

Chapter 1

Introduction

Political Ideology and Class Conflict in Llosa's *Who Killed Palomino Molero?*

Maria Vargas Llosa's *Who Killed Palomino Molero?* (1986) portrays the murder mystery of the working class army officer Palomino Molero who has been brutally tortured and murdered by the ruling class army officers. In this context, the present research tries to analyze the notion of ideology and repression which has been used by the high ranked army officers for the subjection of an individual based on the investigation of the murder of (local chola) Palomino Molero. The main goal of the study is to find out how the ideology of the ruling class and high ranked army officers, an aristocratic ideology and the capitalist ideology interpellants an individual focusing on the theory of neo-Marxism to analyze the workings of state apparatus and ideological state apparatus in the context of contemporary Peruvian society. Here is a wide gap between the high ranked ruling army officers and low ranked working army officers on the basis of power, ethnicity and creed. The ruling class army officer Colonel Mindreau kills the working class army officer Palomino Molero, his daughter Alicia Mindreau and finally commits suicide.

The novel deals with a complex set of conflicts and tensions of the Peruvian society of the 1950s. A large part of Peru's complicated modern social system started with the hierarchical principles set down in the colonial time that remains as powerful guideline for inter-group and inter-personal behavior. There is a tension between races, classes and between the sexes which create barriers to solve the mystery of corruption and innocence in a novel.

The time is the 1950s, the place is Peru, and the victim is a young air force enlisted man named Palomino Molero, in Mario Vargas Llosa's spare, tightly written

and excellently constructed whodunit. Palomino Molero, eighteen years old, a guitar player who enchanted everyone for miles around singing boleros, is found brutally tortured and murdered near a local air force base. Two civil guards, Officer Lituma and Lieutenant Silva, try to unravel the crime. Rumors abound all over the place; the victim was involved in smuggling or the like and the higher-ups are covering up the perpetrators. But when Silva and Lituma find out that what Palomino Molero was involved in was not smuggling but a love affair with the daughter of his base commander, the plot thickens in all kinds of ways. Vargas Llosa's book is not only a crime novel but a bitter indictment of the social/racial conflicts of modern Peru, where an airman cannot fall in love with the daughter of a colonel, especially if she is white and he is a cholo (half-breed). Vargas Llosa knows how to leaven his story with comic relief; Lieutenant Silva is hopelessly in love with and shamelessly pursuing the respectably married Dona Adriana and her revenge on him for his presumption is a riot. The murder is solved, but the townspeople won't accept the truth, and insist that they were right all along; there were "higher-ups" involved. "higher-ups" indeed. It would be a crime in itself to give the solution away and I'm not going to; suffice to say that Vargas Llosa has written a gem of a murder mystery with an ingenious plot twist. It's a very short novel and shows again that some of the best things come in small novel.

The novel begins with the vivid description of the victim's rotting, mutilated corpse, an image that haunts Lituma throughout the course of the investigation, frequently eliciting expression of compassion. The grisly nature of the crime arouses in both directives Silva and Lituma, they are not having a keen curiosity about the identity of the murderer of Molero but also about the cause of the rage producing the brutal and pervasive act. Colonel Mindreau's attitude of superiority and arbitrary

manner stems from his condition as a white, his ranking as a ruling class army air force officer, his economic status and his especial privilege to the military in general and so forth epitomizes the attitude of his social class.

Lieutenant Silva and Lituma, who belong to working class army officers, are motivated by the strong desire for justice. As an investigators they inquiry the murderer of Molero. In the interview with Colonel Mindreau, both the army officers are awakened by the Colonel's view towards racism, class and ethnicity which stand as a partial evidence to figure out the murderer of Molero. Eventually throughout the investigation of nineteenth days, they find Colonel Mindreau himself as the murderer of Molero. Mindreau kills his daughter Alicia and finally commits suicide. Prior to suicide, Mindreau confess to the detectives that he ordered Palomino's murder in order to protect his daughter Alicia from the consequences of her amorous relationship with Palomino.

Colonel Mindreau wants to prevent his daughter from working class social status as he thinks himself as an aristocratic class who under any circumstances cannot contemplate intermarriage with proletariat airmen, the poor, and mestizos (chola) so he murdered the working class Molero. Moreover, he views himself as a superior race (white) contrary to Molero (local chola and a black in colour). Alicia had previously confided to the deactivates about the incestuous relation about the father and the daughter, but Colonel Mindreau dismisses this in his confession stating that his daughter is the victim of mental illness, suffering from delusion. Towards the end the two detectives were rewarded for their successful investigation by being transferred to outlying areas by an ambiguous administrative authority, and by the community doubting the detectives' conclusion, the "common folk" (186) preferring instead to hold to a conspiracy theory involving foreign powers.

