

**Tribhuvan University**

**Interpellation of Individuals in Toni Morrison's *Paradise***

**A Thesis Submitted to the Faculty of Humanities and Social Sciences, Central  
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for the Degree of Master of Arts in English**

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Bhabi Raj Gurung has completed his thesis entitled "Interpellation of Individuals in Toni Morrison's *Paradise*" under my supervision. He carried out his research from May 2015 to April 2016. I hereby recommend his thesis be submitted for viva voce.

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**Letter of Approval**

This thesis entitled "Interpellation of Individuals in Toni Morrison's *Paradise*" submitted to the Central Department of English, Tribhuvan University, by Bhabi Raj Gurung, has been approved by undersign members of the research committee.

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## **Abstract**

Toni Morrison's novel *Paradise* textualizes the hailing of individual from the perspective of State Apparatus in capitalistic society through the help of major characters; Ceneca, Ruby, Consulota, Devine, Love, Save-Marie, Mavis, Grace, Patricia, Sally. Morrison presents the whole society being trapped in the maze of different types of ideologies in real life process of individuals. They are not physically hailed by Repressive State Apparatus but are hailed by Intellectual State Apparatus in characters' thought process that is the sole cause of his downfall. Human tragedy occurs in capitalistic society due to the cause of State Apparatus. So we should minimize the hailing place of State Apparatus though its complete absence is impossible for the freedom, complete self (subjectivity) and happiness of individual in our society. Althusser in State Apparatus is one of the major critics of capitalistic society which interpellates individual as the subject.

## Contents

	<b>Page No.</b>
Acknowledgements	
Abstract	
I. Introduction: Subjectivity of Individuals in Capitalistic Society	1-10
II. Contradiction between Individual Freedom and Interpellation	11-37
III. Dialectic Process of Protest against Repression	38-41
Works Cited	

## **I. Introduction: Subjectivity of Individuals in Capitalistic Society**

This study is the exploration of Toni Morrison's novel *Paradise* from the perspective of Ideological State Apparatus which interpellates individuals as subjects. For the characters of novel, Ruby, Seneca, Divine, Consolata, a meaning of life is the independence of an individual and having materialist prosperity. They see life as a quest of truth. But, Morrison implicitly conveys in her novel *Paradise* that individual can't enjoy their freedom because they are trapped in the labyrinth of capitalistic ideology through the State Apparatus.

Morrison has sketched her characters, Ruby, Seneca, Divine, as ardent individuals who believe in the philosophy of individualism for the absolute happiness. But the reality is very different because the capitalistic society is Pandora's Box for individual and subjectivity.

A human being is a part of nature and his nature exists not only within himself but also outside naturally. An action of human being instinctively refers to freedom and consciousness for his existence i.e. nature. So, human being tries to get mental freedom (absolute self), physical health, social adjustment, political equality, economic prosperity in his world (world refers to the subjective world i.e. society or nation), but 's/he is deprived to achieve all his requirements and he is taken as deprived form of existence due to the Ideology in the form of ISAs. In ideology, that is human expresses his relation to the system of social relations in which they live in discourse that represent the relationship in an imaginary or fictitious form that breaks the human self, dignity, freedom, independence into pieces, then, human self is commodified as cog of machine in capitalistic society, like the interpellation of individual, as reference of methodology, as the cause of Ideological State Apparatus, the second interpellation of individual is cause of Repressive State Apparatus. It is

due to the capitalistic world for a being that artificially produce so many needs without a reliable means of fulfillment and enlarges the area of human loneliness. In such a situation, the aspiration for the state of freedom independent is completely crushed as nothing is achieved in the capitalistic market or society. And the state human existence without social fabrication ends up only with final downfall. So, the human tragedy in modern world is triggered by hoodwink of capitalism and the strategic use of ideology of individual freedom. Morrison has presented characters as a person who has strong belief in absolute independent happiness, a person with the goal of acquiring wealth and dignity, they struggle to gain prosperity as "Haven was still struggling to come alive"(108). Similarly, "[. . .] when the broken hearted hitcher was five years old, she had spent four nights and days knocking on every doors in her building" (126). This commodification and her rejection of communal nature of society pervert her physically, psychologically and socially because her mental experiences are cut off from the physical existence. When human nature is dehumanized by capitalistic ideology, social progress is endangered, social norms are perverted. People, like the girl from Ruby, are compelled to become antisocial because she has no option without breaking social norms. So, she says, " A revolution so severe it cut mind from body and saw its flesh-producing flesh as foreign, rebellious, unnatural, diseased"(249). It means tragedy waits human beings when they neglect the true nature of their existence; nothing can avert the tragedy because efforts to convert one go vain in all cases. And, individual's self dies unnoticed.

Morrison presents the protagonist, Patricia, as a person swept under the whirl of capitalistic maneuvering and individualism; she has a goal to gain material prosperity. Her pursuit is to get material prosperity, she forgets cruelty, exploration and inhumanity of her work.



Moreover, a worker can never attain his/her economic goal due to the brutality of capitalistic market system. Mavis, one of the important characters in the novel seeks permanent settlement and job because she has faced the situation of half stomach for more than a week. So, the writer depicts her pitiful situation as; "In a week Mavis was on the road [. . .] thinking: money. aspirin, paint, underwear, Money, aspirin, paint, underwear" (32). Subsequently she tries to channel her economic dream through fantasy, reverie and imagination is the product of capitalistic ideology.

The novel *Paradise* depicts the social life of American blacks of late quarter of 20<sup>th</sup> century through the different point of view of different characters of the novel. As they convey their experiences from their daily life that full of hatred, domination, poverty, injustice, mental and physical torture. They do not only convey the experiences but also the experiences of all blacks of the period. On one hand, it gives a glimpse of American social structure constructing whites with blacks, rich with poor, owner with worker, literate with illiterate and on the other hand, social components like family, churches, school, press and administration. Morrison gives the detailed account of individuals, mass and society of the period. From every angle (perspective) the *Paradise* is tale of black community that's it gained the enthusiastic relationship from the date of its rise. However, many critics have called the book divisive and objected some of the issues raised in the book, namely racism, feminism and discrimination. Despite above mentioned issues, there is another important issue i.e. interpellation of individual to unfold through research.

Since its publication in 1997, the novel *Paradise* has been interpellated through many perspective. Jerry W. Ward, in an editorial review on Meion Encyclopedia of Literature writes:

*Paradise* is a modern American narration softly crafted of Toni

Morrison's journey [...]. The enduring story of different people's coming off during a particular time and place *Paradise* remains sentimental in own history about what it remains to be a individual, black, southern in America. (22)

Similarly, Tamare Dinesson views *Paradise* as having the theme of self identification.

