CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter discusses and describes about the analysis of the false consciousness constructed by the ideology that exist in Capitol region. Furthermore, it analyse the data collecting from the novel *"The Hunger Games"* that is correlated with the ideology apparatuses causing the false consciousness to the Capitol fashion workers, and the representation of false consciousness experienced by Capitol fashion workers. Subchapter 4.1 discusses about the ideological state apparatuses causing false consciousness to Capitol fashion workers, whereas, the representation of false consciousness of Capitol fashion workers related to ideological apparatuses is described in subchapter 4.2.

4.1 Ideological Apparatuses Causing False Consciousness to Capitol Fashion Workers

Ideology is set of belief, system, ideas, and concept which manipulate people to act and behave in society. People may think that their act and behavior in society are in their control, yet all of them are copying or trying to blend with how their society act and behave. The act and behavior in society are determined by norms, values and rules existing in the environment where they live. Those norm, values and rules are known as mechanism of ideology made by bourgeoisies as the

dominant social order—the owner of means of production—in the society. The ideology is used by the bourgeoisies as a device to maintain their power and existence as upper class people in society. These devices of ideology transform people as individual into a subject by making them accept all of the mechanism as stated by Althusser (see p. 11). Althusser also said that ideology always exists in every single of social life (1971), including in the Capitol Region on *The Hunger Games Novel* by Suzanne Collins.

> "**On the buildings that surround the Circle**, every window is packed with **the most prestigious citizens of the Capitol**. Our [district tributes] horses pull our chariot right up to **President Snow's** mansion,…" (2008: 71).

This quotation happens during the opening ceremony of the 74th Hunger Games event in the Capitol. In the opening ceremony, 24 tributes from all Districts are introduced to the Capitol society and all over the Panem. The tributes are introduced as their respective district, using the costume that represents their district principal industries and to make good first impression in order to gain support especially sponsor from Capitol society. The District tributes ride chariots to City Circle. It is the center of the Capitol, where all of the buildings of Panem's government and other important buildings such as the President's Mansion, and Tribute Training Center are placed. Furthermore, after tributes' chariots pass the Capitol occupation, it goes to the City Circle and stops in front of the President Snow Mansion. Then they listen to President Snow's welcoming speech.

The City Circle is also a place where the people with power and higher social class work and live. The building mentioned in *"On the building surround the*

Circle" (71) is a place where the mechanism of ideology is created and disseminated across the Panem. From those buildings, the bourgeoisies in Panem are control the society by using their power.

In *The Hunger Games*, the entire ideology existing in all over the Panem is controlled by Snow as President in Panem. President Snow is helped by all the most prestigious citizens who works in the government to rule all over the Panem. Those prestigious citizens are the people who work in building around the City Circle. Due to make them able to control all over Panem, they use two devices of ideology, firstly, the ideological state apparatuses (ISA).

Ideological State Apparatuses (ISA) is the set of organization that generate system or ideology which exists in society and contains ideas and values considered as a valid thing which individual believes or not believes. According to Althusser (1971), the organization of ISA can produce and reproduce ideology that can manipulate knowledge of society.

Ideological State Apparatuses (ISA) is also found in Suzanne Collins's *The Hunger Games* through Capitol fashion workers representation. The data correlating with Ideological State Apparatuses statement is described as follows:

> **"**The three [Flavius, Venia, Octavia] step back and admire their work. **"Excellent! You almost look like a human being now!"** says Flavius, and they all laugh" (2008:62).

The quotation above explains the time when three of Capitol fashion workers; Venia, Octavia, and Flavius who become Katniss's style preparation team are finishing their job preparing Katniss for the promotion events as a tribute. They have a duty to make Katniss clean as well as good and decent looking before she

meets her fashion stylist Cinna. It happens because as a tribute, Katniss needs to promote herself to Capitol society in order to gain sponsor which is beneficial to both sides—Katniss and the sponsor—during the games. Thus, she is expected to look appropriate and acceptable to the Capitol society.

On the other hand, when Flavius, Venia and Octavia as fashion workers are doing their job in preparing Katniss, they are already influenced by the ideology that exists in the Capitol environment. They believe that people living in the Districts are lower than those who live in Capitol. For Capitol's society, people who live in the Districts are poor, foolish, ugly, dirty, and are identified as animal-like (see p. 39-41). This fashion workers believe that the appearance is important for a human being because it is believed as a tool to impress others. The appearance is important to Capitol society because fashion is ideology kept by the Capitol's society. This belief is mentioned in *"Excellent! You almost look like a human being now!"* (62) said by Flavius. In fact, the quotation shows the belief which actually came from the societies' common behavior and action is controlled by the owner of means of production. It means the belief which turns to the ideology is controlled by them so that community is following and copying it in order to be part of them—the bourgeoisie.

