CHAPTER II

THEORETICAL REVIEW

This chapter explains about the information related to theories used in this research. In order to analyze the phenomena found in *The Hunger Games* novel, this research uses several theories. They include ideology, class consciousness, false consciousness taken from Louis Althusser (1968 and 1971); in addition, aspect of narrative which is associated with this research—character and characterization—taken from Seymour Chatman (1978). To support this research, several thoughts supporting the issue are used as well.

2.1 Ideology

There are different opinions about the definition of ideology by theorist. According to Althusser (1968), ideology is a system that is created to determine how society reproduce basic social relation to each other in a particular social class. Eagleton (1991:1) states that ideology is a body of ideas to emerge the characteristic of a particular social group or class. Meanwhile, Aiken (1956:14) mentions that ideology refers to system of ideas concerning phenomena, especially the phenomena which happens in social life and the characteristics of a particular class or an individual.

Based on the theories above, it indicates that ideology is a system and ideas that is concerned with social life. It is created on the phenomena in the social life and from the characteristic manner of class, group and individual make basic relation to each other. Thereby, as social creatures, people can ensure their continuing existence in society. People in the societies may see that their way of seeing themselves; their act and behavior, and the world where they live in as something natural, yet, in fact it is not natural. It happens because ideology blurs the consciousness of people's acts and behavior in their own will. On the other hand, their actions and behavior are caused by the system or the ideology which exists in the society. Ideology makes human consciousness determined by their social being. Thus, the way they act and behave are determined by how the society act and behave. The act and behave are constructed by the social mechanism which consists of norm, values, and rules accepted as a natural.

Ideology is a sets of belief which contain with social mechanism and created in order to make individual as a subject and the ideology which contain with norm, values, and rules give the individual subject a purpose. The purpose makes the individual subject playing their role in social life. Althusser (1971) purposes that ideology is always exist in every single of social activity. Ideology is identical with the experience of people and it came from their existence as a human being and as a social creatures. Thus, ideology of a person can changes depending on the experience in his/her life and the environment where he/she lives. However, basically ideology is a system and belief which considered as a valid thing. It is not changed and be repeated.

Eagleton (1991: 1) proposes that ideology is an idea which help to legitimate a dominant social power. It shows that the ideology is used as a tool to save the upper class power. Meanwhile, according to Althusser (1968), it is a sets of belief, ideas and values that are created by dominant social order to an individuals as a subject in the society. Thereby, ideology transforms people as individual into a subject, by making them accepted the belief, ideas, and values that are created by the dominant social order. The individual subjects regulate and comply with the idea applied in the society.

The definition of ideology happens to the Capitol fashion workers in the novel *The Hunger Games*. The Capitol fashion workers are categorized as the individual subject in the Capitol society, they follows the ideas and the beliefs of dominant social order to make them feel accepted by the Capitol society as a part of Capitol community in Capitol region.

Althusser (1971) proposes that ideologies are divided into two devices: Repressive State Apparatuses (RSA) and Ideological State Apparatuses (ISA). RSA are the organizations such as Police, criminal justice, prison system, and the constitution which can directly enforce behavior. Those organization can force people physically to behave in society. On the other hand, ISA are the set of organizations that generate system of ideas and values which people as individual subject believe, and it is considered as nature. The organizations includes family, religions, politics, arts, sports, working places, schools, legal systems, etc. Those organizations can produce and reproduce the knowledge in the society.