He writes:

[ . . . ] for Toni Morrison the problem of self identification provided the major guests of her life. Throughout her life she was trying to define herself existentially, identify her root, her place in life as Negro, an intellectual, as woman and an American this is, she is literally observed with the ideas of self identification. (20)

The essayist Nathan Scott in famous essay "Black Literature" discusses the miserable and pitiable condition of blacks. He further states:

One suspects that chief reason for the eminence accorded him by the black insurgency of previous decades is that she more powerfully than an of his predecessors. it felt have, certified and given a large kind of moral prestige to the angers lodged in the hearts of those who have had to induce such cruel disadvantages as the penalties of color have ordinate for the American negro. (21)

We cannot lose sight of other critics have written about the *Paradise* while analyzing them from Althusserian perspectives of SA (State Apparatus). The point I want to make to a great deal by interpreting the novel through different perspectives, it is to arrest that it is acceptable that criticism has local ground, but it becomes irritating when the logical ground undermines its own premises or the real life process and makes any criticism superficial and phony. For instance, like her contemporary

writers, most of Toni Morrison's literary writing and employed with the theme of liberty, equality and fraternity. *The Bluest Eye* (1970), she deals with the violence of the southern white society against the blacks. On the way of getting equal rights, it was the obligation of the black to become violent and aggressive. *Sula* (1973) is a powerful book in the field of social clash. It vividly unfolds the contemporary social complexities mainly through the protagonist Sula Peace who constantly counters and bypasses the currently existing social values, rituals and in a wider sense, and way of life. As her likes and behaviors sharply contradict with the then established social norms, the society downplays her and is showing the frequent denial to provide her with a space as a member of the same society. She skillfully designates the violence in a black society. It has been analyzed from the perspective of racism.

Besides the exploitation of evils of racism, violence is the underlying theme of Toni Morrison's writings. Agreeing with this view, eminent critics, G. Robert Carifen in his *American Literature* states: "*Paradise* makes no direct appeals to end racism and to any direct analysis of it. Yet, in its direct quite direct way, it remains one of the best analysis of the effect of racism and one of the most moving appeals to end, it has even been written" (615).

Some critics also have claimed that the arrival of Toni Morrison was no more than the demand of time. Harrison John Henrick Clark states: "She comes with Sledgehammer like a giant of the mountain with a Sledgehammer writing with a sledge hammer" (9). Here Clark highly praises and valorizes Toni Morrison for her nobility and uniqueness.

Having discussed the multiple aspects *Paradise*, the conclusion has been that the reading of these works becomes exact, effective and tenable as much as it is based on premises like societal family culture, racial ideology developed by Louise

Althusser as SA to penetrate individual's situation in the capitalistic society. In this regard, Althusserian SA has been the only theoretical weapon to read, interpret and analyze the material basis behind the formation of the literature. As he has been human existence invariable societal frame of reference so has the literature.

Given this reality, the significance of the study, of course lies in its orientation of readers to comprehend and analyze Paradise from Althusserian critique of individuals in capitalism, their alienation as labours. It also helps them to understand the process of commodification of every human- love, labour and relation on the pre-text of individual freedom, inquiry and reasoning. Similarly, it shows the relation between individual and societal frame of reference (i.e. constructed combining).

Interpellation of individual while many scholars have examined the different aspects of the novel, I have analyzed most important aspect of the novel is subjugation within a frame of Althusserian ideology through State Apparatus. The study has also attempted to scrutinize maneuverings, imposition and domination of capitalism to subjugate each person to the free market, enterprise, educational institution, religion, individuals' norms and values within societal frame of reference. An ideology contains certain ideas on what it considers to be the form of government (e.g. democracy, theocracy etc.) and best economic system (e.g. capitalism, socialism etc.) sometimes the same word is used to identify both an ideology and one of its main ideas. For instance, "socialism" may refer to an economic system, or it may refer to an ideology which supports that economic system.

Political ideologies are concerned with many aspects of a society, some of which are: the economy, education, health care, labour law, criminal law, the justice system, the provision of social security and social welfare, trade, the environment minors, immigration, race, use of minority, patriotism and established religion. For

Terry, Eagleton, ideology means “The term “‘ideology’ has a wide range of historical meaning. [. . .] it can also denote significantly conjecture between discourse and political interest (221).

The method for the critique of Paradise is mainly based on the concept developed by Louis Althusser i.e. State Apparatus. The above mentioned ideas have been developed by Althusser in an organized form as State Apparatus.

Louis Althusser proposed a materialistic conception of ideology which made use of special type of discourse: “The Lucanar discourse.” (196). A number of propositions, which are never untrue, suggest a number of other propositions, in this way, the essence of the Lucanar discourse is what is not told (but it suggested) Althusser invented the concept. In the capitalistic society, State Apparatus is pervasive through the frame of reference of society in “the form of Repressive State Apparatus RSAs and Ideological State Apparatus (ISAs).

The fundamental difference between Repressive St\* Apparatus (RSAs) and Ideological State Apparatus (ISAs) is that the RSA functions primarily ‘by violence’, whereas the ISA functions primarily by ‘ideology’ (LP, 138). To be pre’cised Althusser writes:

The (Repressive) State Apparatus functions massively and dominantly by repression (including physical repression), while functioning secondarily by ideology. (There is not such a purely repressive apparatus). [. . .]. For their part, the Ideological State Apparatus functions massively and primarily by repression, this is much attenuated and concealed, even symbolic. (There is no such thing as a purely ideological Apparatus. (138)

Ideology does not just interpellate us as subject in the sense that it leads us to think

ourselves as free centres to thought and action. It also interpellates us as subject in the sense that Althusser defines a subject as, "a subjected being, and one who submits to higher authority, and is therefore stripped of all freedom except that of freely accepting his submission" (LP 169).

Althusser emphasizes that the ideologies of the subordinate classes are correspondingly subordinate discourses. Even the protest of the proletariat tends to be expressed in the terms of bourgeois ideology because as the dominant ideology, there are the terms in which every class 'spontaneously' thinks and speaks. This is what Althusser means when he writes that "bourgeois ideology dominates other ideologies" (30).

Gramsci uses the word 'consent' and 'coercion' for the hegemonization of individual. The meaning of the words used by Gramsci i.e. coercion and consent; and by Althusser's RSA and ISA are similar on the surface. But, the degree of level of the meaning is a little bit different. So, these words can be exchanged simultaneously. Similarly, the words interpellation, hailing, subjugation are approximately equal in degree of meanings; these words are used to break the subjectivity of individuals. Althusserian state apparatus is the main methodology to critique individual freedom in *Paradise* and Gramscian hegemony and Lacanian subjectivity are used as supporting tools.

Jacques Lacan proposes a relational structure of psychoanalysis that allows for difference avoiding Freud's fixed developmental scheme. Lacan sees the transition from infancy to childhood as absolutely critical. Lacan posits three stages of human development: the mirror stage, the imaginary and the symbolic.

In the 'mirror stage' a child is confronted with the 'mirror' image that the world gives back to it. But the image, just like the image that we see in on actual mirror, is a

distortion that lead to a 'misrecognition'. Still that misrecognition is the basis for what we see as our identity. Hazard Adams simply clarifies the mirror stage' expounded by Lacan as, "In the mirror the child discovers its own image, which becomes other to the self, thereby establishing subjectivity." (897) For Lacan, we need the response and recognition of *others* and of the *Other* to arrive at what we experience as our identity. Our 'subjectivity is constructed in interaction with 'other', that is individuals who resemble us in one way or another but who are also irrevocably different. We become ourselves by way of other perspectives and other views of what we are. We also become ourselves by way of other perspectives and other views of what we are, we also become ourselves under the 'gaze' of the 'other' or great other (*grande autre*). Hans Bertens focuses on formation of identity in 'mirror stage' as following:

[...] identity is constituted in interaction with what is outside of us and reflects us, it is relational [---] the social and personal configuration in which we find ourselves at a given point will inevitably change, identity is not something fixed and stable, it is a process that will never lead to completion. Identity is not only in subject to constant change, it can also never be coherent. (138)

Via the 'mirror stage' the child enters the *symbolic*, it enters the world of *language* in which the *Real* – the Real world which we can never know is symbolized and represented by way of language and representational symbols that operate like language. We can never know the 'Real' because it can never be fully presented-it is beyond language. This entrance into the 'symbolic' necessitates an acceptance of the language and of the social and cultural system that prevails in child's environment. So, dualism in subjectivity is also continued in 'mirror state' and 'symbolic'. Hazard Adams adds on this matter as "[...] dualism in subjectivity is further developed in the

imaginary. In the symbolic stage the child enters language, and the subject, now linguistic, is continually deferred down the chain of signifiers".