These kinds of behavior and action are conducted continuously by the society to be regarded as natural and common. Thus, these repetition acts make them unconsciously manipulated by the bourgeoisie. Thereby, when the society tries to copy the style of the bourgeoisie, they forget about the people who created this kind of ideology, whereas the bourgeoisie keep increase their style and concocts

new commodities. Thus, the society especially the lower class continuously copies them but is never able to catch up. This unremitting process are accepted as the natural belief. Natural belief happens when people continuously believe in ideology such as rules, value and norm which already becomes habitual. This kind of ideology is controlled by the organization which can produce and reproduce culture thought—the norm, moral, value that exist and believe as an identity of society—and knowledge such as introducing new thoughts through technology to society. Thus, the ideology is categorized as the Ideological State Apparatuses (ISA) which is the ideology constructed by the circumstance in the Capitol social environment. The existence of the ideology can be seen through Peeta and Katniss, especially Katniss during the 74th Hunger Gamer event.

> "Both Peeta and [Katniss] run to the window to see what we've only seen on television, the Capitol, the ruling city of Panem. The cameras haven't lied about its grandeur" (2008:59).

The quotation happens when Katniss and Peeta as tributes of district 12 are entering Capitol region using a luxurious train. Both of them are amazed with the luxurious panorama of Capitol region. They already have seen it in television, but it is the first time they can see all the entire Capitol directly. This quotation shows the grandiose and glamorous social environment in the Capitol which can be seen through *"the magnificent of the glistening buildings in a rainbow of hues that tower into the air"* (59). This quotation definitely shows that Capitol city is a place for the bourgeoisie which is shown through magnificent skyscrapers. This magnificent skyscrapers are deliberately created to show the different social environment. Part of differences between Capitol and the District social environment is shown through

the environment and the facilities used. This differences are made to show that Capitol is a place where the power and dominant force exist to rule all over the Panem. Whereas, the Districts is a place where people suffer to fulfill the Capitol needs and struggle to survive in life.

Besides that, the social environment in Capitol and the Districts are significantly different. The differences are shown by *"The shiny cars that roll down the wide paved streets"* (59) which evokes to show the dissimilarities of means of transportation in Capitol and the Districts. In the Districts, people do not have transportation, because they have no money to buy a car or other transportations and they are unable to go anywhere except in their district area. Such condition happens because the Districts people are limited by Capitol's rules made by the government in Panem. Those reasons made the District people can only go anywhere by foot. On the other hand, in Capitol, inhabitants have a luxurious transportation such as shiny cars.

The shiny cars can transmit the Capitol society to every place that they want to visit in Capitol. Those shiny cars are facilitated with smooth streets which has sturdy structure. Streets in Capitol are made by a paving block, thus the shiny cars can run smoothly without any obstruction. The paving block streets can only be found in Capitol region because it is one of the facilities enjoyed only by the bourgeoisies. While in the Districts, they are only have stony, unpaved, dusty, muddy, and broken roads. Those differences happen because the bourgeoisies want to show that the place where they live in is a center of luxuries and a splendid place in Panem. Aside from the environment, there is also dissidence between Capitol

society and Districts people. The Capitol society has different style with the District people who dress casually.

The Capitol society can be recognized by "*the oddly dressed people with bizarre hair and painted faces who have never missed a meal"* (59). This quotation tells about the appearance of the Capitol society who dress very glamorously and full of the commodities (see p. 37-38). This kind of fashion is deliberately using by Capitol society to show their status, they use branded and glamorous outfit to make their appearance have more economic value. The more glamorous and valuable the outfit is the more influential their social status. If their social status increases, they never have any shortage in food and never experience hunger. Besides that, in order to make their personality recognized by others, Capitol society uses the brightest colors to their appearances. This is mentioned in "*All the colors seem artificial, the pinks too deep, the greens too bright, the yellows painful to the eyes"* (59). The using of colors is such a trend and common in Capitol region—the discussion of colors as a kind of commodity is deeply described on the next sub chapter (see p. 38-39)—the usage of brighter colors is believed as a tool to increase their personality and status in society. This belief is an ideology which is already considered by Capitol community as usual, common, and natural in Capitol region. This kind of belief and thought spread among Capitol community and Districts people who are controlled by the Ideological State Apparatuses.

