

**Tribhuvan University**

**Interpellation of an Individual in Henrik Ibsen's**

*An Enemy of the People*

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**By**

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### **Approval Letter**

This research “Interpellation of an Individual in Henrik Ibsen’s *An Enemy of the People*” submitted to Central Department of English, Tribhuvan University, by Shyam Hari Bhattarai has been approved by the undersigned member of the research committee:

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Interpellation of an Individual in Henrik Ibsen's *An Enemy of the People*

## Abstract

*This research paper explores the reason for 'interpellation of an individual' in Henrik Ibsen's realistic problem play, An Enemy of the People. Interpellation is defined as transforming an individual into subject either by the ideological influence or forcibly. The problem play is a type of drama that deals with the controversial social issues in a realistic manner to expose social ills and to arouse discussion upon such issues. In the play, playwright Ibsen has portrayed the protagonist Dr. Thomas Stockmann in such a way that Louis Althusser's notion of interpellation can be applied in the play. In the reader's or audience's eye, Stockmann is a hero, but the Baths community treats him as an enemy. He is announced as their enemy because of his medical finding and his attempt to expose it to the public. He is announced as an enemy because he goes against the municipal head's order, against the financial prosperity of the whole Baths' community and people. In capitalist society, monetary or financial value is counted as the most important part of life. This research paper claims that in the name of capital gain and financial prosperity, the people of Baths and the professionals who are in power as municipal head or other stakeholders are trying to hide the pollution of the river of Baths that is harmful to the tourists taking bath there. The interpellation of an individual has been done in such a way that Dr. Stockmann is announced as an enemy of the people so that he shall be boycotted from listening by the community. To address the research question of how and why an individual is interpellated in the play, this paper majorly uses the insights of Louis Althusser.*

**Key Words:** Interpellation, Enemy, Individual, Subject, Ideology, Capitalism

*An Enemy of the People* is one of the most critically acclaimed and discussed plays of Henrik Ibsen. The play portrays the picture of conflict between the state power and an individual. Dr. Thomas Stockmann is the central character of the play who is the sole dreamer of social reform. He is a medical expert and his assigned job is to check up the patients of Baths community/municipality and prescribe proper medication to them. He was raised in France, a rising capitalist country, where he is expected to follow the ideology of capitalism.

With the support of the insights we get to see in the play, Dr. Stockmann seems to be allowed to perform only the assigned task as he is a mere subject of Baths that he is expected to perform the task as other subjects do. He is seldom expected to run any other individualistic job that is apart from the code of conduct given to the subjects that dwell within the boundary of Baths Municipality. Radical doctor wants to go or let's say, goes against the power-laden regulations and performs the individualistic job, and runs a medical research secretly. The medical research finding of the doctor is that the river, open bathing tourists, is infectious. So, his demand is that until the river is purified, it shall be banned from bathing. Otherwise, the population that takes bath in the river gets diseased.

On the one hand Dr. Stockmann knows it very well that the bathing tourism is main source of municipal revenue, very important business for the financial prosperity, and major source of Baths' people's survival or let's say- the one and only financial income on what the whole Baths community relies and survives is by bathing tourism.. On the other hand, the river of Baths is so polluted that it can cause long-term disease on the skin of people, including skin-cancer, who take bath in the very river of Baths. So the doctor thinks that it is his duty to inform the media, the local newspapers, newsforecasters and also the municipal heads about his finding to prevent people from the disease that the polluted river can cause.

Furthermore, when the doctor questions the river of Baths' purity and discloses the fact that it isn't pure, the bathing tourism business will be down, and then all the subjects who dwell in Baths community will face trouble even for their survival. This is why the whole community including the Mayor of Baths Municipality, Peter Stockmann tries to conceal the fact what Dr. Stockmann wants to bring into light.

Here, for Dr. Stockmann- the individual finding is important. He is ecstatic because he has got success in his research. In the state of his over-excitement, he says and shares his finding with his family members, his wife Mrs. Stockmann, daughter Petra, two sons Ejlif and Morten and others. All of them become happy. Mrs. Stockmann even insists that her husband shall be awarded from the town for his grand finding.

After family, the turn of sharing about his finding comes to the editors of the local newspaper, People's Messenger. As Dr. Stockmann is one of the regular columnists of People's Messengers, he claims that this time the article related to medical findings will be liked by a bigger mass than his previous articles. For the very first hand, also the editor Hovstad, sub-editor Billing and the printer Aslaksen seem to be happy. They say that they are so excited to publish his article on the first page with special highlights. Also the tanner Morten Kiil (Mrs. Stockmann's adoptive father) and captain of a ship Captain Horster (Dr. Stockmann's friend) became so happy to hear what Dr. Stockmann had to say.

The turning point comes to the life of Dr. Stockmann when Peter Stockmann, Municipal head, also the doctor's brother, knows the detailed fact of the doctor's finding. This can never be a minor issue to easily pass by the town's hall and the people of Baths as I already mentioned that the bathing tourism is the vital source of survival of Baths' people. This is good that he knew the river is polluted, so the local dwellers of Baths now do not take bath in their river. But if it is published through the People's Messenger and passed by the

town's hall, the information goes on a broad mass so that the tourists stop coming and the business goes down. In the town's hall, Peter Stockmann interferes with what Dr. Stockmann tries to say.

Peter's role has been to emphasise the capital gain from bathing tourism and Dr. Stockmann is against it at least for two years, meanwhile the purification work can be done and after its completion, again the business they can run. But what will they do in two years of time? And how will they survive without finance to rely on? These were the questions that Mayor Peter asked in front of the hall and then the crowd began to stand against the doctor. The editor, subeditor and the printer also started to suspect and they also stood against the doctor not publishing his article. The whole mass, except some well-wishers of Dr. Stockmann, then start to announce the doctor to be 'an enemy of the people' continuously.

Petra, Dr. Stockmann's daughter who used to be the teacher in a local school, is suspended afterward. Ejlif and Morten, aged 13 and 10 respectively are restricted from school and on the climax, their rented house is stoned. The glass of windows is broken in pieces and fallen on the floor proclaiming them to be the enemy of people, so that the mass gives pressure to banish the family of Dr. Stockmann from the community with violence. This is how an individual's effort to do something good is hidden and marginalised, finalising the whole family to descend from their communal status as subject.