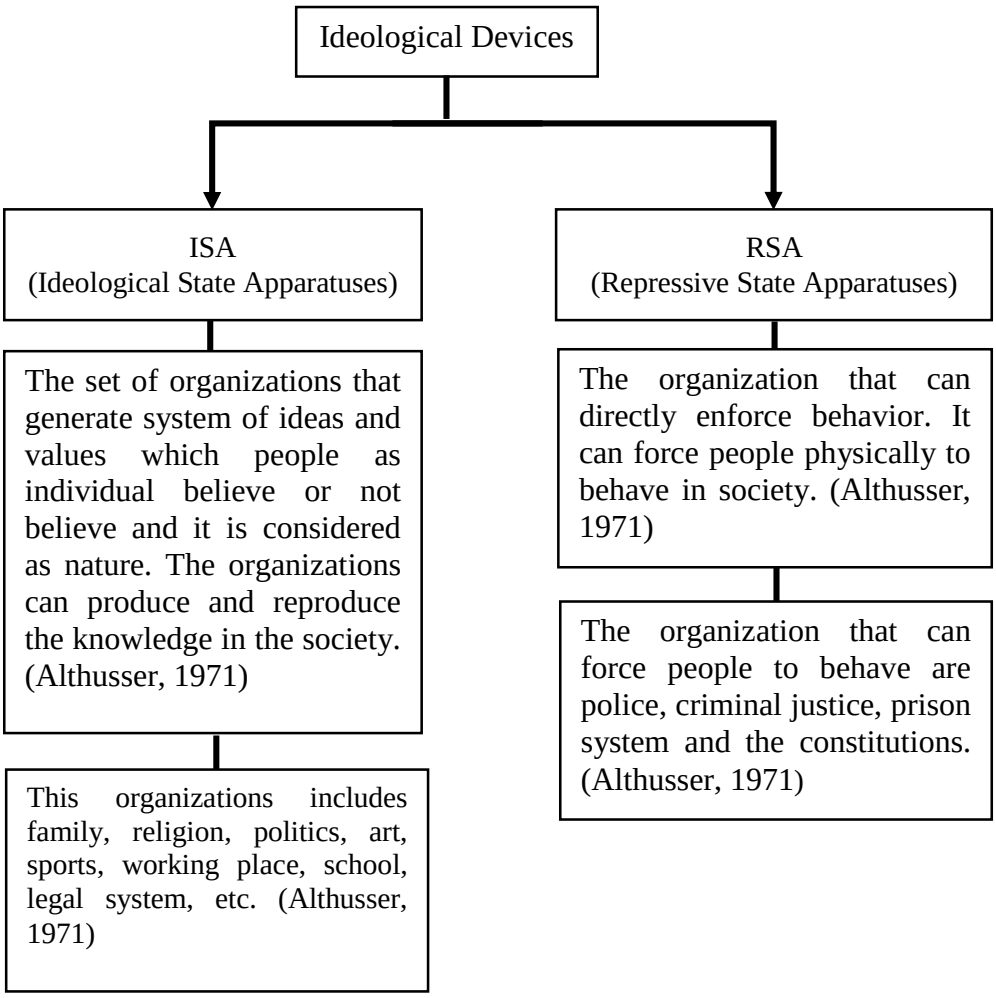


Figure 1. The devices of ideology in the society

Furthermore, those ideological devices are created to help the bourgeoisies continuously become the one who rules the society. The ideology is manifested by bourgeoisies through norms, rules and values which are known as belief to the society. Those manifestations are used by bourgeoisies to manipulate the society, they are creating the belief on everyday's life. One of the beliefs is the use of commodity.

2.2 Commodity

Commodification is transforming process of thing—services, systems, goods, and ideas—invaluable into objects that can generate money, can be sell, and becomes an object of trade with highest price (Bleu, 1990:322). The result of commodification is known as Commodity. Commodity is everything in the world which can be bought, sold or any object that have economic value and can generate the enormous profit. Besides that, the commodity can give a lot of profit to the user and the owner.

According to the Gerry Stahl (1975), commodity is not just a product, but it can also the producer—labors—who make the products. The talents and the skills of the producer have the economic value. The talents and skill of the producer are profitable for the owner of means of production—the bourgeoisies—to create commodity with highest value. The highest value of the commodity can influence to its price which becomes expensive. The price of a commodity can generate more benefits to the people who use it. The benefit of commodity can affects someone status in the society. Hence, commodity is believed as kind of lifestyle.

2.3 Lifestyle

According to Weininger (2004: 122), he states that *"…differences of status (that is, of lifestyle) may be seen as manifestations of social class differences"*. From the statement, it shows that lifestyle can reflect to someone's status depends

on where a person has relationship with others in particular social class; the bourgeoisies or the proletariats. The lifestyle in every particular class is different; it is a way people as individual and groups live and survive in facing social and economic cycle in their daily life. Lifestyle is conveyed through action and behavior such as attitudes, interest, and opinion which can be reflected to the person's self-image or self-concept in society. It is how he/she believes that judgment of the self is accordance with societies' perspectives. Thus, form of lifestyle in society is influenced by several factors such as culture, families, group, and social class.

Furthermore in fact, the creation of lifestyle itself is a kind of ideology that exists in society. The ideology of lifestyle is controlled by them who own the means of production—the bourgeoisies. The bourgeoisies makes the differences lifestyle of their class and other class in order to show their dominant priority as a ruler of society. Besides that, the difference of class lifestyle is used by the bourgeoisies to manipulate the other classes and to maintain their power in society. These differences of lifestyle lead some classes to copy the lifestyle of bourgeoisies' society. Those who willingly participate on the bourgeoisies' lifestyle unconsciously experienced false consciousness.