Lacan calls this massive configuration of cultural and social authority that works through language the *nom de père*, the name of the father, in recognition of the patriarchal character of our social arrangements. The same recognition leads him to speak of the phallus as the signifier that signifies that patriarchal character. Lacan avoids the term 'penis' because in his conception of things made dominance is a cultural construction and not a biological given. The phallus is thus always symbolic. Hence the term phallogocentric denotes the source of authority and power. With the transition from the *Imaginary* to the *Symbolic*, in which we submit to language and reason, we lose a feeling of 'wholeness' of undifferentiated being, that, again as in Freud, will forever haunt us. Because we do not have access to this preverbal self we live ever after with a lack. With Lacan, too, this loss of our original state results in *desire*, in an unspecific but deep-felt longing that can never be fulfilled, but can only (temporarily) satisfy itself with symbolic substitutes. Freud sees the repression that leads to the formation of the unconscious in terms of nuclear family – even if he is of course aware that family is embodied in a much longer social order. Lacan, however, sees that repression as the direct effect of entry into the social order. For Lacan, there is a direct connection between the repressive character of language and culture and the coming into being of the unconsciousness. So, Lacan blends the ideological repression and individuals' refuge against it, in the given society as following:

"If we see 'ideology' in psychoanalytic terms, that is the conscious dimension of a given society, then we may posit an unconscious where everything that ideology expresses. Social inequality, unequal



opportunity, the lack of freedom of the subject – is willing to break the surface". (162-163)

Ideology does not just interpellate us as subjects in the sense that it leads us to think of ourselves as free centres of thought and action. It also interpellates us as subjects in the sense that Althusser defines a subject as 'a subjected being, one who submits to higher authority, and is therefore stripped of all freedom expect that of freely accepting his submission' (*LP: 169*)

The very first line of the novel begins as, "They killed the white girl first." (1) The very first line of the novel tries to converge the mind of the readers upon the background of the novel that is full of dialectics in the name of race, property, freedom and identity. This book begins with the posses of men from Ruby raiding a convent where a group of world-worn women are living. Ruby is an isolated town in Oklahoma. It is where several families have built a home free from the rejection, violence and prejudice.

Even in Ruby, through, things cannot stay the same. When the dreams seem to be spoiling and tragedies begins to impinge on their self-made *Paradise*, Convent was once an orphanage run by Roman Catholic nuns. All the sisters have left by the time the book begins. Living there now are women of varying ages who have experienced various, hurts, abuses and losses. At last all the characters of the novel directly or indirectly aghast with the frame of reference of the society.

The study has been divided into three different chapters. The first chapter is the introduction of the study which includes background, views of the relative literature, objective of the study, significance of study and significance of tools.

Likewise the second chapter is the textual analysis chapter. In this chapter, the characters, events and setting of the novel has been analyzed descriptively and

critically to fulfill the objective of the study. The chapter has been divided into three subtitles. The first subtitle includes Ideology in two forms as Repressive State Apparatus. In the second subtitle consists protagonists' (characters') anger, hatred attitudes towards the existing social barrier to overcome upon it. The third subtitle shows the characters' (like Ruby, Mavis, Seneca- Divine) are unknowingly under the labyrinth of State Apparatus. They are interpellated and hailed in the capitalistic society as subject. Similarly, they are cleft according to Lacunian psychoanalysis; and hegemonized; according to Gramscian hegemony through their concept is supporting to critique *Paradise*.

The third chapter includes conclusion which entails the findings and some pedagogical suggestion recommended by the researchers. It has been found that the restoration of human freedom and self (nature) as communal is the once and the one and only solution to modern problems created by ideological hooking of individuals both by the philosophy of ideological society and capitalistic market system. It has been found that the fall of the main characters are the repercussion of their belief in individual freedom and in the deal of absolute self. Within the study it has been at least focused on the need of abolition of State Apparatus through complete abolition is not possible to share more freedom and happiness among the members of society and nation.

## II. Contradiction between Individual Freedom and Interpellation

*Paradise* begins with posse of men from Ruby raiding a convent where a group of world-worn women are living. Ruby is an isolated town in Oklahoma. It is where several families have built home to be free from rejection, violence and prejudice. Even in Ruby, though, things can't stay the same when the dream seems to be spoiling and tragedies begin to impose on their self-made *paradise*, the founding fathers look outward for a cause and find at in orphanage run by Roman Catholic nuns. All the sisters have left by the time the novel begins. The characters of the *Paradise* settled their of own world in isolated town i.e. Convent for their freedom, equality, independence and self-dignity though they are not free from the mechanism of the state, authority, social norms and values that can be seen in the very first paragraph of the novel like this, "Hiding places will be plentiful in the Convent, but there is time and the day has just begun" (3). The members of the convent are worn women and catholic nuns who want to baptize their new world, where they live i.e. Ruby. The name was given from their own member because Ruby's contribution for the settlement of convent society or convent world is great for the members of convent even after the death of Ruby. Living members of Convent in present day in convent are women of varying ages who have experienced various hurts and losses. The story of the *Paradise* expands gradually as the experiences of the members of the convent society are revealed in interesting way i.e. art and ability of Toni Morrison. The experiences, feeling of happiness and sadness, hope of bright future fill the color as Morrison weaves the story in *Paradise*. So, the novel *Paradise* deals with the long history of struggle for individual freedom in American society, the complete individual freedom is almost impossible because the society and state is governed with ideology i.e. Ideological State Apparatus and Repressive State Apparatus in

Althusserian concept. The novel is set in varied time span he through help of characters' past experiences and imagination of future, so, the story does not flow in the linear way i.e. can be seen in the snapshot as "[. . .] stripped and whitewashed fifty years ago. [. . .]. Freedom who stood tall in 1989 dropped to their knees in 1934 and stomach- crawling by 1948" (5).

The story seems to be written in a jumbled way but Morrison knits the story developing different sections as Ruby, Mavis, Grace, Seneca, Divine, Patricia, Consolata, Lone, Save-Marie. So, *Paradise* is the story of people who are traumatized by life. Near all of the characters like Ruby are left with deep psychic injuries that prevent them from trusting and from being tolerant. And; this is love of the women of the Convent and the people of Ruby. Indeed the women of the Convent and the men of Ruby are more alike than any of them would willingly admit. Their stories are almost parallel. They are one of the rejection, stamina, running away and isolation. They are one of starting new and surviving only by keeping other people out.

