on the Old, the same as for small children? And there’s occupational therapy, and recreational activities, and medications, and...”(Lowry, 2014:113-114).

Indeed, the inhabitants in *The Giver*’s community just put up their assignment that chosen to them. Thought- system society such as disciplinary system, or norms which exist in society make them being submissive cause it have been accepted as the rule “unconsciously”. As Jonas notes “ he was certain that his Assignment, whatever it was to be, and Asher’s too, would be the right one for them”. (Lowry, 2014:62). In some training tasks are taught on how to “release” someone who does not fit the criteria of the community. They accept the concept of “release” as one of the rules procedures that have been in place in the community not as part of a person’s murder. Following Althusser said that an ideology is a system (with its own logic and rigour) of representations (images, myths, ideas or concepts, depending on the case) endowed with a historical existence and a role within a given society (1971:231).

Each agent in repressive apparatus consists essentially in securing by force (Althusser, 1971:149), that is depicted in this community as punishment system and released system. The ruling class presents the physical force to show their power toward people in the community.