

## **CHAPTER II**

### **REVIEW OF THE RELATED LITERATURE**

This chapter discusses about review of related theories which contains of frameworks and previous studies from literature that can help to answer the question of the research and to analyze the terms of the literary works.

#### **2.1 Ideology**

Ideology is a knowledge of personal identity, this is the way of individual thinking and produces an action based on it. The experts define the ideology with different terms. 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). It is assume that ideology is representations of existence in a given society. Marx theory draws concept of ideology is a “false consciousness” Eagleton (1996:23).

Ideology, for Althusser is a system of the ideas and representations which dominate the mind of a man or a social group (1971:158). In additional Feretter stated about Althusser’s ideology that “It is the way in which men and women “live” their relationship to reality; it represents “the imaginary relationship of individuals to their real conditions of existence” (1971:94). It is comprises the stream of discourses, images and ideas that are all around us all the time, into which we are born, in which we grow up, and in which we live, think and act.

Each persons or group have the ideology that influenced them, it can be formed as the society where they live, the environment, the education and etc. It is embedded in through many aspects such as politic, economic, religion, beliefs and many so on. Those aspects can possess through the followers mind by judge something whether is good or wrong by its side. As Bennet and Royle stated in their book *An introduction to literature, criticism and theory* that ideological dimensions of literary text results in a simplification of its true or value, questions of class, race or gender(2004:172). It is presents in every aspects Therborn(1980) in daily life and becomes a thought- system of a group or individually as a subject

of ideology (Althusser, 1971:133). Being a subject of ideology is one of the ideological function, that is why the existence still be hold.

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). 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 “unconcioussly” as 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).

In undertaking a theory of ideology, Althusser’s object was to explain how workers and others imagined their relationship to economy and society. He chose that object because ideology, coexisting in contradiction within any society could operate so as to block a capitalist crisis from becoming a transition to communism. 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. This social function is secured by the Repressive State Apparatus, which functions primarily by force or violence. The university, the discipline of literary studies, the publishing industry and the various cultural industries, such as the cinema and the media, are all ISAs. Although also a site of oppositional ideologies, they function

primarily to perpetuate the ruling ideologies of capitalist society, most fundamental among which is the humanist ideology of the subject.

All ideology, for Althusser, 'interpellates individuals as subjects'. It leads us to believe that people are subjects in the philosophical sense free and responsible centres of thought and action and, in doing so, ensures that we remain subjects in the political sense submissive to the ruling class. By keeping us all, both the exploiting and the exploited classes, believing the inhabitants is free, ideology ensures that most of the inhabitants do not become so. Indeed ideologies tell people what exist, what is possible, and what is right or wrong Clark and Dear (1984: 53).

Ideology leads the people to conduct their thoughts, perceptions, and images about their surroundings. The ideology becomes the keyword for researcher to reveals the committee's dominance in the spreading of ideology embedded in the state apparatus.

## **2.2 State Apparatuses**

State apparatus comprises the chief of state; the government and the administration, an instrument of the executive; the armed forces; the police; the judiciary; and the courts and their dis positives (prisons and so on) (Althusser, 2014:221 ). According to Althusser there are distinction between "State Power" and " State Apparatus" (1971:140) state power is the authority relation mediating between the state itself and other social class forces. It is force which is employed as a context of state policy or action. It means state power requires a state apparatus as an agency take role the policy. The term " Apparatus " is used to describe the mechanisms or instruments through which state functions are executed Clark and Dear (1984)

Furthermore Althusser explain about Marxist theory about "State Apparatus". Marx defines the state apparatus as a repressive force of execution and intervention "at the service of the dominant classes" in the class struggle waged by the bourgeoisie and its allies against the proletariat, is well and truly the state, and this well and truly defines its basic "function" (1971:142). Moreover Althusser writes on *Lenin and Philosophy* (1971):

“The State Apparatus (SA) contains : the Government, the Administration, the Army, the Police, the Courts, the Prisons, etc., which constitute what I shall in future call the Repressive State Apparatus. Repressive suggests that the State Apparatus in question “functions by violence” at least ultimately (since repression,e.g. administrative repression, may take non-physical forms)” (142-143).

It is clearly means that the function of state apparatus are to take control the dominance toward the society. Next, Clark and Dear (1984:Ch. 2) conclude the form and function are expressed in terms of concrete state apparatus. By “ form” we refer to the structural links between social formation and state, “ Function” refers to what the state does; the necessary function which are vital for the state system and its attendant social relations.