The interpellation of an individual can be analysed from multi-dimensional angles in the play. The question is not only how, but also why. Why is an individual interpellated in the play? How does playwright demonstrate an individual's interpellation?

Cambridge Dictionary defines interpellation as "the process of giving someone or something an identity." It is also defined by the dictionary, "the process of interpellation of subjects involves a recognition that constantly transforms individuals into subjects."

Likewise, Dictionary.com defines interpellation as "a system of maintaining power over a population by imposing beliefs, values, and norms on that population rather than using force." The concept of interpellation is majorly talked about by the theorist Louis Althusser.

Louis Althusser in his essay *Ideology and Ideological State Apparatuses* opines that ideology "interpellates an individual as subject." (Althusser, 41) As Althusser says that, first of all, the individual is tempted to convince through ideology. The ISA (Ideological State Apparatuses) is the soft but diplomatic approach to persuade people on what one's strategy is. If the ideological approach fails, then the second approach; that is RSA (Repressive State Apparatus). In RSA, an individual isn't convinced with consolidation or liberal softness, rather the power is misused and the authority is badly executed. These two strategies are different but interconnected. One fails, then the other rises.

As "ISA is plural, it's not apparatus but apparatuses." (Althusser, 37) So, the various attempts are imposed to change an individual to a subject. He is brought to discussion, the seniors suggest him, or the majority verdict and support is shown, and so on. In most of the cases ISA succeeds as it is the practice of the human world that a child is born free and he is in chains after then (Jean Jacques Rousseau). Likewise, one is born as the individual but made subject with values, norms, rules and regulations are taught to him. Whatever is taught is expected of him to follow. The chain of codes of conduct shall not be broken by him. This is how ISA is a continuous process to morph individuals into subjects.

When no ISA strategy works, Althusser adds that there comes the work of RSA. "The Repressive State Apparatus functions massively and predominantly by repression (including physical repression) while functioning secondarily by ideology." (Althusser, 37) The physical repression might include beating, stoning, punching etc. That means, in RSA the coercive measure is used. The forceful modification is made upon the individual to turn him into

subject. If he is still rigid on his idea and radical on his goal, then the mass proclamation is made, that is the practice of seclusion. The individual who doesn't become ready to be a subject like the other population, he is made a crow in a school of fish, This means, he is avoided by all, boycotted and removed from the interconnection of group or community or society or the town.

This is how Dr. Stockmann in the play secluded from his community, from Baths community. Except for some exceptions, he is hated by the whole town and its people. First of all, in the dwelling place of Dr. Stockmann, the power holder, Mayor Mr. Peter Stockmann tries to convince Dr. Stockmann. He says that it's impossible to interrupt the flourishing business of Baths community. He tries to terrify him with the financial crisis of Baths community afterwards. Then again in the press house of People's Messenger, including Peter, other editors also attempt to convince him. This is what Louis Althusser says ISA is applied in society.

Dr. Stockmann doesn't stop here or isn't convinced at all, rather he is so stuck to his determination that he doesn't listen to and agree with anybody's opinion. He is too much determined to the idea that bathing tourism has to be paused until it's purified because it is undeniable for the whole population's health. He says that it's a chronic matter of people's health and hygiene. If it is ignored and avoided and the business runs unstoppably, the disastrous situation can rise. Then the second approach is applied, RSA, the doctor is announced as the enemy of people and his house is stone, he and his family are made almost homeless.

To see the matter from another approach- as Peter Stockmann is the brother of Dr. Stockmann and he is in a higher position than Dr. Stockmann now. Peter doesn't want his brother to win him and be more popular than him. This is how the principle of Marxism

works. Karl Marx always said that the 'haves' often dream of suppressing the rising attempt of 'have-nots'. Haves most of the time have the threat to be overturned as the have-nots. So, the haves keep on checking whether Have-nots are proceeding to gaze upon the power of them. The similar volcanic imbalance is erupting inside the heart and mind of Peter Stockmann. So, he wants Dr. Stockmann to move backward with his findings and lock his lips.

When all of the attempts fail, the matter reaches the town's hall. In front of the whole population of Baths community, in front of that big crowd, Dr. Stockmann thinks of disclosing all the facts of his finding. But before he begins, the crowd is oriented negatively because the doctor is out of his mind so the crowd mustn't listen to him. They are made to believe whatever the doctor says is far away from truth and it is just the consequence of his inner madness. This is how an acclaimed researcher doctor proclaimed to be the enemy of the people. This is how the aftermath of ISA failure is seen, this is how the RSA is implemented and the doctor faces forceful seclusion.

(When the doctor goes crazy against the whole community and when he is unstoppable from disclosing the fact which is against the community progress, he is announced as the 'enemy of people' and interpellated to be as other subjects to obey the common community ideology or banish him from the town coercively. This is how the repressive state apparatus (RSA) happens there to keep Dr. Stockmann in the boundary of community principles. When he is left free, he will obstruct the income chain of Baths community, so the power pressure is implemented by the state power.)

Let's discuss why Dr. Stockmann is secluded by the community further. As the doctor is the most threatening person now on to them, to the community, to put an end to their business of bathing tourism, they want to snatch all his authenticity of being a professional health and hygiene worker. So, the announcement is made upon him to be the enemy of the

people. When he is made powerless and pampered or spoiled in such a way, he will not be listened to by anybody in upcoming days. To exist in the same community, either he will agree with whatever the Mayor or the majority ordered him to nod. Or there is no way left for him to be the friend of Baths' people again with his own attitude and zeal of purifying the river. And the dispute goes on between the community and Dr. Stockmann politically.

This can also be an insight that at the end of the play, Dr. Thomas Stockmann decides not to leave Baths community although some moments back he was so ready to leave Baths and proceed for his and his family's emigration. He was not only ready but in haste to go away right then. But some forces keep him engaged. He thinks of his sons' and daughter's future. Although he says he will open a school of ethics where his sons will be his pupils or students, he claims that the restriction to his sons from the previous school will not affect them at all.

With all these instances, we can come to a conclusion that he accepts his loss and can't imagine going away from Baths. If he was rigid on his determination, the hatred upon him should have been hurting him further. So no condition could have stopped him from remaining in Baths. This is how a super-smart hero resigns from his dream and goal. The surrender of him seems to be a tragic downfall more than the interpellated individual as subject. The impact of politico-capital notion didn't leave him untouched this way.