The form of social life is set up because of the power politics, as in the case of Molero. The power interest of the Bourgeois is overthrown and he became the victim of it. In the novel, Molero belongs to working class, whereas Alicia Mindreau belongs to ruling class. They love each other and plan to get married but the Bourgeois over rolled society does not accept their love. Colonel Mindreau, the ruling class and high ranked officer reflects his action and logic on the basis of differences between class and colour of individual. To preserve his ideology and prestige in the society, he opposes the love affair of his daughter with Molero. So, “ideology” is rooted with respect to the oppression of proletariat. It is clearly seen that Molero is being subjected by Coloneal Mindreau.

Review of Literature

Different critics have analyzed the memoir from the multiple perspectives which preserves the universal importance of the memoir. Regarding the nature of protagonist and his life Arnold M. Penuel in his “The Uses of Literary Perspectivism” remarks:

Who Killed Palomino Molero? is a serious treatment of complex Peruvian social realities, artfully illuminating the prejudices, the corruption of consciousness and conduct and the social injustices woven in the warp and woof of the Peruvian class system”. Palomino Molero is manifestly an elucidation of Peruvian social tensions and prejudices on a variety of axes: rich vs. poor, powerful vs. weak, white vs. mestizo, military vs. civilian. (1162)

He views that Peruvian class system is very deep rooted in the society where there is always a gap between upper class and lower class people. Because of the class conflict there arises the ‘social injustice’ which takes the society into the dark side.

Similarly, in the novel, we can see the tension between the races caused by racist ideology. Wilson Jason reviews the article of Alfred MacAdam “Searching for Truth” in Maria Vargas Llosa’s *Who Killed Palomino Molero?* and evokes the issue of investigation of Palomino Molero murderer highlighting the racist ideology.

[R]acist issues in Peru between whites and mestizos; the clash between the police and the armed forces, a caste unto themselves; a sexual confrontation between a macho and a married woman who outwits him; set-scences where the police are caught as voyeurs where a guilty air force officer misbehaves in a brothel. (1162)

There is difference between the race, class and sexes. In capitalist dominant society all the working class people are the victim of dominance. The working class is like a ‘bird in a cage’ when they are free of it, they start to resist. Likely, in Brent J. Carajel in his article “Love and sex in Maria Vargas Llosa’s *Who Killed Palomino Molero?*,” writes in a historical ideology.

Who Killed Palomino Molero? Llosa clearly expresses his concern that tragically, the confrontation between the individual and society usually results in corruption, injustice and blind adherence to collective “agreement” suppressing beauty, love and truth. Vargas Llosa depicts the oppressive nature of Peruvian society and it is through Lituma that the reader is made to see the inadequacy of individual effort against collective injustice. (272)

Peruvian society is followed by the oppressive nature of the rich and white class people. The culture and rituals are too under their system. It shows the ambiguous Peruvian social realities of injustice, corruption and so forth. The truth, love and beauty are corrupted in the capitalist society. The beauty has been commodified, love

has been turned to hatred because of lust and truth has been falsified.

The fiction is also related with the certain level of historical set up that determines the ideological ways of leading a nation and the society, backed by power. So ideology is something between its materials positions brought to social form by use of power. Eagleton puts it:

The term 'ideology' has a wide range of historical meaning, all the way from the unworkably broader sense of social determination of thoughts to the suspiciously narrow idea of the development of false ideas in the direct interest of a ruling class. Very often, it refers to the ways in which signs, meanings and value help to reproduce a dominant social power but it can also denote any significantly conjecture between discourse and political interest. (221)

In this form of power determination of ideology of ruling class the fate of the individual is written. S/he becomes the apparent victim who has to change and adjust to the changes that happen in the name of change of system and power politics.

The pain of Molero is an inborn ideological power politics set by the rulers because Palomino was sure of his tragic ending for having a relating with a ruling class daughter in contemporary society. Political ideology has two dimensions: how society should work and the most appropriate ways to which the ideas are arranged. In the face of changes, the rulers often appear neutral, refraining themselves from the woes of the supporters of the previous supporters. However, in the shift of power and politics, it is general people like Palomino, Silva and Lituma who are victimized.