Continuing Althusser about the apparatus, Therborn divides the apparatus into four types which reflect various state functions: the governmental apparatus(that is, the rule making legislative and executive bodies, bith central and local); the administration; the judiciary; and the repressive apparatus (police and military) (1980, see Ch. 1).

In practicing Althusser took up the term “ State Apparatus” but refocused it instead on how ideological conditions were reproduced. He thus distinguished between two sets of apparatuses (Althusser,1971:142-143). The first set was political and comprised the state and most of its various activities and branches: the Repressive State Apparatus (RSA). The RSA maintained and wielded a monopoly of the means of force in capitalist societies and applied that monopoly to support capitalist class structures. By repressing the threats to capitalist class structures that it recognized, the state’s branches, activities, and officials constituted a Repressive State Apparatus.

Althusser included among state Ideological apparatuses the schools, the family, religions and religious institutions, and the mass media. They worked less by power and politics (as did the RSAs) and more by ideology.

### **2.2.1 Ideological State Apparatus**

Ideological state apparatus functions primarily through ideology rather than violence, but when necessary these institutions may also use repression, although it is often concealed as socialization, discipline and censorship (Althusser, 1971:145). Althusser writes, they are unified by the ideologies through their particular function. Those function belonging to institutions, as Althusser distinct and specialized institutions such as the following:

“ the religious ISA (the system of the different churches), the educational ISA (the system of the different public and private schools), the family ISA, the legal ISA, the political ISA, the trade union IS, the communications ISA (press, radio and television etc.), the cultural ISA (literature, the arts, sports etc.)”(1971: 137).

As the classification, for Religion ISA it can be seen as the system of the “different churches” (Althusser, 1971:143). Althusser explained Religious ISA by noting that the state uses it as an apparatus in the process of reproduction of the social life via the churches. With no doubt, Religious ISA is not limited to the churches. It is formed as an extensive apparatus to include different belief systems, the state can functioning churches as a tool to influenced the followers. For instance, the dominance of churches in Vatican, Rome. The inhabitants can not avoid the doctrines that have been existing in this society.

Education ISAs is the system of the different “public and private schools” Althusser (1971:143) is highlighted. By education, state can develop the advance of civilization through training in school or educational institutions. As Shinza and Kariwo stated that education is opportunities to apply their skills initiating developments project that can help the country for sustainable economic and national development (2011:5). Althusser quoted school and argued that education is not limited to schools, and the state uses educational ISA as an apparatus to practice its ideology.

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). Continuing that statement, Althusser 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).

Law shapes the society by following the ideological path of the state. The law is not just among the ISA system. It is also among the Repressive State Apparatus.

The author proposes:

“...the fact that the law 'functions' primarily on legal-moral ideology, reinforced by intermittent repressive interventions; if, finally, we recall that we have upheld the thesis that every state apparatus simultaneously combines functioning of repression with functioning on ideology” (Althusser, 2014:169)

Furthermore he stated that the law codes plus the police, courts, the magistrates, prison and other ought to be under the concept of ideological state apparatus in legal. It is relates to the struggle to offend existence of ruling class as seen as in the political system, it can be formed as the different parties. By subjecting individuals to the political state ideology, the indirect or direct “democratic” ideology (Althusser, 1971: 250). In adding he writes that revolutionary party placing the political ISA to carry the class struggle into parliament to participates in government (1971:226). The class struggle in economic aspect is a trade union organizations in order to balance of power between the classes Althusser(1971:227). Trade unions are organizations that work as an ISA to force labors to accept the existing system of exploitation.

Cultural ISA is the main purpose of this is to reprocess the ideology using literature, fine arts, sports, etc (Althusser, 1971:143). For instance, the role of sports in chauvinism of the state or its nation. In adding to present the representation of ideology through literary work as the effective to spread the ideology.

Communication ISA is used to manipulate the masses using mass media (newspapers, radio, television, Internet, etc Althusser(1971: 143). For instance, the employed of ISA’s communication especially functioning media to influence inhabitant thought about the good governments perspective. The ideology through media, could get any intervention of the state, direct or indirect, to a news or event

that is published on the daily papers, columns, magazines, etc. can change or manipulate the conception of the society regarding the news or event.

The set of ideological apparatus work is always dominated by the ruling ideologies, which are the ideologies of the ruling classes of the societies in which it have developed. In practically, ISA's formed as a "set of doctrine" (Eagleton,1996:12) through various aspects. Indeed ISA's employed to reproduce the current system.