Regarding the drama, different critics have reviewed the drama from a different perspective. To begin with others' opinion on it, it is necessary for me to justify my agenda of interpellation as such:

Regardless of several interpretations of *An Enemy of the People* on various issues, this paper deals with the interpellation of an individual. Dr. Stockmann, who utterly assumes that the private and political interest is less important than public health, is the very individual

blamed for bringing harm to the socio-economic prosperity of Baths community which is not convincing as the doctor is self-praised to do so because it is necessary. Only because he is in favour of public health, he is announced as the enemy of the people. In such a manner, the doctor is forced to be interpellated regardless of whether the society is unjust. This idea is researchable in regard to its relatedness to the current controversies of any existing capitalist society, also in regard that this is not found having researched till now on the basis of my study so far.

Terrance McConnell talks about the complex situation of the society where the problem is neither appropriate to ignore nor can it be addressed at the very moment it is discovered:

It is simply morally inappropriate to compare the loss of benefits for the town with the harm done to the patrons, as does Peter's ethics of expediency. If the Baths remain open, the patrons are being harmed; if the Baths are temporarily closed, the townspeople are being denied a benefit. The losses of the two parties are on a different moral plane. The obligation not to harm takes priority over the obligation to provide benefits, even if one has a role-related obligation to provide for the welfare of the town. (McConnell, 83)

McConnell opines that when there is fight between the public welfare versus private interest, it is more appropriate to go with public health. But the situation in the text is quite the opposite. The private interest is considered as more important, marginalising the demand of public health. When there is moral combat between the physician and the mayor, the mayor kicks away the physician. As the mayor is politically powerful, he persuaded the townspeople by his vested interest. In such politics, although the physician's hard evidence is concealed and he is muted, he keeps on having his determination against the injustice done

upon him which makes him more aggressive and hints that he is going to proceed forward to implement his plan of purifying the Baths.

On the other hand, Benedikte Berntzen in his article, suspects the truthfulness of Dr. Stockmann. He counter-argues that it might be regretful to trust him that he is fully truthful, “When he has had the water of the baths tested without any else’s knowledge, even if Ibsen lets him talk like an idealist, we should not trust Stockmann to be idealist. It’s time to be alert.” (Berntzen, 18) This shows that there are loopholes of Dr. Stockmann to be questioned because the baths are the concern of the whole public and he conducted his experiment air-tight privately and only found the findings he is planning to expose with townspeople.

Martha T. Halsey postulates the defeat of rebel protagonist represented in the play; she says,

*An Enemy of the People* represents the idealist or visionary who strives to bring truth or “light” to society. It attempts to enlighten and reform, however, are opposed not only by reactionaries but by the liberals who are out of self-interests, and the ignorant majority, rebels who dare to oppose outmoded ideas and hypocritical opportunism, go down to external defeat. (Halsey, 462)

This claim suggests that there is something wrong with the reactionaries, liberals and the ignorant majority. Truth is ignored, falsity is praised. The rebel protagonist Dr. Stockmann is defeated; this kind of exclusion of a hero can be harmful for society. The hypocritical opportunism drags the private interests into consideration which can be ultimately fatal for society as it stands against social welfare. Outmoded ideas are kept on imposing and the practical requirements of the Baths are whammed to be inimical. In such a circumstance, the social interpellation seems to be practised inappropriately because interpellation is not defined to be forceful according to Althusser.

Paul Lindholdt demonstrates how the ethical doctor is tortured and compelled to leave the community:

When Thomas proves that microscopic bacteria leaching from the tannery are infecting patients – when he argues that costly repairs will be necessary before sick bathers can patronise the pools – Peter rallies the townspeople to discredit his brother’s threatening message. They silence Thomas, pelt his house with stones, assail his children, and proclaim him an enemy, homeless with his family in the end.

(Lindholdt, 54)

Paul Lindholdt somehow summarises the play in the tone of injustice which has been done upon Dr. Thomas Stockmann. The coercive and forceful attempt of interpellation is so prevalent that it orders the doctor to come with/as the other public, otherwise he is threatened to be disowned from society as no longer will he be the member of their society. His family members aren’t either untouched from the torture. His house is stoned, children are restricted from the school, and he is disowned from society being proclaimed as an enemy.

Eugene Garaventa says that the play postulates the ‘dynamics of organisational dissent against the ‘individual who discovers evil.’ He assumes, “*An Enemy of the People* provides excellent insights into the dynamics of organisational dissent. The play remains a timeless illustration of an individual who discovers evil, makes it public, and suffers the consequences associated with clinging to the truth.” (Garaventa, 369)

Eugene Garaventa sees the play as having the political whistle-blowing where the protagonist Dr. Thomas Stockmann is punished because his discovery harms the town’s economy and vice-versa. He speaks for the truth telling that the evil of the society should be eradicated. For this reason, he is thought not to be less than an enemy because regardless of evilness, the business is giving society prosperity. When the major source of income (springs)

is investigated and found polluted, it isn't anyway the nice idea to keep on opening it for business. This is the assumption of the doctor and this is the same cause that he is the result of dissent. Not only the organisational dissent against him but his dissent against the social organisation is equally powerful and threatening. Yet regardless of its strength, it is concealed and the doctor is forced to interpellate.

Thus, various critics have focused on various aspects of the drama *An Enemy of the People*, but no one has attempted to observe this drama from the perspective of interpellation on the basis of my study so far. Here, it can be clearly seen that their study and this research paper has made a noticeable research gap. So, this thesis attempts to explore the causes and the ways of interpellation of an individual coercively. This is the researchable topic and also not researched yet (so far I know) which can bring the new insights to look at Ibsen's realistic problem play, *An Enemy of the People*.

This thesis is purely library-based on primary and secondary resources as well as material available in the library, internet, websites and journals. It employs theoretical insights from various theorists like Louis Althusser's *Ideology and Ideological State Apparatuses* which makes the discussion on the treatment of ideology and interpellation of an individual as subject for the expectation of individual's voluntary change or it is made possible through forceful pressure. To support the ideology of Althusser, Karl Marx's *The Communist Manifesto* has been somewhat applied as it presents the theory of alienation and it also shows how the ruling class dominates the ruled ones in politico-capitalist society. Similarly, the research paper discusses the elements of play (with the help of Brechtian techniques), how rich *An Enemy of the People* is in presentation of setting, in the use of elements and spectacles.