Ruling class vested their system on the working class according to their needs and desire. Ruling class attracts the working class to follow their system by giving them genuine hopes and needs. The system in power imposes the ideology, as if it is

the most ideal way of life for society. In this context, Eagleton States:

Ruling ideology can actively shape the wants and desires of those subjected to them, but they must also engage significantly with the wants and desires that people already have, catching up genuine hopes and needs, reflecting them in their own peculiar idiom, and feeling them back to their subjects in ways which render those ideologies, plausible and attractive. (14-15)

The way of living and ideas are imposed on the way of thinking and living of an individual. Anyone who does not assemble to the ideas set of the ruling class is left behind in the human race and is often made a victim by the state machineries.

Ruling class uses power through a systematic use of dominance and repression over an individual or group of persons to flourish ideological pattern set up by them. It is often exercised by the person or group in authority over the inferior class and groups of persons, as in the case of Molero.

Moreover, life of Molero is being demoralized as he is brutally killed which imparts the notion that ideology and power are inter-related in imposing pathos in the life of an individual. Louis Althusser, one of the prominent neo-marxist writers examines this relationship through the lens of Marxist ideas. In “Ideology and Ideological State Apparatuses”, Althusser opines that in Marxist usage, ideology is what causes to represent the world to ourselves. He explains this view as:

For Marxism the basis of any society is economic organization, which then gives rise to certain social relations for instance, the class relations between the capitalists and workers in the 19th century capitalist society. The socio- economic base then conditions the cultural superstructure ... the liberal humanist idea that we think are essentially

free can remain free as long as we think. (85-86)

As such, ideology is not so much a set of beliefs or assumptions, but it is that which makes our life experience in certain way and makes us believe that the way of seeing ourselves as the world is natural. Ideology distorts reality in one way or other and falsifies present as natural and harmonious. Thus, ideology becomes an apparatus of imposing of state's dictatorial will and wish. Maria Vargas Llosa in the novel *Who Killed Palomino Molero?* shows how the capitalist ideology is ruling over the society. It depicts the exploitation of Molero, a lower ranked officer by the power of Peruvian social tensions and prejudices. It is very precise to say that in the capitalist society there is dehumanization of working class people. Molero, a poor, mestizo and weak is being victimized by power of the white and rich. Moreover, there is also a gap between the races. The Colonel is a white aristocratic man who is very conscious of maintaining power and getting privilege in the society. He thinks of himself as a superior being contrary to mestizo Palomino Molero and draws a line between races and classes. Power has created the social injustices and a gap between the people.

In this way, in the novel *Who Killed Palomino Molero?* different critics have given their views regarding class conflict among high ranked army officers and low ranked army officers of the Military. But the text has not been analyzed from the perspective of neo-Marxism which focuses on the causes of subjection of an individual in this research. I am going to analyze the issue the subjection of an individual via ideological state apparatus and state apparatus by taking the theoretical concepts from Louis Althusser, Terry Eagleton and Antonio Gramsci. The ruling class Military officers use both the notion of state apparatuses and ideological state apparatuses to maintain their status quo dominance. It is a formula of the ruling class to manifest the working class. Colonel Mindreau uses his power as well as logic to

murder Molero. It clearly reflects Molero being subjected by Colonel, which I am highlighting in my study.

Ideology is a way of looking at and interpreting the lives of the world. It is conveyed as a general system of ideas, values and beliefs, either true or false. It is a term that embodies all the problems associated with socio-cultural, economic and political complexities of the society. An ideology is composed of components, including acceptance by those in power, must be capable of guiding one's thought, way of living, and providing guidance towards action and is practical and logical. Ideology is expressed showing its association with religious faith, beliefs in the 'power of the spirit' and its 'immortal destinies' (375) and it consists of a rich history. Althusser defines ideology as "Ideology represents the imaginary relationship of individuals to their real conditions of existence.... God is the imaginary representation of the real king ... men represent their real conditions of existence to themselves in an imaginary form" (123). Their voices are unheard and their works are determined in the court of ruling class people's strict laws.

Terry Eagleton, one of the most prominent and influential neo-marxist theorists, in *Ideology* remarks that ideology must be analyzed historically, in the terms of philosophy of praxis, as a superstructure (245). It has a wide range of historical meaning and relates with the interest of the ruling class or the aristocratic. Ideology is shaped and developed by making its background to the ruling class. The ruling class uses the ideology being guided from the historical approach.