2.4 False Consciousness

In Marxism, the division of society into classes is determined by position within the process of production (Luckas, 1971: 46). It shows that the classes

which exist in society are determined by the position where he/she stands in production process. There are two position in the production process, the one is the bourgeoisie as the owners of production who gains the wealth and power (upper class). The other is the proletariat as the producers or the working class (lower class). This statement is in accordance with Marx and Engels , (1848: 8) that "the proletariat – cannot attain its emancipation from the sway of the exploiting and ruling class – the bourgeoisie – without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinction, and class struggles." Based on the statement, it shows that the bourgeoisies are the dominant people in the society. They have the power to rule the society, with the power they can manipulate, oppress, and exploit the society especially the proletariat in order to gain more profit and to maintain their status as the people who control the society. Besides that, the bourgeoisies are also the people who decide the class distinction. They made the differences between their own society and the other society in order to show their quality and status which is higher than the other class.

Whereas, the proletariats are the workers. They are the producer of the product own by the bourgeoisies. They have no benefit of the commodities—the product—they made. They have no power and ability to gain the profit from the commodities they made. This injustice make the proletariat trying to increase their status in society especially those who live in the bourgeoisie society. They increase their status by willingly participating the bourgeoisie lifestyle.

Marxist major arguments about the society was that whoever controlled the means of productions in the society controlled the society (Marx and Engels, 1848). This statement shows that those who own the benefit of production can also gain the power to rule the society. The economic and political power in society are enjoyed by the owners of production and not allowed to the factory laborers. This makes the profit to the bourgeoisie (upper class). Bourgeoisie as the owner of the means of production, they are the people who controlled and own all the profit in the factories. The owner of means of production is the people who own basis power in society. Those people can control society use power that they have and also control the money. The bourgeoisie can also shaped the society, they can dictate what type of society uses power that they have. Besides that, the bourgeoisies can manipulate politics, government, education, art and media uses power. Thus, with all the profit and power the bourgeoisie have, they can keep their status as the upper class by make a system accepting by all the society and becomes the oppressor to the proletariat who live in the bourgeoisie society (Althusser, 1971: 137). On the other hand, even though proletariats are producers, they are the laborers. They are the people who operate the production but they have no means of production, powerless, and are controlled by the bourgeoisie.

The proletariat who works and live in bourgeoisie society—bourgeoisie society lives in the big city and all aspect that shows their status as upper class will directly exposed (Luckas, 1971: 59)—will try to make themselves looks like the part of bourgeoisie society. They try to make their status growing up and struggle to increase their status becomes the bourgeoisie by willingly participating

in the popular belief that exist in the society. In other hand, they unconsciously accept the system and belief that is made by the bourgeoisie in the bourgeoisie society. This unconsciously happens because the proletariat accept the system and belief in bourgeoisie society without consider about who made it and the reason behind the creation of the system and belief itself. This unconsciousness is known as false consciousness.

According to Althusser (2001: 1477), false consciousness is misinterpretation of the ideology or the system in society. Proletariat people who live in bourgeoisies' society believe that the system in society are fair and offers to equal opportunity. Thereby, they willingly participate in the exploitation in the society without understanding and considering about who is the creator of the system. Besides that, they are ignorant to the reason behind the system that existing in society. Based on the statement it can be described that false consciousness is defined as the misinterpretation on the belief and system which contribute to the goals and interest of several group or individual in society, and the maintenance of oppression or inequality in society.

False consciousness itself is the system which shaped the thought of people, and it came from the bourgeoisie as the superior in the society (Dobie, 2008: 86). Based on the statements, it shows that false consciousness is a system and belief which can shape thought of a person in society, the system and belief are produced by the bourgeoisie which has power to create and recreate the system and belief in society. This situation makes the profit to the bourgeoisie, they can maintain their status as the superior by create and recreate the ideology

and the system in the society. Thereby, whenever the proletariat can be more productive than the bourgeoisie, they are trying to improve their status and manages to acquire some of status symbol, the bourgeoisie creates new system and belief to make the proletariat continues to struggle and never be able to reach their goal. It happens because the proletariats are not acceptable to be in a same status as bourgeoisie and cannot enjoy the profits that enjoyed by the bourgeoisies. The proletariats are trying harder to gain their goal, thus they are unconsciously following the ideology and the system is created by the bourgeoisie without considering the function and the reason behind the ideology and the system.

Such false consciousness is experienced by Capitol fashion workers In "*The Hunger Games"* through fashion workers. False consciousness of Capitol fashion workers are shown by their lifestyle and the way they consuming commodities that existing in Capitol environment. The false consciousness of Capitol fashion workers can be seen by analyzing and discussing the aspect of narrative: character and characterization.