As the title (term) 'an enemy of the people' has been used ironically by the playwright and the friend of the people has been ironically said to be the foe of the people, the picture of unjust and discriminatory society of capitalism has been tried to be made crystal clear in the play, it might not be wrong to assume that the authoritarian group doesn't believe in peaceful co-existence of the opposing and out-of-the-box ideas that can be brought by an individual in the society. Althusserian notion puts an argument that the so-called sophisticated group likes to practice the violent hierarchy over the underprivileged marginal group. As above mentioned, power and politics determines interpellation.

One rule is enough in capitalism. The opposing forces like; high and low, powerful and powerless, rich and poor, state and people, centre and margin, politics and family, pride and logic, fraud and fact, all are prevalent in the society. They fight, tussle occurs, one wins and another loses. Of course, the powerful side wins and the less-powerful one loses. In capitalism, no doubt the economic and political power wins and the less of that loses. As a result, the loser-side is announced inimical against another though they both could be interrelated for the healthy, friendly and humane progress of the community. These are the drawbacks of capitalism as well.

Peter Stockmann, the mayor in the play, is telling the town's people that what he says is worthy to follow and what he says is right but what Dr. Stockmann's claim is false and fake. As in the play we can see that Peter Stockmann claims, "...how extraordinarily the place has developed within the last year or two! Money has been flowing in, and there is some life and some business doing in the town. Houses and landed property are rising in value every day."(2) The ISA ideology is being used by Peter, the politician here, This vividly shows that financially the Baths community is getting independent and developed within the last couple of years. The conflict is so complex that to make an argument against another is not so easy.

The truth is when it comes to health and hygiene, there shall be health above the hump of money. But the pollution in the mentality of capitalist Haves doesn't allow the Have-nots to talk about their right to health above property of the community. Only a few ideals understand this in the present world of power, authority and financial sophistication.

"The unemployment is diminishing," Hovstad adds.

"The burden on the poor rates has been lightened, to the great relief of the propertied classes; and that relief will be even greater if only we get a really good summer this year, and lots of visitors—plenty of invalids, who will make the Baths talked about... It looks very promising. Inquiries about apartments and that sort of thing are reaching us, every day." (p. 29)

Peter Stockmann is tactfully happy in proclaiming this in the play. This complexity gives more power to the authoritative category. This is how the shadow of interpellation covers the truth and the mist of vested interest hovers all over the majority of people who are unable to stand upon their own argument; rather they make the argument after the impression of power's words. The loss of truth over power can be witnessed through this circumstance. The majority cannot decide either its true or false, either they are faking it or they are really serious about their claims. This is how ISA influences innocent and ignorant people.

This is how the victimisation of truth happens; the voice of ideal-realism is silenced. And the prey is one who is minor in the path of truth and that is the doctor, Thomas Stockmann, in front of the spectacle of capitalism and authority.

In *Ideological State Apparatuses*, either it is Idealism and Anti-Idealism, the vested interest of certain powerful personnel can be clearly seen.. There is always difficulty for the people in making stand in favour of one and against another, because the logic itself is

complex but truth can be oppressively hidden with the help of ideology, the falsity of the power and innocence of the general public of Baths results in interpellation in the play.

The scenario in the town's hall while announcing Dr. Stockmann to be the enemy of the people, what ISA does is "ISAs function massively and predominantly by ideology... the ideology of 'the ruling class'". (Althusser, 38) We can relate this to the newly assumed idea about the doctor by the mayor Peter Stockmann. What Mr. Peter's argument brought in the town's hall was only the confusion that deluded the audience, which were no other than the innocent community people that resulted in interpellation upon Dr. Stockmann, stone on the glass window and the door of his dwelling house. What more? The demoralisation of the moral medical officer, his civic activism suffered through sorrow, pain and hatred.

If the play was a bit longer and complete enough to show that the visitors to the Baths would fall sick after their swim and bath, the argument of this thesis would gain more power and genuineness in it. Yet, the complex logic gets its authenticity further on with the support of other theorists' arguments regarding interpellation either directly or indirectly.

In Louis Althusser's *Ideology and Ideological State Apparatuses*, a particular essay begins with the claim, "Ideology Interpellates Individuals as Subjects." (Althusser, 37) This quote isn't that far from the dictionary definition. But still, let's ask what this is trying to mean. This means that the power doesn't let an individual live as an individual with his own unique identity and with his own name and fame, rather he is given pressure to fall equal to the other subjects that are no more than a vote, no more than a soldier when the nation needs. A piece of meat like others, that has no identity of his own, neither is he authorised to make his one- "the category of the subject" is an ultimate assumption and "it's functioning." (Althusser, 38)

From his critically powerful arguments, Althusser doesn't want to disappoint us, rather he is trying to show how the capitalist society runs in the real term. He is not saying that the interpellation is rightly functioning and he doesn't mean that interpellation shall be appreciated. He opines that it is a bourgeois ideology which is connected to power and politics, it might rule over all the other ideologies. He says that it is the constitutive category of all other ideologies.

"The rise of bourgeois ideology, above all with the rise of legal ideology, the category of the subject...is the constitutive category of all ideology." (Althusser, 37) All do remain as subjects when there is bourgeois ideology, which is in power in the state of capitalism. Such is the plight of Dr. Stockmann in the community of Baths. "Since ideology has no history" (Althusser, 37), anything can be made as ideology in the rule of bourgeois in no time, right now, right here, there is announced something as the ideology and all the individuals have to follow it as subjects. That Dr. Stockmann doesn't follow, so that he goes under the threat and pressure of the bourgeois authority; that is what we call his interpellation. Although he resists it and attempts to prove himself as a unique creature, it results to be having no significance under the oppression of bourgeois.

"All the ideology has the functions (which defines it) of 'constituting' concrete individuals as subjects...material form of existence." (Althusser, 38) One is expected to sit like a shit without any sound, voice or movement so that he is not troubled by authority; otherwise he is hit, bitten and tortured to announce a subject. This is what Althusser says in his essay.

The subject is counted as obvious. The term interpellation itself is the process of making an individual a subject. He cannot aspire to be free, he cannot live as a hero, he is merely a subject and he should be happy to be so. In case of the Dr. Stockmann? Is this

satisfactory to the doctor in the play? No! So that he is interpellated. He imagines to live, move and have 'his' being but the bourgeois ideology orders him to live as a subject like others, "live, move and have 'our' being"(Althusser, 38), remember- not 'his', but 'our'. In this way Dr. Stockmann has a pitiful situation. He tries to make his own identity. He not only wants to be a mere doctor that treats the patients; but he wants to be that kind of highly humane citizen also who could prevent people from falling sick.