However this kind of state apparatus is only operated when people willingly but unconsciously follow any ideology without questioning the reason, the purpose behind the creation of the ideology itself. Yet, the belief of social environment in

Capitol is more glamorous, luxurious and full of facilities different with the social environment in the Districts. This belief cannot be spread widely without using the ideological device—Ideological State Apparatuses. Those glamorous and luxurious facilities in Capitol social environment are aspects to show the bourgeoisies' existence as upper class and as the ruler of society. This statement is in accordance with Luckas (1971:59), which suggest that, bourgeoisie society lives in the big city, and all aspects that show their status as upper class will be directly exposed. Based on the statement, it shows that people naturally believe that the social environment in Capitol and the Districts are different. This belief is one of the kinds of ideology made by Capitol's bourgeoisies in order to strengthen their position, power and ability to control the society in Panem. The ideology which is believed and considered as common and naturally are the goals of the Ideological State Apparatuses.

Besides the Ideological State Apparatuses, there is another ideological device which is used by bourgeoisies in order to strengthen the ideology that they create, also known as Repressive State Apparatuses. Repressive State Apparatuses is an ideological device which force the society to act and behave—Repressive State Apparatuses— in accordance with the rules existing in society.

Repressive State Apparatuses (RSA) is a tool used to spread ideology through organization such as government, the army, the police, criminal justice, and constructions that can directly enforce action and behavior of somebody in society. Those organizations have a duty to make society accept the ideology made by the bourgeoisie (Althusser, 1971). The ideology of RSA organizations is the device

function is to help the bourgeoisies in maintaining their position as the controller of the society.

In *The Hunger Games*, Repressive State Apparatuses is represented by Peacekeeper. The Peacekeeper is an organization which take role as soldiers that work for Panem government in order to ascertain that all the Panem community obey the rules and values made by the bourgeoisie. Besides that, the Peace Keeper has the ability to punish people who are not submissive to the regulation made by the government—bourgeoisie—in Panem. Thereby, to avoid punishment, the Panem's residents must comply with mechanism of ideology existing in the society. Thus, such condition is described on the data as follows:

> "For the opening ceremonies, [Katniss is] **supposed to wear** something **that suggests [Katniss's] district's principal industry** [district 12]" (2008: 66).

This quote happens when Cinna explained to Katniss about her costume concept during the opening ceremonies of the Hunger Games event (see p. 47). Cinna gives the explanation that he and his partner Portia—Peeta's private designer—have a concept to make both Katniss and Peeta use complementary costumes. Although Cinna and Portia have their own designs to dress up their tributes, both of them have to follow the system existing in the Capitol. The quote *"It's customary to reflect the flavor of the district"* (66), tells that Cinna and the other Capitol's designers in the tributes' preparation team must give attention to the rules which require the tributes to use costumes that reflect the flavor of their district.

Districts flavor are correlated with the district principal industries, such as District 11 with their agriculture costumes, District 4 with fishing costumes, District 3 with factorial costumes, and the tributes from District 12—which produce coal—have to use the costume related with the coal itself. Thus, due to the rules, the designers have to make costume that can present tributes' district but still has the fashion value on it. Thereby, Cinna and Portia are making costumes for the tributes from District 12 which mentioned in *"So rather than focus on the coal mining itself, we [Cinna and Portia] are going to focus on the coal"* (66). The quotation shows that the costume concept of Katniss and Peeta still focuses on the district principal industry—coal—but shows dignity and pride throughout fashion design.

The fashion value is a costume that can gain most attention from Capitol community and most wanted costumes trending in the Capitol region. Thereby, to fulfil the category of fashion and the rules, Cinna and Portia make simple black costumes which cover Peeta and Katniss's body from ankle to neck. These simple black costumes can be burnt to represent the coal meaning. It is completed with shiny leather boots, cape and hat, combined with orange, yellow and red colors in it. The costumes made by Cinna and Portia have a purpose in order to make both Katniss and Peeta remembered as the burnt tributes from District 12. Besides that, these costumes are expected to make the tributes gain a lot of sponsor.

The rule of the tributes' costumes is created to make the identity and status of Districts people, especially they who become the tributes, remembered among the Panem community. Although the tributes have changed in accordance with the Capitol society, they have to consider about their status and position in Panem.

Besides that, the rule is also made to make the bourgeoisie position in Panem remain higher place of social strata. Thus, due to the rules, the designers are forced to comply with the system. Thereby, the designers cannot only use their ideology in making the costumes. Yet, the costumes have to represent and combine with the designers' ideology, the ideology existing in Capitol region, and the district principal industry.

Furthermore, if the designers do not use those combination of the ideology—Capitol ideology of appearance combined with ideology of District principal industry—in the tribute's costumes, they will be considered as a rebels and are deserved to have punishment by the Repressive State Apparatuses *(*see *The Hunger Games Book II: Catching Fire*, 2009*)*. One of the punishment that will be given to the offender is to become an Avox. Avox is a term for someone who commits a crime in Capitol, for an instance, rebel and traitor. The inherent punishment is by cutting the tongue of the criminal. As a result, the offender would not be able to speak. It is shown in *The Hunger Games* as follows. *"Someone who committed a crime. They cut her tongue so she can't speak," says Haymitch. "She's probably a traitor of some sort. Not likely you'd know her."* (77). This quotation happens during dinner time of whole District 12 tributes and team in their training home. There, the whole team and tributes from District 12 are served by two waiters, one of the waiter is known as an Avox girl.