Ideology is informal authority, is the ability of an individual or a group to secure compliance from other individual or group. Althusser, with the same notion of ideas explains ideology as a form of logical power and personal power in the state apparatuses and ideological state apparatuses. In the context of conditions and

relations of production being reproduced and maintained in society states, he talks about two types of mechanism. On the one hand there is “repressive state apparatus which gain abidance and co-operation from the public through physical coercion means such as the police, army, prisons, courts and others. On the other hand, there is ideological state apparatus contains the Government, the Administration, the Army, the Police, the Courts, the prisons and so on which constitutes of repressive apparatus too” (37). In this novel show resistance to ruling class people who victimize the working class people.

Repressive state apparatuses, is a plurality of Ideological state apparatuses. Repressive state apparatuses belong entirely to public domain, much the larger part of Ideological state apparatuses are part, on the contrary, of the private Churches, Parties, Trade Unions, families, some schools, most newspapers, cultural ventures, and so on are private. The repressive state apparatuses functions ‘by violence’ whereas the Ideological state apparatuses function ‘by ideology’. Repressive state apparatuses function massively and predominately by repression (including physical repression), while functioning secondarily by ideology. For example, the Army and the Police also function by ideology both to ensure their own ‘cohesion and reproduction’, and in the ‘values’ they propound externally. Ideological state apparatuses function massively and predominately by ideology, but they also function secondarily by repression. In *Mapping Ideology*, Louis Althusser articulates, “No class can hold State power over a long period without the same time exercising its hegemony over and in the State Ideological Apparatuses” (112). As such, it is the public’s adherence to these state apparatus that in turn becomes a means of domination to the general people. Formation of these means of domination is an outcome of long run practice of certain faith and ideology imposed on the public by a certain ruler.

The formation of ideological state apparatuses is somewhat reminiscent of Italian thinker Antonio Gramsci's concept of power, ideology and hegemony. According to Althusser, ideological state apparatuses are sustained by cultural institutions such as the education system, the church, the family, media and culture. In this state mechanism the individual are at the helm of power which either can make or destroy the fortune of an individual. This is so called legitimate action taken by the state over individual. Thus, the ideological state apparatus, gain free willed co-operation and a sense of choice of what in reality is imposed on the general public. From the notion, Althusser turns to define the concept of ideology, dominant in the ideological state apparatuses, which serves to perpetuate class sub-ordination exploitation relations of production over generation.

Antonio Gramsci in his *Prison Notebooks* describes hegemony as the "ideological predominance of the cultural norms, values and the idea of dominant class over the dominated. For Gramsci hegemony is:

. . . an order in which a certain way of life and thought is dominant, in which one concept of reality is diffused throughout the society in all its institutional manifestation, informing with its institutional manifested, informing with its spirit, all taste, morality, custom, religious and political principles, and all social relations, particularly in their intellectual and moral connotations. (14)

Gramsci's conception of ideology as organic link, connecting structure and superstructure is crucial for understanding of hegemony. He conceives ideology as a "practice producing subjects" (245). Ideology according to Gramsci "is the battle field, the terrain of the struggle, since men's acquisition of consciousness does not come about individually but through ideology that subjects are created and through ideology rooted in the economic conditions of life that they act" (16).

Thus hegemony is achieved through the establishment of an organic link connecting civil society and political society. Political society effectively represents the interests of the hegemonic class which resorts to the hegemonic apparatuses of society to organize and direct social groups by securing consent to their leadership. In this novel it too shows how the capitalist ideology is ruling in the society through hegemony, ideology and repression.

Outline of the Study

The present thesis work has been divided into three chapters. The first chapter makes introductory outline of the present study. It analyzes the trend of power politics, it makes a study on nature of power and its relation to class conflict by giving the panicle a pathetic plight of Palomino Molero entitled 'Political Ideology and Class Conflict' in Llosa's *Who Killed Palomino Molero?*

It is a bird's eye view of the entire research. Similarly, the second chapter 'Ideological state Interpellation of an Individual in Maria Vargas Llosa's *Who Killed Palomino Molar?*' explores the fundamental ways imposed on terrible and brutal murder of Palomino Molero and the murder mystery behind it. The second chapter too provides the theoretical methodology of the text briefly with both textual and theoretical evidences. It attempts to examine ideology and its pivotal role to construct the subjectivity of the characters and making them as subject. The third chapter 'Llosa's Representing Voice to the Voiceless in *Who Killed Palomino Molero?*' concludes focusing on the outcome of the entire research and showing the protest of the working class people to the ruling class people in the contemporary Peruvian society.