The doctor's attempt is shadowed and drowned. The authority demands a citizen not to become unique but to remain predictable. As Althusser mentions, "To take a highly 'concrete' example, we all have friends who, when they knock on our door and we ask, through the door, the question 'Who's there?' answer (since 'it's obvious') 'It's me'. And we recognize that 'it is him', or 'her'. We open the door, and 'it's true, it really was she who was there'. (Althusser, 39) The financially sick group, who wants only the financial prosperity above all the other misfortunes, wants to conceal the finding that the doctor has found and it is their mere attempt that he shall be silenced and he shall be fallen under the category of subject, otherwise he shall be known as the enemy of the people. When somebody pronounces or spells the word 'enemy', it should be obvious that it shall be him, the doctor.

This is true in the acquaintance of Ibsen's play, the mayor Peter tries to suppress Dr. Stockmann and tell him to remain subject as he used to be earlier. Peter says it's his duty to treat the patients of Baths, but not to do research on the condition of pollution of the river. This means that the authority wants the doctor to be obviously a subject so that they could predict who he is. If he is totally tied in his knot of becoming unique, the ideology of obviousness is violated and they see threat in the income of Baths and in their other hidden vested interest. So, they anyhow want to stop him from moving forward to become a hero,

and announce him as 'An Enemy of the People'. When ethics dies, dirty politics rises. This is how the unsuccessful hero becomes the victim of interpellation, a coercive control over him.

To recognize that we are subjects and that we function in the practical rituals of the most elementary everyday life (the hand-shake, the fact of calling you by your name, the fact of knowing, even if I do not know what it is, that you 'have' a name of your own, which means that you are recognized as a unique subject, etc.) – This recognition only gives us the 'consciousness' of our incessant (eternal) practice of ideological recognition – its consciousness, i.e. its recognition – but in no sense does it give us the (scientific) knowledge of the mechanism of this recognition. (Althusser, 39)

In the play, the doctor has been given the name Thomas Stockmann and the authority expects him to limit his identity just in his name, which is of course not the scientific identity of him. No matter whatever the scientific truth is, the authority doesn't expect the doctor to do something significant and make his scientific identity. The word 'recognition' by his deed, the doctor wants to create his identity with his full-on effort, this gets in vain.

Althusser further adds, "Now it is this knowledge that we have to reach, while speaking in ideology, and from within ideology we have to outline a discourse which tries to break with ideology, in order to dare to be the beginning of a scientific (i.e. subject-less) discourse on ideology." (Althusser, 39) Althusser himself is against the process of making an individual a mere subject. He is rebellious in this sense. He dreams that every individual needs to be identified uniquely with his identical actions; the actions that might be beneficial for society as well.

In the play, Dr. Stockmann's attempt is not only for the unique identity, but also for the benefit of the society, people and humanity. Unfortunately, the society remained

backward rationally and it could not benefit from the contribution that the doctor was trying to contribute to the society.

Not only Althusser, but also the other scholars, are always in favour of truth over power and they say the identity shall be on the basis of deed, but not on the basis of name. What they say has been disrespected and they are themselves under the shade of interpellation unfortunately. If they were read and followed by the rulers, society wouldn't have been far from idealism and it would have been very difficult for us to differentiate between idealism and realism.

As the play ends, a small light of hope still burns, but the faint hope doesn't give us the complete sense of what happens next in the coming days. Either he wins or the whole community against the doctor wins. So that with the help of the present scenario, the doctor is interpellated as the subject announcing him as an enemy and the enemy of people became his newly announced identity which is not his real identity what he wanted but it's the interpellated identity that the corrupt authority gave him. Such a coercive interpellation we can see in the play that Althusser himself hadn't imagined in his Interpellation theory.

Furthermore the unwanted interpellation is made in the play and few rational individuals are convinced that the doctor is performing his function for the benefit of the society. Captain Horster who is the ship's captain and Morten Kill who is the master tanner or the Mrs. Stockmann's foster father are convinced that the doctor is doing great for the societal benefit. Until and unless the staffs (Hovstad, Billing and Aslaksen) of the local newspaper, People's Messenger, were aware of the financial deprivation, they were supporting the doctor and they were, with excitement, announcing that the doctor's article regarding the doctor's research finding would get full coverage in the front page of their newspaper.

The misuse of power is so prevalent that the ideology interpellates concrete individuals as concrete subjects. The ideology makes it so easy that the category exists there as a subject so that everyone shall fit into it, it claims. "All ideology hails or interpellates concrete individuals as concrete subjects, by the functioning of the category of the subject." (Althusser, 40) The drawback of materialism and capitalism at its peak! Dr. Thomas Stockmann wouldn't have been marginalised that much in the country having civic sense, but the Baths threw him into the garbage named 'subject' and that couldn't be acceptable to him so he told himself that he wouldn't tolerate it at the end of the play. But his rebellion here has lost his voice; it has almost muted its volume.

Almost at the end, he was, with full of anger, saying that he is leaving Baths soon, but he changes his mind and says again that he is going to struggle against his community staying in the very same community. The setting and scenario of the play clearly gives the hint that this is compulsion for him to remain in that community because he doesn't have his own home, he is in the landlord's house and his financial condition does not allow him to manage everything leaving that rented house and feed his family of four other family members except him. Such was the plight of him when he was interpellated by the authorities.

Althusser further assumes that the ideology acts or functions in such a way that it recruits subjects among the individuals, it recruits them all, or transforms the individuals into subjects (it transforms them all) by that very precise operation which he has called interpellation or hailing. With all the scenarios mentioned above, can we not speculate that Dr. Stockmann has now slowly and gradually been recruited or transformed as subject. As I already mentioned, his voice has been so low and it has almost lost its volume. With such a low volume, can he rebel against the powerful political community?

Assuming that the theoretical scene Althusser has imagined takes place in the street, the hailed individual will turn round. By this mere one-hundred-and-eighty-degree physical conversion, he becomes a subject, in the play - Dr. Stockmann. Why? Because he has recognized that the hail was 'really' addressed to him, and that 'it was really him who was hailed' (and not someone else). Althusser, hereby adds, experience shows that the practical telecommunication of hailing is such that they hardly ever miss their man: verbal call or whistle, the one hailed always recognizes that it is really him who is being hailed.