Beside the punishment of cutting the tongue, an Avox term is also a mark to indicate that the person already broke the rule or the consequences in the Panem. After becoming an Avox, someone is unable to speak, they have different treatment

by other Capitol society, and they are also accepted as lower people—more lower than the District people. This example of punishment is the kind of force from the Repressive State Apparatuses organization which is controlled by the bourgeoisies who have a role as government in Panem society.

Additionally, the devices of ideology—Ideological State Apparatuses (ISA) and Repressive State Apparatuses (RSA)—become the base of false consciousness which is unconsciously experiencing by Capitol fashion workers. The representation of false consciousness on Capitol fashion workers is seen through fashion workers' appearances and lifestyle which copy Capitol's society and social environment.

4.2 Representation of False Consciousness on Capitol Fashion Workers

Panem has a grand city as a center of the government, politics, economics and power that is known as Capitol; it is a place where Panem's society lives. Capitol is a city with various glittering skyscraper and the people are living in luxury. It happens because Capitol is a place for people who have power to rule and control all over Panem, and they are categorized as bourgeoisies or upper class. Even though the Capitol is a place for bourgeoisies, there are also lower class workers who live there and work for people with power and those in means of production.

One of the lower class in Capitol is fashion worker. Fashion workers are not categorized as upper class people, but they have an important role for fashion

developing in Capitol. Even though they are important to Capitol especially in fashion, they are still laborer and categorized as proletariat or lower class.

Thus, to be accepted by Capitol society and as part of upper class people, the fashion workers have to follow the ideology existing in Capitol environment which is made by the bourgeoisies. The fashion workers unconsciously follow and willingly participate on the ideology without having any understanding about the reason behind the creation of it. Their misinterpretation on their status, act and behavior are determined on how the upper class society act and behave in Capitol environment. These misinterpretations can be considered as false consciousness which can be found and described through the fashion workers appearance and lifestyle.

Capitol fashion workers appearances and lifestyle are shown through their character and characterization. Character and characterization of Capitol fashion workers are analysed from showing and telling method. Therefore, the appearance and life style of Capitol fashion workers which is described as follow:

4.2.1 Appearance

Appearance is a condition or style in which a person or object use or choose in order to make a good impression to his/her own self or to other. The appearance becomes important because it is able to show someone's status in society, because it is also a commodity as stated by Gerry Stahl (1975). He also states that the appearance is already distorted from its nature function relating to the prevailing

form of human beings. It is already changed into the commodity which exist in the bourgeoisie society of capitalist era (1975). Based on the statements, it is shown that the bourgeoisies who live in Capitalist era are the predecessor who changes the nature of appearance into commodity due to its economic and social value. In the beginning, natural function of the appearance itself is to represent human as the creature that has moral, culture, courtesy, and is civilized. Yet, the appearance gets a distortion due to its function to make differences between bourgeoisie and proletariat. Thereby, the bourgeoisie's power can be maintained in the society. Such situation effects Capitol's belief in appearance.

Thus, the distortion can be seen clearly in *The Hunger Games* novel through Capitol community. They believe that the more glamorous their appearances are, the higher commodity values and status they can gain in the society. This condition is experienced by all Capitol fashion workers in Capitol Region.

Capitol fashion workers appearance are influenced on how the appearance of Capitol society is in its own environment. As a part of Capitol society, they need to show their higher status to district society—lower class people or even among the Capitol society itself—in order to show the different status and the power between the Capitol community and the district people by doing particular performance, actions and lifestyle. Those can be seen in this data below:

> "[Katniss] grit [her] teeth as Venia, **a woman with aqua hair and gold tattoos above her eyebrows**,…." (2008:61).

The quotation above tells about the representation of one Capitol fashion worker—Venia—through Katniss point of view. Katniss is having a preparation to

introduce and promote herself to the Capitol community as a participant tribute from District 12 in Hunger Games. At that time, Katniss explains about Venia's appearance as one of the stylist in Katniss's style preparation team. Venia's appearance as a fashion worker and Capitol community is colorful. It happens because she chooses to wear brightest and colorful outfit. She chooses aqua color for her hair and gold color for her tattoos above her eyebrows. The chosen colors are used to show her personality and her status to society.