There are a lot of characters in the novel and it was sometimes hard to keep them straight. Morrison introduces us to the residents of an entire town, their ancestors and their torments like this;

They shot the white girl first. [. . .]. They have never been this deep in the Convent. [. . .]. Now armed men search rooms where macramé baskets float next to Flemish candelabra; where Christ and His mother glow in niches trimmed in grapevines. The Sister of the Sacred Cross chipped away all the nymphs. (3-4)

In the above mentioned lines, Morrison does not introduce only the characters but starts the conflict and clash at the same time. They shot white girl, convent members are representatives of repressed member of society and the young interesting character

minister, Rev is representative of Repressor member of society. Similarly, another thing making difficult to keep track of characters is their similarity. There are many parallels between many of the characters- a stark reminder that has in common with each other. The rejection the some of the characters experienced came from other of their same race but from those having different shades of color. These same characters then continue the rejection of those who are shaded different forms of State Apparatus.

From the dawn of modern civilization, capitalism has been a major economic system almost throughout the world, despite its contradictions and conflicts. It has been so in keeping view of this development, reinforced by the enlightenment movement in the eighteenth century, the concept of free and open market system and by the advocacy of individuality. The contradiction of principles lies in the factual reality when these principles are used as the political and ideological discourses to boost up fetishism and to conceal its weakness.

The capitalistic ideology always advocates from the side of individuality and individual freedom. America is known as the dream land of individual freedom. So, it is known as the icon of democracy all over the world. This analysis is penetrated the crux of democracy which system distributes the nightmare and illusion to everyone. The reality lies in it, the terrible interpellation subjugation, reification and hailing of social existence of a cruel system brings inevitably imbalances, suppression, repression and subordination. For this, Tony Morrison, veteran writer of American literature of 1980s, mid 1990s and late quarter of 20<sup>th</sup> century, have presented the facts in her work, *Paradise*.

Althusserian Ideological State Apparatus is an apt methodology in critiquing and analyzing bourgeois or capitalistic individual freedom and subjectivity. Ideology

for Althusser, is the name of all discourse which exists in society that does not like science, represent the reality of the society. It is the way in which men and women 'live' their relationship to reality; it represents the imaginary relationship of individuals to their real condition of existence. Althusser's most influential contribution to the Marxist theory of ideology was his essay "Ideology and Ideological State Apparatus."

Althusserian SA (State Apparatus) comprises Repressive State Apparatus (RSA) and Ideological State Apparatus. The fundamental difference between Repressive State Apparatus (RSAs) and Ideological State Apparatus (ISAs) is that the RSAs functions primarily 'by violence', whereas ISAs function primarily 'by ideology' (138). Althusserian Repressive State Apparatus (RSA) and Individual freedom or subjectivity are the two poles of the same earth. But, I'm trying my best to show their relationship critiquing Toni Morrison's *Paradise*.

#### Prevalent Ideologies in *Paradise* in Different Forms

Ideology 'recruits' subject among the individual and transforms the individual into subjects by that they precise operation i.e. interpellation or hailing. Among the ideologies in capitalism, one of the strongest weapons is Christianity that can be categorized under Intellectual State Apparatus (ISA). The ideological manipulation through hailing in capitalistic society quickens the process of subjugation. The process becomes efficient if each person clings ardently to the philosophy of individualism; it also helps capitalism to function smoothly by creating imbalances in body and mind in particular and in society in general. Now, we discuss the interpellation in the text "*Paradise*" which provides so many incidents of subjugation through the Christian ISA in the name of religion.

Within the Christian ISA, individuals learn to think of themselves and as

subjects in so far as they are addressed as such by the great subject who precedes them. This is a feature of all ideology that interpellates individuals as subjects in the name of a 'Unique and Absolute' in the name of God. By structuring their understanding of themselves on the basis of imaginary subject precedes the individual, individuals come to think of themselves, and act as subjects like it. Ruby's grandfather seems to be a good Christian through his practice of rituals having dual self. In the text, *Paradise* Ruby's grandfather (Old father) is guided by the God's soul of heaven Old father expresses his belief on God in the following way:

Old Fathers recited the stories of that journey: the Signs God gave guide to them to watering places, to Creek with whom they could barter their labor for wagons, horse and pasture; a way from prairie dog towns fifty miles [ . . . ] discovered how narrow the path of righteousness could be that their grandfather chose the words for the Oven's lip. (14)

It shows that Ruby's Old father believes that all creatures have soul, because all of them are the creation of God i.e. imaginary subject that precedes the individual. It shows that Ruby's Old father (Grandfather) believes that all creatures have soul, because all of them are the creation of God. So, every human being should obey the God of His might. That means he is subjugated through the Ideology of Christianity. And, according to his logic, Ruby's Old father could not go against the righteousness of grand soul i.e. God. So, the Old Father intermingles his self with the Grand Subject or God and tries to be one with it. None is sure whether Grand Subject exists or not but Christian society inserts its concept to every people's mind. So, he was hailed with ideology of the Christianity or Christian ISA and compelled to be hailed his own soul through it.

Since the emergence of capitalism and the allies like individualism and liberalism have the process of commodification of all spheres of human life, love, labor, thought process, social realities and existence have been accelerating. This has led very individual to work in tandem with capitalistic norms and principles. We can find such process in Tony Morrison's *Paradise* too. The novel has dealt with love, relation, thought process and existence that have been excruciatingly commodified. The expropriation of these human entities to imbue them with monetary values and meaning of capitalism can be analyzed through capitalistic ideology.

In the capitalistic society, Ideology is dominant throughout the structure of society. In this society, all means of production, distribution and means of economic foundation are owned by bourgeoisies, this ideology also represents wants and desires of Bourgeois class. The ideology works as tool of reification and subordination with economic values.

At first, human labor is the most perceptible entity to be fetishized in the free market. The individual labor produces an object that he himself does not own, receiving in return wages, so low that he cannot buy sufficient goods or services; therefore, he should face the economic crisis in his daily life. The following lines show the fetishism of commodities.

Deek tipped a little coffee into the saucer. "Ten years ago" [. . .]. "Boys coming out of Vietnam, getting marrying, setup. War money. Farms doing okay, everybody doing okay." [. . .]. She'd meant she didn't understand why he wasn't worried enough by their friend's money problems to help them out. (107)

Deek works as a labor at a saucer house for a whole day, at a return he gets very little money and his friends work as soldier in Vietnam War from the side of American



government. But they don't have sufficient money to survive. On the other hand, the amount of wages or salary they receive from the boss and the government is very less. With this wages they go their job with half stomach, basic needs is far away from their daily life as laborer and soldier in private and government job respectively. It shows that human being is treated as an object like commodity and machine which does not have conscience, self, minds and wants. On the other hand, Deek and his friend are treated as the cog of the machine. Deek is presented as helper at saucer house, a porter in war zones of Vietnam and inexperienced laborer at the same time. He is fitted as cog of machine in the mechanism of the capitalistic ideology wherever he is needed. But he is not competent and expert for any kind of job. The same case is for his friends. Neither they are paid proper wages nor treated as an individual having human instinct. So, the above mentioned examples clarify the dehumanizing nature of capitalistic society. Secondly, the worker is alienated for himself. The division of labor on which industrial capitalism depends, means that the individual worker is not happy at length of series of monotonous tasks. Individual laborer the capitalistic society however, develops neither the mental nor the physical conception of his labor stands over against him as an alien power precisely because it belongs to another person, the capitalist. As the worker diminishes his own life in producing this object so he enriches the life of the capitalists, to whom it belongs. The condition alienates the proletariat from their real condition. Hence they undergo through the process of co modification as cog of machine.