2.5 Aspect of Narrative

To analysis the novel, the writer uses aspect of narrative by Seymour Chatman. The aspect of narrative consists of theme, characters, plot, settings, point of view, etc. Those aspects are the factors that structure the story in the novel, film, drama, short story and theater. Every story has structure, it means that

every story has aspect of narrative in it. The function of aspect of narrative is to make the readers understand about the story, thereby the readers can comprehend the meaning that the narrator trying to convey (Chatman, 1978). However, the aspect of narrative which is used to find out about the false consciousness constructed by ideology that happen within the story in this research are character and characterization.

2.5.1 Character

According to Chatman (1978: 58-59) A narrative in a story does not happen by itself. The narrative needs somebody or something to make it happen through characters. Character is a thing or agent that can make the narrative happens. Character is usually human, but character can also described by any other thing or any other creatures such as animals, robots, winds, trees, etc. Character is one of important aspect in the narrative. Character delivers feeling and emotional that exist in the story to the readers. Some characters in some stories are colorless or they do not have personality, but mostly character in story has personality and characteristics—characterization.

2.6.2 Characterization

The characteristic of one character can be found through characterization. The characterization is how the author reveals what character is like, how the

character changes throughout the story, and how the character is formed by the environment where they live. There are two methods in analyzing characterizations. First, Direct presentations; the author tells the reader about the character directly. Second, indirect presentations; the author reveals a characters through a physical description, their thoughts and actions are described by other character in the story (Chatman, 1978: 60-61).

This research analyze the characterization of fourth fashion workers; Venia, Octavia, Flavius, and Cinna. The characterization of fourth fashion workers are describing use the second method of analyzing characterization which is their personality are described by other character in the story. Those fourth fashion workers are representing all fashion workers who works in Capitol. The characters and characterization in this research are used to find out about how the representation of false consciousness constructed by ideology to Capitol fashion workers. These character and characterization are seen observe trough the showing and telling method. Showing and telling method are used to find out the character who experiencing the false consciousness and explain about their characterization in the story.

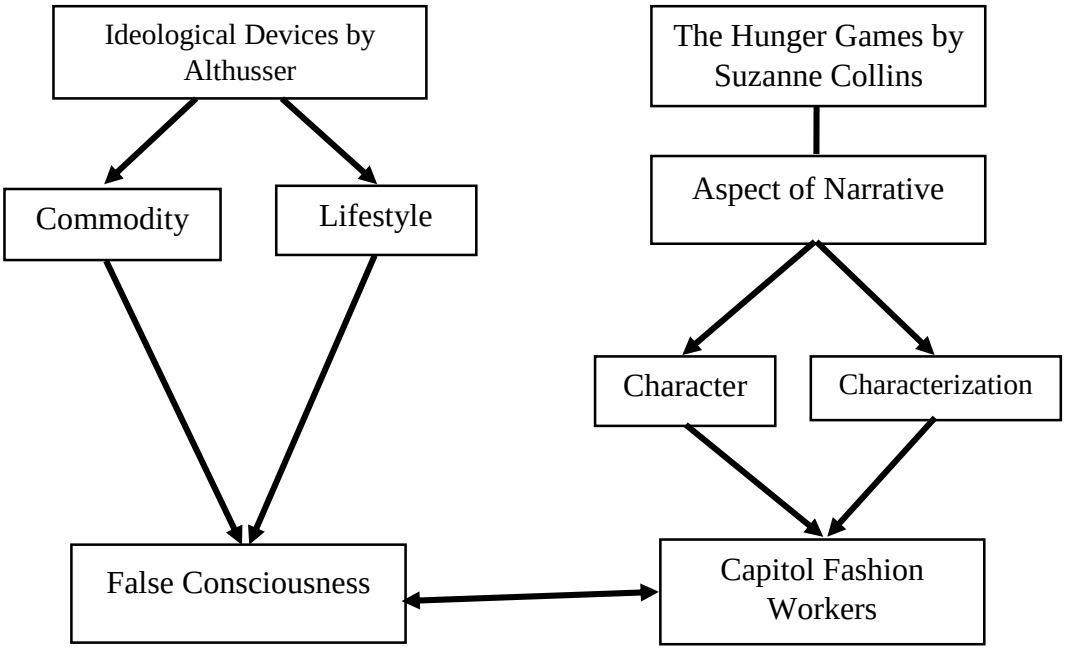


Figure 2. Theoretical review chart