These colors preference only can be accessed and gained by the bourgeoisie who has ability to access and wear colorful outfit and fashion. It happens because colors is a kind of commodity. As stated by Bleu (1990:322), commodity is the transformation of goods, services, and ideas that can be an object of trade that at first is not valuable into a goods that has highest price. The basic of commodity is anything which can be bought, sold or any object that could have the economic value and can generate the enormous profit. From the statements, it is known that commodity is everything in the world that gives profit to the user or the owner. Both products and person who make the products itself—producers—can be called as commodity. The producers are part of commodity because of the talents and skill of producers in making the products have economics value. The highest value of products can influence the price of the products which is able to express the status of a person. Unconsciously the creation of commodities is a kind of ideology made by the dominant social order to get more benefit. Yet, this ideology is accepted as a nature by the people who want to be the part of the bourgeoisie, thus it is the kind

of the Ideological State Apparatuses. Thus, the commodity is the only product enjoyed by the wealthy—the bourgeoisie.

That kind of people with the ability to access the commodity—the colors—are the Capitol society in Capitol region. On the other hand, the district people are also categorized as the commodities. It happens because the occupant of the district are the people who work in order to fulfil the Capitol's needs. The Districts can provide the products with the economics value such as crops, textiles, coals, electricity, jewelries, and so forth, yet all the products they made are only enjoyed by the Capitol society. The districts people do not have the benefit from the products they make because it is a part of the rules that exist in the Panem. This rules force them to behave and act in accordance with it and they must also obey it in order to make them safe from the punishment. This ideology is accepted by all of Panem community and they have no power to refuse or diminish the ideology owned by the government and it is implemented by Peacekeeper.

Peacekeepers are soldier which play a role as police and army in Panem. The Peacekeepers are kind of Capitol ideological devices, and their organization force the Panem community to behave and act accprding to the rules and the norm made by the dominant social order. Thus, ideology emerging and existing in Panem is controlled by Repressive State Apparatuses. This ideology unables the Districts people to use and enjoy the commodities they have produced. Such condition becomes the main reason that colors can influence someone's status in society.

Capitol fashion workers are also categorized as the commodities. It happens because the skill and talent of fashion workers in making an object of fashion such

as dresses, shoes, makeups, and accessories have the economic values. This reason makes the Fashion workers becomes the commodities who make new commodities of fashion in Capitol. Besides the fashion workers, the people in Districts are also categorized as commodity. It happens because they are working in order to create the commodities such as coal, electricity, and agriculture which become main requirement of Capitol society. Although, the fashion workers and the district people are the commodity, the Capitol fashion workers assume that their status are different from the commodities in the Districts. Thereby, Venia's appearance in wearing colorful outfit makeup represents her existence as Capitol society and to show her status to Katniss. These conditions are also experienced by other fashion workers—Flavius.

> "[Flavius] gives his **orange corkscrew locks a shake** and applies **a fresh coat of purple lipstick** to his mouth." (2008:62)

Besides Venia, Flavius is also one of the member in Katniss's style preparation team. The quotations above happens during Katniss's preparation as the tribute in Capitol. While he helps Katniss to prepare, Flavius is retouching his appearance by applying purple lipstick on his lips. He uses the lipstick in order to improve his appearance in front of Katniss which almost looks like Capitol society, and to show that he is better than Katniss—the District people.

Actually the quotation above shows the issues of the false consciousness of Capitol fashion workers. It happens because Flavius as a fashion worker is a commodity who uses makeup as a commodity. "*A fresh coat of purple lipstick"* (62) worn by Flavius is a product made by the Capitol fashion workers in Capitol.

The Capitol society uses the lipstick products in order to support their appearance. Thus, lipstick is a common commodity in Capitol, because it is used as a tool to make the appearances of Capitol society look more perfect, dazzling and attractive. The fashion workers believe that the commodities can make them look more acceptable as Capitol society. Their belief on such condition is a part of Ideological State Apparatuses, since they believe that the more flashy and gorgeous appearance, the more someone can be recognized by others as the upper class.

Besides that, the orange lipsticks used by Flavius has *"orange corkscrew locks"* (62), and such item is not common among District people, due to its material, design and color. Thus Flavius's lipstick is also kind of commodity, because it cannot be owned by other people except Capitol society. As one of Capitol fashion workers and Capitol society, Flavius is a commodity that uses another common commodities in Capitol environment. He does not have the ability to use uncommon commodities because he is still controlled by the Ideological State Apparatuses. It means even though all fashion workers have their own style, the style actually follows the Capitol's lifestyle. It happens because the fashion workers are bounding with the rules existing in Capitol social environment. The fashion workers also have to consider about the fashion trend in Capitol environment which is mostly influenced by the bourgeoisies' fashion. Such condition is shown through Cinna's characterization.