The existing social practice is governed by the law of uneven development. The relative influence of each of the social levels upon all the others is different in any given period. A political level may be the strongest determining force on all the other levels, the next stronger and so on. A society always constitutes a "structure in

dominance' - it is, a structure of level of activity that mutually influences one another's development and in which one level is the most influential that means the levels of literary text, oral text (story telling system which is in the form of discourse to manipulate human conscience) and cultural production are influenced by the changing set of relation between all the other levels of the societies in which they are produced. The mass media and communication technology have become much more influential in our everyday life. So, the existing level itself, such as literary production, develops unevenly, determined as it is by a changing complex of influences from all the other levels.

In Tony Morrison's *Paradise*, the evidence of hundred and fifty freedmen highlights the condition of subordinated people of the contemporary time. It clarifies how an oral literature influences society and individuals. She explains the story of freedmen that is the representative of the subordinated literary trend of the contemporary world of Tony Morrison. One hundred and fifty, the characters of the story reflects the image of low class people who are seeking security, food, shelter and their original culture. Matured and skeptic mind of Morrison perceives it was unclear, dualistic practice of society and state where they are being refugees in their own land and soil. The story tells as following the discrimination done by society.

And they have never forgotten the message or the specific of any story, especially the controlling one told to them by their grandfather. [. . .].

A story that explained why neither the founders of Heaven nor their decedents could tolerate anybody but themselves. On the Journey from Mississippi to Oklahoma, the one hundred and fifty-eight freedmen were unwelcomed on each grain soil from Yazoo to Fort Smith. (13)

The underlying Ideology of the story of "The hundred and fifty-eight freedmen" has a

discourse of class interest and it misrepresents the reality of social relations in societies made up of antagonistic classes. They are elite and layman in practice. The Freedmen belong to a marginalized group in general, in specific they are dominated individuals. so, the story is the language of misrepresentation through discourse and ideology. It refers to discrimination and domination rather than equality. So, Morrison is not convinced though she perceives it as truth because the literary ideology of her time is made of what it does not mention. The text is not form for the humanity and freedom for all human being but for the favor of elite class or administrative groups. Dramatic presentation is similar to the oral literature. The elite class people create discourse not only in oral text but also in the dramatic presentation and in all forms of literatures. Therefore discourse of domination can be found in drama or play that can be seen also in this novel.

For Althusser, consciousness has no existence, but it is determined by the complex structure of social practices within which it exists. "Hence, in drama- a plot aesthetically represents social reality- the play must criticize the dialectic that exists only in the consciousness of one of its characters". (101)

Minister, Pat and their families watch the drama as audiences in theatre in the section Patricia in the *Paradise*. The characters present their drama i.e. about justice, equality and individual freedom. The characters in the drama raise the burning issues of rental problem in the contemporary American society among blacks, folks, tenants, land lord, house owners. Land lords stand for oppressor group and tenants stand for oppressed; in underline structure, the raised issue has economic, political, racial, gender significance that can be seen in the following lines;

Lorcas Sands leaves the group of families [. . .] but breaking voices addresses the masks: "Is there room?" the masks turn toward each

other, then back to the supplicant, then back to the each other, after which they roar, shaking their heads like angry lions. "Get on away from here! Get! There is no room for you!" "But our wives are pregnant!" Lorcas points with the staff. "Our children going to die of thrust!" Pure Cary holds a doll aloft. The masked ones wag their heads and roar. (210)

In the above mentioned lines, the masked characters represent the lives of proletarian groups which carry bourgeois religious and moral ideas foreign to the reality of these lives. In so far as, the lives of characters in dramatic ideology as the reality of their place in society, can have relations to their class are represented. This is the meaning of the absence of relation between the two temporal modes of drama, Althusser argues. It shows that the ideology that governs the movement of dramatic plot has no relationship to the real social relations in which the drama's characters live, and which are represented in the time of the chronicle. The dialectic of the dramatic plot, Althusser writes, "Turns in a void, since it is only the dialectic of the void, cut off from the real world forever" (140). In this way, the bourgeois which represents higher class supports status quo.

Racial ideology is based on color discrimination; moreover, it is an ideology of racial domination, based on beliefs that designated racial group is either ideologically or culturally inferior or use of such beliefs to rationalize. In a broader term, racism encompasses the elements of culture, ethnicity and history. It consists of the superiority of one group, ethnicity or its cultural practices over the other because the entitled inferior group lacks the set of criteria as prescribed by privileged group.

The racism can be seen and realized in the characters presented in Tony Morrison's *Paradise* the characters had to assert the environment that he was in,

although they didn't know how they should recant in front of the white people in the beginning of the novel. In chapter Seneca in *Paradise*, Elder said his mouth went dry the white men turned away from the unconscious Negro woman sprawled on the pavement" (94). Here the Negro woman didn't understand racial ideology (racism) but she did know that something was different between blacks and whites. In the course of development of event. she faces the harshness of racial discrimination (racism) in her society. "The woman was still lying on the pavement when a small crowd began yelling for the police" (94). The situation gives the glimpse of the powerlessness of black people; reluctant of society towards marginalized individual and repression of authority or state with the help of police i.e. tool to control over individual. The Negro woman directly faces and experiences the cruelty and brutality of racial cleft (racism). As a Negro, she tried to go against order of authority, so, she was sent to jail. The same situation had to face by the social reformist Martin Luther King Junior in the same society and country where Morrison was brought up.

Morrison describes the situation as following;

Since the murder of Martin Luther King, new commitments had been sworn [. . .] Anna wasn't about to explain all of that, so she elaborated on what he already knew. "Yeah well. Thought I could do something up north. Something real that wouldn't break my heart. But it was all, I know, talk, running around, I got confused [. . .] (117-118)

The followers, supporters of freedom, blacks and minority people are aggressive on the murder of Martin Luther King, Junior. They plan to protest against the status quo and prevalent system of society. There are contradictory ideas among the supporters of Luther King. Some group of people advocate in favor of protest and some group of people stay silent. So, their voice is very mild to abolish the status quo. In this way,

their voice is almost meaningless to confront to the status quo.