With Peter Stockmann's lead, the gathering in the town shall was hailing at Dr. Thomas Stockmann, he understood that it is hailed at him. At first, he tried to rebel, he was suffering due to the suffocation. He time and again tried to make his voice loud, he tried to scream, but his scream had no space in the scream of the crowd 'an enemy of the people - an enemy of the people - an enemy of the people...

Or we can say, it indirectly suggests that Dr. Thomas Stockmann in the play cannot resist or deny his addressing as subject when it is done by ideology, when it is done by authority. There might be suffering and suffocation, there might be unbearable pain and panic but the fact is it is interpellation made by the authority, which is over his powerless unapproved defence. This is it and this continues till capitalism doesn't end. Power is measured in monetary units; power is measured in Baths' tax collection. The virtue and vice erases its marked border. The health and hygiene of the tourist is ignored and the fund raised by the acquisition of tax collected in the trust. This is all that matters to the manner of authority. So the sound of truth, the voice of the doctor, echoes so weakly in the play.

As it is said not to run after the truth because one has the burden to feed his/her family, the people of Baths seem to take it as a motto of their ideology and the doctor

couldn't get it. He himself had a family to feed but still, he couldn't be selfish. This is how the tussle began and the interpellation upon him was made so harsh.

Some more on the matter of hailing - Dr. Thomas Stockmann knows that it is he who is being called, it is he who is being attempted to stop; but on his few beginning calls, he doesn't want to turn around, doesn't want to slow his speed down. So the hitting upon him becomes more severe and chronic, interpellation of him results more painful and overwhelmed.

The interpellation of individuals as subjects isn't always acceptable to every citizen which we see in the character of Dr. Stockmann. In this regard, Henrik Ibsen was in favour of the doctor, but he himself seemed to be marginalised in the majority of capitalist dwelling in the then French society. "One of the effects of ideology is the practical denial of the ideological character of ideology." (Althusser, 41) The practical denial of the ideological character is what we see in the play that Dr. Stockmann denies falling into the ditch of subject only, but also he wants his unique individual identity. This is why Louis Althusser says that the particular individual gets interpellated and it can be fully supported and justified in Ibsen's play, *An Enemy of the People*.

In the play, Althusser's Marxist alienation might also support the idea of interpellation. Though it is not always about the class struggle, the collective interest driven by power and politics might also hit hard upon the truth that might not be supported by power and politics, but by the individual initiation. The collective interest has interpellated an individual's interest. Unlike other situations, here in the play, the collective gathering has been misguided by the power and politics and truth has been carried by only an individual that is Dr. Thomas Stockmann. In other spaces, Marxism would say, the greater mass is powerless, and the few has capturing over the power and the mass overturns the power, but

here the situation has gone in another way, the truthful side is small and the bigger size is living in falsity, this has made that truthful side go suffocating. So the victory of truth has been impossible and the interpellation of an individual has become so easy and possible.

Here, Althusser makes a convincing point that in the play, there we can smell the bad odor of dirty politics. One who offends the doctor is a politician; the press itself turns out to be the worshipper of power, property and popularity. The townspeople aren't free from their interest of collecting money from the business of tourism no matter how bad the condition of pollution of the river has reached.

Politics is often mixed in the act of interpellation as politics is everywhere in modern times, even the small incidents are affected by politics. It is a very big issue we can witness in the play. So, the act of interpellation is politically charged for sure that the playwright has also implicitly written in the play.

Louis Althusser repeatedly uses the sentence that ideology hails or interpellates individuals as subjects, "As ideology is eternal,....ideology has always-already interpellated individuals as subjects, which amounts to making it clear that individuals are always-already interpellated by ideology as subjects, Hence individuals are 'abstract' with respect to the subjects which they always already are." (Althusser, 41) What we shall suppose here is that, at the end, when Dr. Thomas Stockmann, though his rented house was pelted badly and his family was afraid and threatened with the sound of broken glasses on the floor, gave up with the idea of leaving the community, ideology proved to be eternal, it now has already interpellated Dr. Stockmann. He has already been interpellated as subject by ideology. His individual identity has become abstract with his lowered voice against the community. We have to sadly accept that he has become the mere subject of the community; he is no more a unique individual with respect to his finding and all.

Althusser's idea on the matter of 'individual as subject' is that Althusser says, "...an individual is always-already a subject, even before he is born, is nevertheless the plain reality, accessible to everyone and not a paradox at all." (Althusser, 41) What it can mean here is that an individual is already a subject even before he is born so that when one wants to run out of the tank of that particular subject, he is restricted from doing so, he is pulled down again and the coercive interpellation is made.

The argument is quite convincing because, with the scenario of the play, in the past everything was alright and all was going well, no guest had complained of becoming sick due to taking bath in the river. As just Dr. Stockmann found some children getting sick due to swimming in the river and found the water to be polluted, the doctor came out of the box (of subject) and conducted his research on the matter of water-pollution. It was not his preventive way of study, but the curative one. When the children started falling sick due to swimming in the river, he began his research about the Baths' water pollution.

So we can claim that he was really a subject previously who was himself happy with the prosperity of the Baths community. When he tried to come out of the 'always-already subject, then he was double hit by the ideology not to follow or lead the odd road that doesn't seemingly benefit the townspeople. This is why and how the coercive interpellation hits upon Dr. Thomas Stockmann. Louis Althusser makes strong and persuasive points in explaining interpellation as the matter of political ideology and it is vividly seen in the play, 'An Enemy of the People.'

Further, to support the argument this thesis has brought about interpellation of the individual, we can take some instances from *The Communist Manifesto* by Karl Marx and Friedrich Engels. Marx says that the political power or the owner of the power class is always suppressive towards the powerless one. Like the class structure, the state- meaning by this

both political institutions and the system of law-also is determined by the mode of production. "Political power," says the *Manifesto* "is merely the organised power of one class for oppressing another." Each of three modes of production based on private property has had its corresponding state-form in which, according to Engels, "the most powerful, economically dominant class...by virtue thereof becomes also the dominant class politically." (Marx& Engels, 16) Like the slave-owners' state and the feudal state, the modern representative state is a "means of holding down and exploiting the oppressed class." Being such an instrument, however, the state has not always existed, in the stage of primitive communism, since there was no owning class, there was no state. Only after private property had been brought into existence by economic development did the state arise. In the play, neither Dr. Stockmann is powerful on the basis of property, nor is he politically active to have the power as Peter has. So, the class of him is not the oppressing one but the oppressed one. This is how the power makes him marginalised and victimised.