> "But Cinna's **close-cropped hair appears to be its natural shade of brown.** He's in a **simple black shirt and pants**. The only concession to self- alteration seems to be **metallic gold eyeliner that has been applied with a light hand**." (2008: 63)

The quotation above tells about Cinna's appearance as the newest designers, and part of tributes' preparation team in Hunger Games. A designer who becomes tribute's designers are able to gain popularity if the outfit worn by the tributes get plenty attention from Capitol society and sponsor. The popularity itself can give a huge profit to the designers since their names will be well known among other designers then their designs will have highest value in the society. Thereby, the profit of Hunger Games event makes Cinna accepted to be participated as a tributes' designer. Cinna has been chosen by Capitol society because he has different style from other designers in Capitol who mostly have the same style. Besides that, Cinna is a passionate person, he will give the best of his creation—in fashion—in order to make his designs have great attention from the Capitol community. "*It crosses [Katniss's] mind that Cinna's calm and normal demeanor masks a complete madman"* (2008: 67). This quotation shows that Cinna is a simple person. He has simple style of appearance, yet the simple appearance is actually covering and hiding his eccentric thought which is more complex than his simple appearance.

Furthermore, during the 74th Hunger Games event, Cinna becomes Katniss's private designer. Hence, Cinna has the ability to spread his ideology, create his own commodities, and use the commodities by himself. So that he has full authority on all Katniss's fashion and take charge in designing dress and make up in promoting her as a tribute. Aside from dressing the tribute, Cinna also uses Katniss as his commodities to introduce his own ideology in fashion to the Capitol society. Yet, Cinna cannot just use his own ideology in creating tribute outfit as new commodity in Capitol. It happens because there are rules that force him to obey

it. Thus, to obey the rules he combines his ideology with other ideology existed in Panem. The ideologies are the ideology of appearance in Capitol, the ideology of Districts' principal industry and his own ideology.

The reasons Cinna obeys the rules are due to the regulation that bounds designers in exploring his/her ideology in fashion. This constraint is made in order to repress rebellion of absolute powers belong to bourgeoisies. It happens because Cinna is controlled by Repressive State Apparatuses which make him consider the punishment—dying or becoming an Avox—if he breaks the rules *(*see *The Hunger Games Book II: Catching Fire,* 2009*)*. Such condition happens when he designs Katniss's appearances in order to be accepted by Capitol society. Cinna also uses his own body to introduce the fashion that is reflecting his ideology—it is shown on both his hair and outfit. Another Cinna's commodity based on his own ideology is "*simple black shirt and pants"* (63). From the statement, Cinna wants to show that someone is still able to look fashionable through simple outfit. Thereby, he uses his best skills in designing Katniss's outfit.

Besides his skills in designing Katniss's appearance, Cinna also has particular skills in designing and making his own trademark. His trademark can be seen through his appearance which does not have any peculiarities as the other Capitol society. Cinna is in contrary with the glamorous and colorful life of Capitol. Those peculiarities are common thing in Capitol society. It can be seen through "*Most of the stylists they interview on television are so dyed, stenciled, and surgically altered they're grotesque"* (2008: 63). This quotation states that the common appearance in Capitol is the people who love to dress up ferociously, to

dye their hair and are addicted to plastic surgery. Mostly the appearance can be seen through their hair style—both the color and shape of the hair—as well through their outfit—dress, make up, shoes, accessories as Ideological State Apparatuses. Thus, compared to their appearance, Cinna becomes uncommon in the Capitol society due to his hair style which can be recognized in "*natural shade of brown and close-cropped"* (63). His style shows that as a designer, Cinna has his own ideology in shaping and creating his own appearance. Besides that, his appearance is also able to show his personality and character. Cinna creates new ideology in order to make the Capitol society aware that glamor does not just come from the dazzling commodities, but it can also appear in a simple commodities of fashion. The simple commodities created by Cinna is shown trough Katniss's dress on the opening ceremony of the 74th Hunger Games event (see p. 27) and from his own appearance.

However, even though Cinna has his own ideology, he still experiences false consciousness. Cinna's false consciousness can be seen through "*metallic gold eyeliner"* (63). Cinna applies the metallic gold eyeliner as a tool to represent that he is a part of Capitol society. The metallic gold eyeliner is such commodity that just can be found and used by the Capitol society in the Capitol region. The using of commodity in Capitol region is already believed as a lifestyle.

4.2.2 Lifestyle

Lifestyle is someone's action and behavior shown through his/her activities, interest and opinions, especially when it is related to the image that can reflect the

social status. It is also a term of reference used by society to behave within its' own society. This is appropriate with Weininger (2004: 120-122), that lifestyle can determine someone's status in society. Someone's relationship with other in a particular social class can be seen through the uniformity of their lifestyle. Thus, based on the statement, it is shown that someone can be categorized as the bourgeoisie or proletariat if he/she has the same lifestyle with other bourgeoisies or proletariats in the society.