At a personal level racism (racial ideology) includes an individual's notion State has directly interfered on the individual's lives of the blacks forcefully on the name of color on the other hand, social practice also directly or indirectly humiliates, dominates and generalizes the blacks are meant in comparison with whites. Morrison, in these lines, tries to depict the actual situation of blacks, subordinated people and even poor whites of her time, which were quite deplorable due to White's brutality, inhumanity and cruelty. Even after the cruel and inhumane murder of Martin Luther King, Junior by the whites. He was the leader of humanity and spreading consciousness of equality, brotherhood and individual freedom. Though his vision was absolutely right for the humanity, he couldn't be fair in the eyes of communal sense. So, he should face the death. His followers, supporters and civil society could not stand against his murder, anyway, the protest proceed gradually. It all happens because they are from the subordinated groups. Including Luther King, Junior, many of the hardships and difficulties of Luther King's followers as well as the whole members of the black community face directly color discrimination. Morrison tries to present the racial ideology is quite pervasive and intolerable, on the other hand, it has multidimensional effect on the race through (State Apparatus) RSA and ISA with the help of her character, Mavis in the novel *Paradise*. The following evidences in the text also support racial ideology as;

[. . .] Big Papa would have explained it. [. . .] Taking a walk around New York City before catching his train, Elder said, he guessed she was a streetwalking woman, and registering contempt for her trade, he fell at first a connection with the shouting men. Suddenly one of the men smashed the woman in her face with his fist. She fell. Just as

suddenly the scene slid from everyday color to black and white. (94)

The above cited lines show that the violence is acceptable in the name of the color in the down town of New York City through the witness of Big Papa. The colored women are not treated as human and citizens, they are thought to be animals, having no self-consented and conscience; every white people had right to harass, to beat the colored people in the public places or station of the train in New York City. It is the social problem in the contemporary time, so, the white men are above the law; in this Way, the colored are treated as folks and generalized as mean, poor, senseless and their individual freedom, self and conscience is suppressed through State Apparatus (SA). Similarly, the question of individual freedom rises frequently like this;

"That was not nice thing to say to me, Richard." [. . .] Pat, whether you like it or not?

"I'm really not interested, Richard. [. . .] They have some brown babies over there you could have a good time connection with. Or is it just some kind of past with no slavery in it you're looking for?" You're wrong and if that's your field you're plowing wet. Slavery is our past. Nothing can change that, certainly not Africa." (210)

In the above mentioned lines Pat, a layman does not understand the difference between blacks and whites from the perspectives of racial ideology. But, Richard is conscious colored man and tries to convince Pat to unite all the black people of his society, the black people of whole America, not only this, but the colored peOple of the whole Germany, Africa and the whole world for the identity of the colored people of the world and to stand against the racial discrimination and slavery prevalent in America and in the whole world. Pat thinks Richard's ideas are nonsense and he is reluctant towards Richard's ideology. The cited lines show that Pat takes the racial

discrimination as usual. From the perspective of Pat, it is easy to tolerate rather than to stand against the racial discrimination because the state has normalized such practices that means he can't protest and stand against it, on the one hand; on the other hand, he can't protest and stand against it because it is implemented by state authority, so, the state itself represses the individuals and minority people, it is taken under RSA. For him, uniting the world's black, subordinated and minority people is nonsensical. On the other hand, ISA is also pervasive in the text which hails the individual and black folks, the following lines highlight this issue:

Ruby. That sweet, modest laughing girl whom he and Steward had protected all their lives. [. . .] No colored people were allowed in the wards. No regular doctors could attend them. She had lost control, then consciousness by the time they got to the second hospital. She died on the waiting room bench while the nurse tried to find a doctor to examine her. Ruby was buried, without benefit of mortuary [. . .]. (113)

Being a black woman, Ruby could not get proper treatment and proper care in the hospital. The doctors and nurses didn't pay attention to Ruby. There is no funeral process in the death of Ruby and no white men came at the hospital and in the burying process. So, she could not get the place of human being even in her death, she is treated as goods or commodities in the capitalistic society, it is due to the ideology of race in her society.

That an entire racial group is inferior on the basis of features to be linked to normal and intellectual characters. If these personal characters are yoked with cultural institution like religion, educational and military institutions, in order to exclude or include not a person but also an entire group, it takes the form of institutionalized racial discrimination under the Repressive State Apparatus.



Literature is the "literary" or advanced kind of language in which the dominant classes are educated in the later stages of the education system in an 'ideological form'. Literature is the name of that advanced kind of language which, in the American education ISA, represents the superiority, and hence reproduces the dominance of exploiting classes. The role in the reproduction of the dominant classes as such constitutes the 'material function of literature' in society.

Within the educational ISA, literature itself is said to consist of valuable discourse. The nature of value described to it changes - it may be beauty, moral, political or religious value - but it consists to be distinguished from non-literary discourse as valuable. This might be called the 'aesthetic effect of literature - those qualities in a literary work that make reading is a valuable experience. Within the educational ISA in which literature is taught, however its aesthetic defect does not, in reality, consists fundamentally of the practices of literary criticism, scholarship and teaching that arise in response to 'literature' and which make up the institution of literary studies. There is an ideological circle at work in the concept of literature, that is- on the one hand, critical discourse arises, and along with it the institution of literary studies, because of special value of literature; and on the other; literature is said to be especially valuable by this critical discourse.

When the reader reads the novel, the reader leaves the world of everyday life from which it has read the text (novel) and for a few hours lives in the different, imaginary world presented on (text) novel. By creating illusion of another world, into which the spectator can protect themselves. So, the text provides them entertainment, from which they return. unchanged, into the real world. Instead of seeing on the written (text) novel as natural as an inevitable, the reader has to see it as historical, contingent and changeable. This is how men have made the world thus far, the novel

tells the readers.

The function of structure in literature, Althusser argues, is the same as that in the novel: the ideas in whose term the character understand their lives and description is to create illusion with respect to the historical reality in which they are formed. The structure of novel represents both a critique of Ideology and an account of its real conditions. It is this structure above all, Althusser argues, that constitutes alienation-effect the novel produces in their readers. The reader himself goes through the novel and understands (realizes) the novel from within the ideologies in those terms he is conscious of the world. As Althusser writes, "What else is he if not the bother of the characters, caught in spontaneous form of characters in myths of ideology, its illusions and privileged forms, as much as they are?"(148) Furthermore, Althusser argues, the event of coming to the theatre and watching a play is itself on ideological one. "We recognize ourselves in the characters" of the same kind as we imagine ourselves to be. They are examples in the cultural ISA of the subject that interpellates us as subjects. Althusser writes, "We are already ourselves in the novel, from the beginning" (150). The question is analyzing the literature from the point of view of historical materialism as the readers can identify with the characters. It is rather, what the production does with this ideological self -recognition which is in the situation of a novel before (story) plot ends (150). It is through their experience of the illusory relationships of consciousness to real history as he reads, Althusser argues, that the readers find their plays producing a critical relationship to their own consciousness. It is in the sense that "the novel is really the production of a new spectator (151). The same situation can be seen in Tony Morrison's *Paradise*.

The paradox of *Paradise* is that the dialectic in it -that conflict between the characters that generates its plot-it presents only the edges of the novel in one side of

chapter and at the another side of chapter .The reason for this, According to Althusser's concept, is that, "it is nothing but the dialectic of a consciousness that of Mavis and other characters, but it is determined by the complex structure of social practices within which it exists. Hence, if it is to produce a real dialectic-a plot, that is, that authentically represents social reality- the novel must criticize the dialectic that exists only in the consciousness of one of its characters. In Althusserian theory, that is precisely what occurs.

Connie's consciousness is representative of other characters beliefs that is ideological or communal. Morrison drives the plot of the story of Connie and says, "There used to be a lot of children here. There was a school once. A beautiful school. For girls. Indians girls" (25). Mavis looked at Connie, but when she returned her glance". The ideological concepts in which society he lives (Purity, innocence, honor, revenge) which are the components of structure of society. According to Marxist dialectic conception in novel characters like Connie and Mavis stands for the lives of proletarian characters in terms of bourgeois religious and moral ideas foreign the reality of their lives .But. these characters stand against the social structure, religious practice, discrimination and authority of the state and says;

Anna returned his touch. "I'm worried." she said." About Billie Delia. We have to come up with something, Richard. Something more than choir competitions and Bible class and ribbons for fat vegetables and baby showers [...]" (118)

In the above mentioned lines Anna asks for the friends to unite against suppression avoiding useless jobs like Bible class work for stomach and entertainment. So, she calls for the collective voice of proletariats to stand against authority.