Chapter 2

Ideological State Interpellation of an Individual in Maria Vargas Llosa's

Who Killed Palomino Molero?

Llosa's *Who Killed Palomino Molero?* interrogate the boundary between ruling class and working class army officers of the military regime of Peruvian society. The fiction represents the historical, cultural, family and religious ideologies of 1950s Peru. The central character of the novel Palomino Molero, a low ranked army officer and bolero singer was killed; Lieutenant Silva and Lituma are in search of the culprit, whereas the Colonel Mindreu, a high class army officer and a murderer of Palomino Molero commits suicide towards the end to save his position and power in the society. In this novel, Llosa depicts machismo (when men treat women as objects of their desires), class prejudice, and corruption within the governing systems back in the capitalist society of 1950s Peru.

The present research attempts to demonstrate how Althusserian neo-Marxist concept of 'Interpellation of Individual as Subject' is applied as a critical approach of reading a literary work. First, this research highlights the process of subject formation in Llosa's *Who Killed Palomino Molero?*; this research examines how all the characters like Palomino Molero, Lieutenant Silva and Lituma reflect Althusserian concept of ideological interpellation. Likewise, this research argues that ideological subjectivity of the character represented in the novel can be read through their ideological language belonging to their Military high class army officers and their vested motives, subject to their ideology. Furthermore, the theoretical concept of "Interpellation of Individual as subject" is crucial for the exploration of the reconstruction of identity through resistance to ruling class ideology.

The theory claims that the ideas of the ruling class come to be seen as the

norm; they are seen as universal ideologies, perceived to benefit everyone whilst only really benefiting the ruling class. Althusser means that the *Repressive State Apparatus* maintains the economic dominance of the ruling class through activities that involve coercion, violence and force. When people are subjected to institutions like the police, the army and the court they are compelled to certain actions by the use of direct force. Conversely, the Ideological State Apparatus operates through a discourse on ideology where the family, the school, the religion, etc. naturalize the process of subjugation to certain rules, ways of life and thought processes developed and sustained by the dominating classes to ensure their position in the society. While the institutions involved in the Ideological State Apparatus appear to be very different from each other, they are unified by the aim of operating through and reasserting the ideology of the powerful class.

In the essay, Antonio Gramsci describes how religion and theological discourse in the pre-capitalist time operated as the dominant 'Ideological State Apparatus' through the church. As the bourgeoisie acquired economic power the dominant Ideological State Apparatus shifted from the church to education. The ideological functions that are being performed by the church are now performed by educational institutions. Althusser believes that family and religion together operated as means of circulating dominant ideology in the pre-capitalist era whereas later, family, along with educational system, started training children and adults in the dominant discourses, techniques and traditions. Althusser recognizes that Educational State Apparatus teaches and trains people of all age group according to the role they need to perform in the society so as to maintain the status quo.

What came to be seen as a revolutionary thought in this theory proposed by Althusser was the way in which he saw Ideological State Apparatus as the site that not

only transmits the describes his investigations of a fundamental problem in Marxist social and political thought: "What is the reproduction of the conditions of production? While answering this question, Althusser wrestles with thorny questions about the meaning of the term subject"(97). The State always keeps its people under its control; the working class are dominated and suppressed in the society because power is in the hand of ruling class.

Althusser's first step is to subdivide the problem into two smaller questions concerning the reproduction of labor power: he must consider both the conditions of its material reproduction. In his words, these twin questions can both be answered in terms of the ideology of the ruling class, or more simply, "the ruling ideology." The second strand of argument woven by Althusser concerns the Marxist definition of the "State" and complications thereof. He summarizes the classical construction of by stating. However, he determines soon after that the Marxist classics were forced to distinguish between because of observations that indicated that State power could change hands between classes while the State apparatus, the mechanisms by which that repressive power was exercised, remained the same.