### **2.2.2 Repressive State Apparatus**

States has various ways to maintain the dominance, not only ideologically as mention above, but also in repressive way. As altusser proposes:

"The State is a 'machine' of repression, which enables the ruling classes (in the nineteenth century the bourgeois class and the 'class' of big landowners) to ensure their domination over the working class, thus enabling the former to subject the latter to the process of surplus-value extortion (i.e. to capitalist exploitation)" (Althusser, 1971:137).

In the idea of repression, althusser called it Repressive State Apparatus (RSA). The RSA performs its social function, namely, maintaining the dominance of the ruling class or class alliance, through force or the immediate threat of force. As Althusser describes:

"The State apparatus, which defines the State as a force of repressive execution and intervention 'in the interests of the ruling classes' in the class struggle conducted by the bourgeoisie and its allies against the proletariat, is quite certainly the State, and quite certainly defines its basic 'function'" (1971:139)

The forcement 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 addition, Althusser mention about the repressive state apparatuse includes the government, administration, army, police, and specialized corps; gendermerie, courts, judiciary, prisons, and so on. Continuing it, he defines that Repressive state apparatus make direct or indirect use of "physical violence" (1971:78). Furthermore, He states:

" the State apparatus secures by repression ( from the most brutal physical force, via mere administrative commands and

interdictions, to open the tacit censorship” (Althusser,1971: 150).

Indeed, there are so many reasons of functioning repressive force in state, one of them as 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).

The characteristic of this state apparatus is coercive way, for instance, if a person resist arrest by the police, he will be forced into custody, the punishment might be in physical. If one describes all these phenomena of power as dependant on the State apparatus, this means grasping them as essentially as repressive: the Army as a power of death, police and justice as punitive instances, etc.

Foucault in Inal explains “repressive notion of power and replaces it with a concept of power as an essentially *positive* force which permeates all levels of society, engendering a multiplicity of relations other than those simply of domination”(2006:20).

Those are makes the inhabitants being submissive and the existence of dominant class or in this cases the government is safe, through the ideology that embedded in people’s mind that they will get punishment if not obey the government’s rules. 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. Indeed he found that RSA Althusser found RSAs to be more unified and controlled in targeting and performing the functions that capitalists wanted, whereas the ISAs were more elusive, diverse, and contested terrains where capitalists often had more difficulties in securing their agendas as opposed to others. In adding, the repressive regime raises the inherent danger of providing aid and assistance to individuals and units that could use it to repress the population.( Jones et al, 2006:21).



Althusser tells that this reproduction is secured by the exercise of State power in the State Apparatuses. Following Jones et al state it is possible for repressive regimes to maintain order and control crime. (2006:16). Repressive State apparatus secures by force not only the political conditions of the reproduction of relations of production relations of exploitation but also the political conditions for the action of the Ideological State Apparatuses. In such repressive societies, human rights abuses can lead to a public perception that security agencies are unreliable and dangerous, and they can limit the ability of those agencies to gather information and respond to likely threats” (David in Jones et al, 2006: 13). And as a conclusion, Althusser affirms that, in fact, these are ISAs which secure the reproduction of the relations of production under the protection of the repressive SA.

Furthermore, Althusser make a distinction of RSA and ISA from the domain, as he stated that the Repressive state apparatus belongs to public domain, larger than ideological state apparatus which is of the private domain (1971:144). Those are collaborate to extend the ruling class or government.

### **2.3 Previous Studies**

The researcher writes this study based on the previous studies that related. There are two previous studies that related; based on sameness in theory that employed and sameness in object of research. The first previous study mentioned earlier is *Individual and Societal Control in Lois Lowry's The Giver* written by Tina Virtanen from school of language, translation and literary studies, University of Tampere, Finland in 2012. This previous study focuses on how individuals and society are controlled embedded in aspects of human life; Job, family, language, technology and other. While, the researcher is concerns to convey the state system controlled through the operation of state apparatuses (ISAs and RSAs) in *The giver* society.

The second previous study is *The Practice Of State Ideological Apparatuses In Matthew Pearl's The Dante Club*. This previous study is written by Rizal Octofianto Datau from Faculty of Humanity, Airlangga University, Surabaya in 2015. The study of *The Practice Of State Ideological Apparatuses In Matthew Pearl's The Dante Club* focuses to the the practice of ideological state

which is intended to maintain the state power, as seen as the Dante club that spread their ideology through literature and education (Harvard University) as depicted in the novel, its underlying the theory of Ideological state apparatus by Althusser. The differences this study between researcher is that the previous study theoretically did not pay attention to the practices of repressive state apparatus that exist in the novel. While the researcher in generally, are employed both of the state apparatus (ISAs and RSAs) practices that depicted on the novel. The similarity of the researcher study is point on the practice of ideological state that influenced by education and literature.