As Engels opines- first the private property owners rised, then the state stashed to rule over the ones who don't have plenty of private property to influence the power. Such is the plight of Dr. Stockmann as well. Even the press and its representatives don't count the doctor as the sophisticated person of the community. Peter, the Mayor, although he is the brother of Dr. Stockmann, always thinks that Dr. Stockmann is his counterpart and he keeps on trying to pull him down, he doesn't want to see him progress in the long run. So, he creates an ideology right at the moment in the town's hall in front of townspeople that the doctor is the enemy of the people. This is how this interpellation of Dr. Stockmann has to do something with his economic backwardness for sure.

At first glance, the Marxism theory would seem to be that it is the force of the state which keeps the owning class in control of the means of production. And indeed, this would

be plausible. For in actual fact, if individuals and other private units of ownership are secure in their control of the means of production, one good reason is that the law backed by public force guarantees their private property. But Marx cannot and does not say this, for to say so would be equivalent to saying that economic power is founded upon political power, quite the reverse of economic determination. The law which established private property must, therefore, in some sense be a reflection of the objective facts of the mode of production.

Far from being founded on a priori principles of justice, it is, like other elements in the ideology of the ruling class-as the *Manifesto* says, addressing the bourgeoisie-- simply "the will of your class made into a law for all, a will whose essential character and direction are determined by the economic conditions of existence of your class. (Marx & Engels, 17)

This strongly supports the above mentioned argument that if you have property, you will be untouched by oppressing power, otherwise there is no escape-way you can find to run away and stay strong. What Dr. Stockmann wants has the direct connection with the property he doesn't own. So the win isn't possible for him which results in his loss that he is compelled to accept, compelled to be known as an enemy of the people and also compelled to be an interpellated individual.

While the Marxist system maintains that private property is inevitable during the intermediate stage of history, it nevertheless does allow some role for physical force and political power. The social system is not frictionless; as economic forces come into conflict class behaviour reflects that fact and those class struggles ensue of which Marx says the previous history of man has been largely composed. To prevent such struggles from disrupting the economy, the state is used by the ruling class to maintain the mode of production to which its class interest is irrevocably attached. To a certain extent, therefore, a

non-economic factor- i.e. the physical force which the state wields has a causal role. That role, however, is narrowly circumscribed. For when the point of transition is reached, the force in the hands of the old ruling class cannot suffice to maintain the old conditions. The class representing the new mode of production will amass the power necessary to overthrow the old regime. It must do this by violence, and sooner or later it is bound to win.

What Dr. Stockmann lacks if he doesn't have anybody by his side except his family, so here the idea of Marx might not achieve the easy win in case of the doctor. However, the interpellation, Dr. Stockmann hasn't accepted that much easily, he might be able to convince the other poor class majority of community what wrong the power is doing only because they are in power, sooner or later, this might change the chain of command and the truth will win, this can just be the faint hope, but still Dr. Stockmann is in the favour of truth, and it is believed, truth wins, we also let's hope so.

Marxism further postulates that a society which once again could be called communist would have arrived, and as force had vanished, so also would selfishness. After having been so long alienated from his true self, man would at last through the grace of the iron laws of history enter into his earthly paradise, where all live together in perfect freedom and community. This is how the 'truth will win' argument strengthens its authenticity.

This vision of Marxism is ancient and in no sense ignoble. His is, however, a vision-a dangerous vision. To teach that evil arises only from economic institutions is false. Men may be corrupted by power as well as by property and in any society pride will find ways of distorting human nature. To found a movement or a state upon a doctrine which does not recognize these possibilities is an invitation to tyranny. Marxist notion of tyranny can be counted as the interpellation of the doctor, he isn't ready to stay patient as other subjects. But

for the temporary momentum, he has to accept that he has been forcefully interpellated as subject.

"The control and conscious mastery of these powers, which, born of the action of men on one another, have till now overawed and governed men as powers completely alien to them." (Marx & Engels, 11) Here the alienation has been made upon Dr. Thomas Stockmann if we do not count his family's support. His family has been tortured due to his attempt to find the truth. Their support cannot make the social change, but the doctor's hunger is for the social change. So, the alienation upon Dr. Thomas Stockmann is justified.

Marxist idea of two classes isn't always about economics, it is about politics also. For the analysis of our text, politically Dr. Stockmann represents one weaker class and Peter, the mayor, represents another stronger class. The doctor is victimised with political helplessness. In the French society of the-then time, general people were not that smart that they could decide what is true. What a more powerful and popular person says would impress and affect them more. As the mayor of the municipality, the municipal head Peter had the bigger influence on them. So, they followed and accepted what Peter said without verifying the real truth of the medical finding. And the society of France of that time was not that developed and advanced for liberalism than the traditional mind-set. So, for the time being, the financial prosperity counted as more powerful and worth following than health and hygiene. Dr. Stockmann does not want to fall under the category of subject although he falls under the category of proletariat politically; he has to go through brutal tyranny to be announced as the enemy of the people. This is what happens in the play.

Finally, some more focus to the capitalism in general, here in the play, the power-relation and the tussle between the powerful and the powerless have been clarified. In general, with the help of some random ideologies, it is not easy to influence people without

evidence and facts. But in the play what we see is the political and financial discipline wins over the medical discipline.

First thing is, the meeting at the town's hall is not started promptly. At first, Mr. Peter gets the news about the doctor's finding; he makes up his mind to suppress the doctor tactfully and brainstorms a lot so that he could prove him wrong in front of the innocent and ignorant public. Then the meeting started with negative orientation that the general public were united by the mayor for the case that Baths' bathing tourism is mandatory for them to survive financially, then the doctor's alerting news is said to be affecting their business which could harm a lot to the town's business, it could create scarcity in the town and downfall of the town economically that it would never rise again if the finding of the doctor is disclosed.

For instance, at first, without all this misinterpretation, the staffs of the local newspaper were very excited for the post of the doctor related to his medical finding. When it is deviated to 180 degree angle, with the concern of financial loss and all, they also folded (blind-folded) their eyes and started hating the doctor.