Such conditions can be seen through Capitol society, especially the Capitol fashion workers. In fact, the fashion workers are categorized as lower class, yet they copy Capitol lifestyle existing in the Capitol environment due to be part of Capitol society—the bourgeoisie. This copying lifestyle is a kind of false consciousness because the fashion workers misinterpret their status in Capitol society. The fashion workers assume they are bourgeoisie, but in fact they are not a part of bourgeoisie. It happens because even though the fashion workers have followed the lifestyle in the Capitol region, they are still considered differently by the bourgeoisie. The bourgeoisie creates such rules which can maintain their status as a dominant class in the society, and with it they create the difference lifestyle between Capitol and District.

Among the members of dominant social class, the lifestyle emerge because of the differences between one class with another class (Weininger, 2004: 126). It shows that the lifestyle itself is a kind of a rule created by the dominant social order to make the differences between the upper class and the lower class.

> "It doesn't matter what happens [in the Hunger Games]. **Whatever [Katniss's Mother] see on**

> **the screen**. [Katniss Mother] have to promise [Katniss] you'll fight through it!" (2008: 36)

This quotation shows one of the Capitol lifestyle which is Hunger Games—an event which is broadcasted live in all of the Panem. This event is performing a selected boy and girl from each District called as tributes. The tributes are aged around twelve until eighteen, they are gathered in an arena and kill each other until there is only one survivor. The tribute who survives is called as victor because she/he is the winner of the Hunger Games. The Victor will have certain privileges such as popularity, wealth, and the opportunity which can take them to a better life than before.

Thus such event is becoming Capitol lifestyle because all of the Capitol community accepted the Hunger Games as festivity and consolation which can entertain them every year. They can participate on the game by becoming the sponsor for the tribute who impresses them and they wager with the other Capitol community to win the victor. If they can win the wager and the chosen tribute becomes winner, they will have the authority of the victor (see *The Hunger Games Book III: Mocking Jay*, 2010). On the other hand, the District presumes that the Hunger Games is kind of a mass murder because it is such a game which only one person can survive. There are only two rules existing in the Hunger Games to be survive—they have to kill the other tribute rather than be killed by the other tribute, and hide from the other tribute and supervisors who can kill them by involving mutants. This condition makes the tribute in age around twelve until eighteen cannot sleep well and are overshadowed by the Hunger Games event.

Whereas for the Capitol, the Hunger Games is kind of tool to maintain their power and priority all over the Panem. They deliberately maintain it on television to show their power and to make the District obey all the rules they make. The rules is to serve all the thing that Capitol needs including the entertainment. Such entertainments force the parents and the other District people saw their children or relatives being killed in television. It happens because they are controlled by Repressive State Apparatuses. This conditions happens to Katniss who is picked as tribute from District 12. She says *"Whatever you see on the screen (36)"* to her mother in order to make her mother becomes stronger if something happens to her—such as if Katniss died in the Hunger Games arena. The quote also shows that all the Hunger Games event will appear in television. This event is also enjoyed by the fashion workers in Capitol. Even though the fashion workers are the closest Capitol society to the tribute, and the fashion worker has sympathy for the tribute, the fashion workers still think that the Hunger Games event is part of amusement that should be enjoyed. This belief of Hunger Games event is a lifestyle and a kind of Ideological State Apparatuses.

Furthermore, all the situation and the condition which related to the Hunger Games event are kinds of entertainment to the Capitol community. Thus, due to its impotence information, all the Hunger Games event are aired on television. Besides that, the location of the Hunger Games arena is also kind of entertainment to Capitol community.

> "***There's almost always some wood,***" Gale says. Since that year half of them died of cold. **Not much entertainment in that**." (2008: 40)

The conversation happens when Gale—Katniss's trusted friend in District 12—meets Katniss for the last time, before she goes to capitol and participates in the Hunger Games as a tribute. Gale gives an advice to Katniss in the *Custody*—a room in the justice building in District 12—after she is elected to represent the other child in District 12. He told Katniss that *"There's almost always some wood"* (40). This quote shows that Gale wants Katniss to aware with situation, atmosphere and condition in which the Hunger Games arena would be located. The Hunger Games arena can change every year according to the request of the Capitol society. Thereby, the Hunger Games arena can be in the jungle, an island, abandoned cities, sea, desert, etc. Such location has its own situation and condition.