The emotion feelings of an individual are also corrupted in the capitalistic society. They are always in fear of high class power and policies which directly or indirectly harm and violate the common people. Because of the 'power' people are ranked in a hierarchy order in the capitalistic society. The member of military force shows indifferent nature towards them which precisely signifies that power plays the important role in dominating people in the society. Dominating class focus they have to work to earn and to keep their master happy which leads the working class to the false euphoric world. This too shows how the reproduction and reproduction ideology of capitalist makes the working class as subjection.

Marxist ideology of class-division, the working class always remains in a rooted concept of “work is worship”. The living pattern of the working class is being guided by the rules and regulations of ruling class. The sentiments, emotions are the individual’s private but it too being guided by the reproduction of submission of ruling ideology for the workers, and are production of an ability to manipulate the ruling ideology correctly for the agents of exploitation and repression. (104).

Ideological State Apparatuses is an apprenticeship in a variety of knowledge of how it is wrapped in the massive shot of the ideology of the ruling class that the relations of production in a capitalist social formation i.e. the relations of “exploited and exploiters and exploiters to exploited, are largely produced” (139). Being guided by the military regime a taxi driver expresses his ideological guided feelings of high class to Lituma, a low ranked army officer.

Work is disease. Beside you are no good at that staff. A cop should have a heart made of stone, because he has to be a motherfucker sometimes. And you’re so damn sentimental It’s true I am. I just can’t think about the skinny kid. I have nightmares, I think someone’s pulling my balls the way they did to him. (4)

After Lituma sees the deadly and scared body of Palomino Molero he loses his control thinking how cruel and hard-hearted person is who killed Molero. He is angry viewing a terrific murder scene because the murder seems like an attack of a lion or a tiger in starvation. In the conversation about the murderer of Molero on a tea shop a low class driver forwards the ideology of the capitalistic society.

The working class always struggles in life. The bourgeois class lives a luxurious life, whereas the proletariats class lives a miserable life. The bourgeoisie treat the proletariats like a street dog who even does not have the sympathetic feeling

in their dying. The death of Molero is taken as a victory by Colonel and he doesn't step a back to celebrate it as a fiesta. Lituma thinks that the ruling class Colonel Mindreau scrutinized them as if they were "insect under a magnifying glass" (22). Ideological state apparatuses are multiple, distinct, 'relatively autonomous' and capable of providing an objective field to contradictions which express, in forms which may be limited or extreme, the effects of the clashes between the capitalist class struggle and the proletarian class struggle, as their as their subordinate forms. Ideological State Apparatuses function massively and predominantly by ideology, but they also function secondarily by repression, even if ultimately, but only ultimately, this is very attenuated and concealed even symbolic. On this context, Althusser, in his book, *Lenin and Philosophy and Other Essays*, he writes:

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Lituma and Silva are massively exploited in the military which is under the influence of capitalism. Both being on the army does not get to take the facility of the army because it is under the control of high ranked army officers which they use for the benefit of their family member. In this context, the narrator remarks:

Lieutenant Silva and Lituma used a taxi whenever they had to go anywhere too far to use horses and bicycles the only transport available at the Guardia Civil post. The driver moaned and complained every time they called him saying they made him lose money, despite the fact that the Lieutenant always paid for the gasoline himself. (3)

The high ranked army officers live a very sophisticated life whereas the lower ranked officers live a panic life in the same field. In the investigation of Molero's death the air base even doesn't provide them a vehicle. The local police do not even have a vehicle of their own and must hitch rides on chicken trucks. This shows the barrier is the victim's status as an airman because the investigation has to take place involving the airfield personnel who are determined not to help.

On the other hand, it is shown in the novel how the technical equipment has been misused in the capitalist society. In this context, Alica uses the facility of the army being the daughter of high ranked as she portrays to Colonel, "I told you I am going to gringos's pool. This one's is going to be crowded until Monday. Will the driver take me, or should I just go on my bike?" (21). It clarifies to perform the duty to civilians they does not get the vehicle but to have relax the high class families get the vehicle. It vividly shows the misuse of power and facility by the corrupted people.