Toni Morrison's *Paradise* stands as an outstanding novel unfold unfolding the

State Apparatus. This worked basically unmask the pathetic condition of the oppressed minorities live African American and their extreme hatred and anger towards the (State Apparatus) stereotypes. White people deliberately ignore and oppress (Black) African American minorities. Central characters of this novel Ruby, Seneca, divine Consolata seem to be victim of Repressive State Apparatus (RSA) of American system.

#### Protest against Existing Ideology

Long silence history of (Color) discrimination has made Ruby, Seneca, Divine, Consolata the victim of oppression and psychological break- down which leads their life to tumultuous uncertainty and hat red. Realizing their life in a deep sense of disordered human identity, they find their identity and self to the position of dislocation. There dislocated and fragmented identity forces them to invite the rebellious attitude towards the rigid social values and norms.

Their deep and melancholic voice is heard by the Repressive State Apparatus of the society and state. As a result their purposeless and illness social status compels them to seek their recognition by going against the rigid social norms.

The different section of the novel presents unsupervised, exuberant characters like Ruby, Mavis, Grace, Seneca, Divine, Patricia and Consolata. For them, violence is only one means of protest against the stereotypical notion of the society where they live. From the beginning to the end of the novel, the characters seem aggressive. The very beginning line expresses the aggressive, strong, rebellious response towards the present social structure and wants to break it and stand against the social norms and values through striking characters. The line goes like this;

They shoot the white girl first. With the reSt they can take their time.

No need to hurry out here. They are seventeen miles from a town

which has ninety as miles between it and any other. Hiding place will be plentiful in the Convent, but there is time and the day has just begun. (3)

In the above mentioned lines the white girl is shut dead. It shows that the situation of American society is miserable and troublesome. There is no pity towards the white girl from the perspective of human being. One is killed to secure the right of the other. The dominated people choose the way of violence to grasp their right and freedom. It is the extreme example of protest to express the suppressed people hatred towards whites.

On the one hand the way of expressing scorn towards unfavorable situation is dreadful and destructive; and on the other hand, it is very mild in degree of violence as following:

They need a few days in Ruby under K.D.'s care twice a year. He took the bristle brush from the box. Dug deep in Good's hair, brushing it smooth and stingy, softly and Motown falsetto, the song he'd made when she was a puppy. "Hey good dog, stay good dog; old good dog, my good dog. Everybody needs a good good good dog. Everybody needs a good a good a good good dog." (53)

KD. expresses his hatred towards his wife addressing her with an image of a dog. But his wife cannot stand against him physically at the same moment. She rebukes him within herself. That is not tolerance but an apt example of protest with silence.

Similarly, the following example clarifies the women's disagreement against the social ideology of men as following:

Drum blackhorse's wife, Celeste; his grandmother, Miss Mindy; and Beck, his own mother, were all with child. It was the shame of seeing

one's pregnant wife or sister or daughter refused shelter that had rocked them, and changed for all time. The humiliation did more than rankle, it threatened to crack open their bones. (95)

Celeste's way of protest with the male chauvinist who beats his wife is different. She says, it is a shameful practice that is prevalent in the society. Male should be ashamed with this manner. Celeste seems in support of harmony and mutual co-operation. In the same way, the following cited lines give the glimpse of societal disorder i.e. robbery and theft as following:

Ceneca wandered Wichita for hours, stopping in a coffee shop, resting in a city park. [. . .] Go back to Chicago. Catch quick jobs. Temporary housing. Stolen food. Eddie Turtle had been settled life to her for six months, and now he was gone. Or should she just move on? The chauffeur had picked her up for Norma like a stray puppy. (138)

Ceneca tries her best to find the job for her stomach but does not get. She does not have any option to survive and steals food. She gets confused what is right or wrong. She forgets morality practiced in the society. Only robbery is the best way for her to survive. She moves here and there as vagabond. and planning to move to Chicago. She is a problem woman for the society. But, it is her challenge towards the society. The above mentioned characters' feelings of rejection, aggression, resentment and worth can be seen in the novel which reflects their contemporary world of America but their attempt to break established norms of society is like a Hercules task for a dwarf. Interpellation of Individual as Subject by ISAs

In *Paradise* the characters thought themselves as free subjects having their own independent origin of their own thoughts, actions and emotions. But, the frame of reference in *Paradise* is the Christian which consists of a complex set of relations

between the mutually interacting practices by which they are constituted. In the first section of the novel, the Old Father learns as an individual learns to think of himself and acts as subject in so far as he is addressed as such by the great Subject who precedes him. According to the ideas of Althusser, it is the features of all ideology that it "interpellates" the Old Father as subject in the name of a "Unique and Absolute" in the name of god (168). By structuring the subject that precedes him, individual comes to think of himself, and act as. subject likes it. Within the Christian ISA, the subject is called up on to obey God. The following lines show about the subjugation of the Old Father in *Paradise* as;

[. . .] the Old Father recited the story of that journey: the signs God gave to guide them- to watering places, to Creek with whom they could barter their labor for wagons, horses and pasture; way from prairie- towns fifty miles wide and Station's malefactions: abandoned women with no belongings, rumors of riverbed gold. (14)

In the previous life, the Old Father avoids his own self and intermingles with the Great Subject or God as has faith in divinity of God. The subject, as Althusser puts it, is subjected to the "Subject". Ideology does not just interpellates him as subject in the senses that it leads him to think of himself as subject in the sense that Althusser defines a subject as "a subjected being, one who submits to higher authority, and is therefore stripped of all freedom expect that of free accepting his submission" (169). In this way, the Old Father is unknowingly inside the labyrinth of Great Subject of Great Subject though he claims of free individual. The following expression of the Old Father supports that he is subjected to the name of forecast of the God as; he was forty, Fairy's curse came true: they earned neither could ever have children" (82). In this way, the Old Father beliefs on the power of God power since his childhood to his

mid-eighties.

Similarly Nathan DuPress, believed to be the oldest had a white male in Ruby, surrenders with his destiny that is designed by the almighty God. Whatever he faces in his life, all is due to his almighty God. His happiness and sadness depends of the hands of the God. So, he says;

May be in his season of my Lord's birth I'll learn what it is. The water that stays in my eyes. I knew I've seen more years than God usually allows a man, but this dryness is new. The eye water too. When I run my mind over it, all I can come up with is a dream I had a while back.