The selection of the Hunger Games arena can encourage Capitol society's enthusiasm. It can be seen in *"Since that year half of them died of cold. Not much entertainment in that"* (40). The quotation shows that the chosen location had an effect on the entertainment enjoyed by the Capitol society. It happens because Capitol Community has tendency in enjoying dramatic events such as killing scenes between the tributes. They love the scene because it can pumped their adrenaline during watching Huger Games event. Those scenes could happen in several locations, such as the jungle, sea side, and other places where the tribute can use natural resources to survive. The Capitol community is not interested in the Hunger Games if the tributes die because of the weather or the condition of the location instead of being killed by the other tributes. Thereby, the location and the atmosphere of the Hunger Games can give an impact to the entertainment itself.

This entertainment is kind of Capitol lifestyle and it is believed as Ideological State Apparatuses. Seeing the tributes killing each other is an entertainment to Capitol community including the fashion workers, and they enjoy it without considering about the reason behind the creation of the Hunger Games event. While for the tributes, the Hunger Games is a kind of obligation that forces the tributes to comply and fulfill demands on the Hunger Games, therefore the tributes will get the punishment if they not obey to the rules. It happens because the obligation of Hunger Games is a rule which controlled by the Repressive State Apparatuses.

Besides the Hunger Games event, Capitol community lifestyles can also be seen through their appearances. The obvious way is the addiction of cosmetic surgery. The cosmetic surgery becomes one of the lifestyle in the Capitol because it is used to make the performance of Capitol community becomes attractive and gorgeous if they are compared to the other community.

> "[Capitol society] **do surgery** in the Capitol, to make people **appear younger and thinner**. (2008: 124)"

The quotation above happens when Katniss tells about the different lifestyle between the Capitol and the district. One of it is cosmetic surgery, which for Capitol community having cosmetic surgery to make them looks thinner and younger is customary. Somehow, there are two kinds of cosmetics surgeries they have—facelift and Botox. Facelift surgery is used to give more youthful appearance to their face, meanwhile Botox surgery is used as a toxin to reduce facial wrinkles and

fine line on their face. Whereas to look thinner, they use Liposuction. Liposuction is a surgery of removing fat on particular body part (Nordqvist, 2017).

Those cosmetic surgery are used as a tool to make their appearance look more perfect and has their own characteristics to differ them with other Capitol community. The cosmetics surgery can help them resolve the problem such as wrinkles, It happens because *"Wrinkles aren't desirable (125)"*. The capitol community do not want to look old, while wrinkles is a sign of aging. They always want to look perfect, beautiful, and attractive than the other people in Capitol region. They do such cosmetics surgery to exhibit their personalities which can be based on their name, personal aura and characterization. They still do the surgery even it can ruin their faces and this condition is a form of their false consciousness. It is believed by the Capitol society, including the fashion workers, that the cosmetic surgery is used to rise their status in the society.

Thus, the cosmetics surgery is Ideological States Apparatuses. Due to its function, the cosmetic surgery is also kind of commodities since it involves dermatologist, surgeon, anesthetic, and other surgeons which become the producers of the product of cosmetics surgery. The cosmetics surgery is the commodity that only can be enjoyed by the Capitol community in Capitol region. Whereas, the cosmetics surgery is different with the lifestyle in the District since they think that becoming old is a kind of achievement in life since people are dying in young ages for participating in the Hunger Games event or starving to death. Thereby, they do not need to do the cosmetics surgery to recover their appearances. Besides that, the District people do not have the ability to use the cosmetics surgery since it is kind

of commodity which can only be enjoyed by the Capitol society. Yet, the district people are those who producing the basic liquid of cosmetics surgery and to serve the need of the Capitol society. The District people do not get any benefit on product they have made, the low payment cannot fulfil their need and it makes the people die of starvation. The low payment itself is a rule made by the government in the Capitol—the benefit are owned by the owner of means of production. In the Panem, all the rules is made by the bourgeoisies as the dominant social order and they control it through the Repressive State Apparatuses.

Thereby, in Districts elderly people have respect from the other District people. Beside the elderly people, a plum people with round belly are also envied by the other District people. It happens because, the round belly is sign of success—not famine like the majority of District people. Yet in the Capitol, it is different *"A round belly isn't a sign of success* (125)*"*. The Capitol society do not want to look fat, because they feel embarrassed and uncomfortable with their own body; besides that, in Capitol, fatness is a kind of disease.

Furthermore, those representations such as appearance and lifestyle which represented false consciousness on Capitol fashion workers happen because of the ideology existing in the Capitol environment. Among those discussion above, the ideology devices—Ideological State Apparatuses (ISA) and Repressive State Apparatuses (RSA)—are used by dominant social order in Panem's society to maintain their position and power and to successfully gain the goal. The purpose is to make society accept and believe to the rules and values existing in all over Panem's society—in the Capitol and the Districts.