This proves that the political and financial ideological doctrine victimised the medical truth. And as I already mentioned it was because the general public were not that educated and knowledgeable enough to determine rationally whether the medical finding has more authenticity regarding truth or the political speech. There we see the tragedy in the problem play of Ibsen. Here, the mayor creates a lot of space for his miscommunication and he deviates the crowd with his political strategy, and the doctor cannot transfer his knowledge to the public because of the lack of communication as he was protested by the deviated group. The political ideology had already been made that strong that the doctor's truth was already falsified with the misguidance of political strategy.

Or we can relate it this way that the knowledge or finding that Dr. Stockmann tried to publish in the local newspaper or announce it in the town's hall isn't allowed by the authority to freely flow, rather it is obstructed and the false ideology is made by the Mayor, Peter, that the financial growth of the community is above all the finding that obstructs its speed. So the important message of the doctor remains unexpressed and this is how political ideology repressively subordinated the medical finding of the doctor to result him to be the victim of interpellation.

His house is stoned; he and his family are compelled to stay inside the four walls of his rented home. It can be supposed that the townspeople would stone him to death if he went out of the door or window. So, they stay hidden inside the house. This plight of him makes the play having composed in the notion of coercive interpellation of the individual (RSA after ISAs). The power-driven punishment and the negatively oriented townspeople's hatred toward the doctor and his family is not favoured Marx or Althusser theoretically, but they accept that such is the plight of the individual who doesn't want to count his as subject in the capitalist and materialist society. The economic and political ideology calls the doctor's finding into question in the town; the pitiful doctor cannot bring his research finding into existence.

With the help of all the instances and analyses, this could be justified as the doctor has accepted his defeat indirectly. What this also hints is that the circumstance of the community isn't that much easy either. When there is no capital gain, there is a question of the survival of the community and the townspeople. So the interpellation is compelling as well. Without him announced as an enemy, the truth expands everywhere which results in the loss of prosperity of the community and the community always remains under scarcity and lack of the

fulfilment of basic human rights. So, in this situation the interpellation of the individual is circumstantial, coercive and compelling.

This cannot be assured whether Dr. Stockmann does not accept his downfall and if he stands again. The determining factor of the interpellation depends upon the doctor's level of determination, victory or defeat of him is upon the doctor's attitude. But for now, for the present time being, he has accepted his loss, he has lost his battle, and he has been interpellated as subject from the existence of an individual.

The argument of interpellation of an individual in the play has gotten its strong base now after this much analysis and application of these theories in the play. On the basis of this long effort, it can be proved that in the state of capitalism and materialism, if the truth is against the financial prosperity, it is hindered to shine in the limelight and the person who proposes the truth is interpellated; otherwise the city has to face various problems regarding basic needs of the subjects as well as the defaming of the state. So, the righteous doctor, Dr. Thomas Stockmann is interpellated coercively in the play. Our hypothesis has heightened its determination and it has answered why and how Dr. Stockmann was interpellated in the then French society.

After the application of Althusserian theory in the play, the societal background of the then society of France made it more relevant that it was the culture of that time that truth had to suffer so much as the mind of the ruler was covered fully by the mist of feudalism and capitalism. And the public would follow the politically powerful person rather than the righteously powerful general individual.

Furthermore, the trend of penalising in France of the-then time was confinement Dr. Stockmann bears. Now we can conclude that the Interpellation of an Individual has been brought into play forcibly and it is affecting an individual as well as society that the

interpellation has denied the truth to come out from a doctor as well as the scientist Dr. Thomas Stockmann.

To add some insights on the alienation of the play to the 'problem play'; the play begins in the peaceful setting the family of Dr. Stockmann is happy and running their happy and peaceful life. Everything is okay. The setting that Ibsen has imagined at the beginning of the play supports that their life is smoothly running. The cosy setting of the house has been imagined at first: a tidy and clean flat, doors and windows in every room, a working room for Dr. Stockmann, a kitchen for Mrs. Stockmann, a living room for all the parent-children gathering; a nicely interior-designed house. Slowly and gradually setting changes, characters are added with different mind-set. The tussle starts between the characters. The battle-like setting is imagined. The controversy evaporates in the atmosphere. The quarrel, argument, fight, pelting of the house, breaking of the glasses, the fear, the threat etc. create the mess, the trouble, the problem. This connotes that the interpellation was not easy, it went through RSA after the impossibility of ISA.

As we say Ibsen is the father of problem plays, another playwright, Bertolt Brecht, is well-known for his techniques in the plays, which is called Brechtian techniques. Brecht emphasises that the plays need to be told in a montage style, the techniques need to break down the fourth wall; the play has to use a lot of narrative, songs or music, technology, signs, frames; so that the audiences become directly conscious of the fact that they are watching a play. In Ibsen's play, from the dramatic techniques also we feel that the doctor has been interpellated. At first his voice was so friendly and loud among the representatives of the press and in his family. He is happy and with an ecstatic manner disclosing the fact of the Baths' river. Everything is going smoothly. Slowly and gradually the atmosphere is heightening its temperature and temperament - the tussle between opposite forces, the protest

of the crowd against the doctor, the sound of breaking glasses, and the scream out of the fear in the doctor's family and at the end the pale and poor face of the doctor. This all shows the phases of the problem play which with the process of interpellation is accompanied. Or, interpellation is not an easy task for any forces or ideology. So it goes through troubles and tensions. Knowing this fact, the problem play became the appropriate medium of expression for Henrik Ibsen.

The irony 'an enemy' has been used by the playwright to make the play somehow more thoughtful. The protagonist, regarding the term 'an enemy' addressed upon calling him, thinks himself to be the one who isn't understood because of the ignorant and illiterate people. He doesn't accept it at all, but he accepts his defeat as being in the minority in the town, a scholar in the city of illiterates. He was doing his medical research for the sake of the town and the people, so he knows that he is the friend of people, and he knows that due to his dwelling in the city of capitalism, he is made foe and enemy of the people.

The hypothesis regarding an individual's interpellation in the play, *An Enemy of the People*, arriving here has somehow been justified. As a finding, in the flourishing city of capitalism, the economically less-concerned character is interpellated heavily by the economically more-concerned group. The research questions were: how and why an individual is interpellated? The how has been got its picturesque with all the detailed analysis analysed above in the paper. Why an individual is interpellated is found to be the result of capitalism where the monetary value is counted as the most important means of survival.

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