(204)

Commodification and individualism operate side by side to bring forth pervasions on the part of individual in particular and on the part of the whole society in general. In different section of novel; Ruby, Mavis, Grace, Seneca, Divine, Patricia, Consolata face economic helplessness and unwillingness to communicate with their friends, neighbors, teachers and masters in the communities and cities of American South symbolize the pervasion, both metaphysically and literally, on a broader sense. Such dismal, psychological, economic and social situations, as a whole, reflect the misdirected sprit of modern age of capitalism as a result of fragmentation of their self under the dire condition of individualistic capitalism. The mind of characters (presented) depicted in the novel oscillates between the barbarism outside and the inner hope. The mental pressure, then, gives rise to his psychological metaphysics for projection their hope and in as unusual way where they find themselves in dilemma about their future and their fragmented self as they express their despair in different situations in the following way;

Seneca wandered Whitchita for hours, stopping in a coffee shop,



resting in a city park. At a loss as to where to go or what to do. Get a job near the prison and stand by him? Meaning following his instruction, apologize for not getting his mother's saving. (138)

This is very sorrowful of her condition and of her house where some great compulsions has taken face i.e. mainly cause of economic crisis in the course of time, although the condition is very much undesirable at first. Seneca becomes accustomed to the unfortunate state of her own house and flees away from house in search job for her stomach and career. Seneca does not stay at her own house and wonders in the mega cities of America but could not find suitable job for her. So, she wants to spend her mother's saving but could not do so because she does not stay in the family system. Seneca knows well, her job near to the prison is not desirable for her though she could not earn her livelihood. In this way, Seneca does not work with her own consent but guided by other's. Therefore, she is not an individual but a part of a whole mechanism of society where she lives. If Seneca works as a laborer or helper in private forms or industries she has to face the same problems as a friends face, in this way;

Instant friends. Catch- quick jobs. Temporary housing. Stolen food.

Eddie Turtle hadbeen settled life to her for six months, and now he was gone. Or should she just move on? The chauffeur had picked her up for Norman like a stray puppy. (138)

Seneca has idea about the plight of Eddie Turtle's temporary settlement and Norman's doggy life because they don't have good job; she knows well about the similarity between her and their job qualities but she could not quite her job though she does not want to quite it due to her own compulsion for her stomach. In capitalistic society, human being is treated as object andco modified as goods or commodities which do

not have self and consent. Similarly, Seneca, Norman, Eddie Turtle and stray puppy have equal quality; it is due to the capitalistic ideology where human being is treated as non-living things.

We can say certainly, this is the pervasion of the individuals mentally they are caught up in the maze of capitalistic ideology with the sort of way out to escape, but to remain there and dreaming till total emancipation which is not possible due to the Repressive State Apparatus (RSA).

Economic pervasion sheds light on the reification and co modification of laborer to extreme point where laborer is shorn of its potential and productivity to make capita on its own and her from the clutches of capitaliSm and individualistic market system.

Desire to be free and emancipation from every constraint is at the heart of human existence. But the zeal for emancipation is paralyzed if individuals acquiesce f to the exploitative system i.e. capitalistic ideology works as tool in Repressive State Apparatus. The more they acquiesces the feeble they become. Seneca is distorted subjectivity is an example to prove the fact as following:

When Nathan left the platform, amidst murmurs of kindness if not gratitude, Richard Misner took advantage of the pause to whisper something to Anna and leave his seat. He was hoping to relieve nascent waves of the claustrophobia that had not plagued him since he was jailed with thirty-eight others in a tiny cell in Alabama. (205)

In the above mentioned lines Nathan has to stay in custody for committing minor mistake. He is unknown or innocent, so, he does have knowledge of law. Therefore he has to stay in the jail without committing mistake. Similarly, he cannot defense for his own protection. He thinks only about his freedom but cannot express about his right

to the police. The police are the agent of State Apparatus, they are superior to Nathan. Being an individual Nathan has to subdue his feelings within himself. This is the apt example of subordination of individual in front of state rules i.e. Repressive State Apparatus.

### **III. Dialectic Process of Protest against Repression**

The novel, *Paradise*, by Toni Morrison expresses how the individuals are under the grip of capitalistic ideology of society. Along with the doctrine of Ideological State Apparatus, the capitalistic society has been more effective in creating the atmosphere in which people trap themselves day by day making the individual believe that their thinking process is, once and for all, underlying aspect taken as a subject in society and nation becoming alien, hostile, isolate, mystified and confused among themselves, and where lack all the humanistic values cleft self of individuals.

So, State Apparatus under capitalistic system functions as an easy tool for domination that dehumanizes human being in the society depriving them from their individuality or subjectivity. The desire for absolute happiness and material prosperity ends of the social realities, the point where passion and imagination cause abnormalities, debasement and exhaustion and finally feeds away from the society. In *Paradise*, Morrison portrays such a dehumanizing function of State Apparatus, Morrison portrays the important characters (Ruby, Mavis, Seneca, Divine Consolata) abide by ideological, institutional, economical, educational, governmental principles of society and nation. The characters are hegemonized with the view of the economic prosperity and equality is possible in the capitalistic market. The conviction is developed through the societal ideology but the labourer is never equal with boss. Similarly, black with the white, women with the men are never equal. So, the capitalistic imposition on them to work within confinement and poverty controls their behavior and pull them into the ditch of the hopelessness.

Moreover, capitalistic ideologies swallows individual with the help of its different forms of State Apparatus. According to the racial ideology blacks are treated

as non-human.

The people (folks) who are grown up in Ruby can't adjust and they do not feel affinity in their own motherland. There is always social 1 clash in the name of social ideology. Similarly, Sally's mother goes way from her and disappears into the crowd. Their dream to settle Convent in Ruby shatters as their planning crumbled freedom is almost impossible in the real world situated in the American south. At the end, the members of the convent separate from each other in search of happy life i.e. imaginary. In this way, Toni Morrison presents the gloomy situation of human beings through the help of the characters like Ruby, Ceneca, Devine, Sally who always believe in absolute freedom of individual which'situation is impossible to get in their real life because their society is driven by capitalistic ideology where individual is interpellated by State Apparatus as subject. They are not only hailed physically by Repressive State Apparatus but as hailed by Intellectual State Apparatus as real characters throughout their life process that is the sole cause of their downfall. Human tragedy occurs in capitalistic society due to the cause of State Apparatus, so state authority should minimize the hailing place of State Apparatus though its complete absent is impossible for the freedom, complete self (subjectivity) and happiness of individual in our society.

In this way, most of the characters in *Paradise* struggle for individuals freedom and for complete self (subjectivity) creating their own fair world in Convent in the city of Ruby. As they move ahead in search of individual freedom, they entangle in the maze (labyrinth) of capitalistic society through State Apparatus (ISA and RSA). The ISAs perform their social functions which are also maintaining the economic dominance of the ruling class or class alliances through ideological discourse in the religious institution or schools. The RSA and ISA work together to

maintain the order of the state. In *Paradise*, Ruby, worn women and Catholic nuns try to create their own free world, but it is not possible in reality. As the story begins with murder, fight, scarcity, exploitation, dominance and frustration; there is no improvement in the course of story till the ending of the novel. Jean and Jack fight for survival. At the end of the *Paradise* there is no improvement in the settlement of the members of society. Jean and Jack do not want bloody days in their lives but they have to tame on the bloody pond throughout their lives because peace, freedom and individuality are out of their access, nobody can escape from the grip of State Apparatus who stay in the capitalistic society. So, the complete self is impossible in society due to the State Apparatus and individuals are interpellated through State Apparatus as subject. Similar fate is faced by Ruby, Seneca, the Old Father, Richard, Grace, Mavis, minister Rev in *Paradise*.

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