International Petroleum Company (I.P.C), the foreigners with the ruling class life style are too the symbol of ideological representation that the bourgeoisie has tried to give itself and the classes it exploits, it really seems that the dominant Ideological State Apparatuses in capitalist social formations is not in the School, but in the various forms of ideological state apparatuses which is stated by the narrator, when Lituma visits Colonel's apartment:

[...] On the right were the officers' houses, all identical, all raised up on the posts, all painted blue and white, with small, well-tended geranium gardens, and windows screen? He saw woman and young girls watering flowers; he heard laughter. The airman lived almost as well as the foreigners at the I.P.C, for chrissake! Just seeing everything so clean and neat made you jealous. They even had a pool, just behind

the houses. Lituma had never seen it, but he could imagine it, full of women and kids in bathing suits, sunbathing and splashing each other. (17)

No direct evidence is presented that they share the air force official's prejudices, they are associated with them but they live apart in a compound having a luxurious life. In attributing foreign sounding names to Colonel Mindreu and Lieutenant the foreigner unseen power is applied. Dofu, the character is literally associated with 'gringos' (34) and by symbol it is 'alien to Peru'. They are the foreigners, who have separated compound, enclose in a flash of body political inimical to the true interests of Peru. Also the "neatness of the office reflected the colonel's compulsive personality" (18) in which everything must be on the will of the colonel and on time by hook or crook.

Althusser's essay "Ideology and Ideological State Apparatuses" collected in his book *Lenin and Philosophy and Other Essays* was an attempt to explore the process in which the individual is subjected to ideology, i.e. became subject to ideology. He opines that human beings become repressed by different ideologies of the state from an early age. Ideology, which is present everywhere in such a system, plays its decisive role in the formation of the subject's beliefs, actions and practices. The essay was highly influential in the development of theoretical explorations of both the ideologies of the modern socio-political system and the mechanisms behind the constitution of subjects. Althusser essay's seeks to demonstrate that "ideology is bound up with the constitution of the subject" (173). The ruling class ideology constitutes the subjectivity of the Colonel and thus, he works for the sustenance of his class ideology attempting to detach the love affairs to the man of working class. The upper class always feel themselves as ruling class and want to dominate others as it is the privilege of ruling class, almost in a habitual manner.

Class prejudice lies in the core portion in the novel. The ruling class people are always guided by racist ideology. Due to the notion of racism the working class people are always marginalized because of the interpretation of ruling class that do not allow their full humanity and view them as inferior to ruling class. As the high ranked officer Colonel Mindreau is a greatest racist in the novel who thinks ruling class only has existence and he always ignore and subject the working class. The capitalist approach of domination and exploitation of an individual being a working class is best seen in the novel. The whole of the story shows the difference between the ruling class and working class in the way they live, the way they speak and the way they interpret the people.

Ideological State Apparatuses provide the contents where racist Ideology functions in order to construct the identity of subject exemplified by the statement; ideology is chiefly a question of “lived relations” (21). A racist is usually someone in a drip of fear, hatred and insecurity rather than someone who has dispassionately arrived at certain intellectual judgments on other races, but even if his feelings are not motivated by judgements, they are likely to be entangled with them. The racist ideology is always guided by the notion of class, colour and race.

The class struggle in the ISAs is only one aspect of a class struggle which goes beyond the ISAs. “The ideology that a class power makes the ruling ideology in its ISA is indeed ‘realized’ in those ISAs, but it goes beyond them, for it comes from elsewhere” (138). Mindreau thinks himself as an aristocratic beholder in the high class Military regime. He proves himself as a high class and color in various parts of the novel like in a conversation with Silva and Lituma he declares “The base of a base commander does not fall in love with a recruit. “Colonel Mindreau’s daughter does not fall in love with a guitar player from Castilla”(81).

Despite of the fact that the whole town of Amotape could testify that Molero and Alicia were madly in love. Even though the Lieutenant repeatedly asked the Colonel to reconsider the circumstance that there may be true love between them, the Colonel disregards the suggestion and simply replied “Delusions, delusions. Lying fantasies. She wasn’t in love with him; she couldn’t fall in love with him...” (129). The Colonel denied Molero as an equal human being. Molero was a cholo, and the Colonel treated the lower classes like dirt. Thus, interpellation of racist ideology is the central part of his subjectivity. Colonel portrays himself as a superior being in air base where he believes his daughter cannot fall in love with an employ because they are marginalized class and a working group whereas he belongs to the ruling class.

The proletariats are always dominated and the ruling class regarded themselves as superior and born to rule over working class and the working class is considered as secondary beings. Mindreau is guided and obsessed with social status. His so called aristocratic manner is viewed by the people. ISAs represent the ‘form’ in which the ideology of the ruling class must necessarily be realized and the form in which the ideology, of the ruled class must necessarily be measured and confronted ideologies are not ‘born’ in the ISAs but from the social class at grips in the class struggle: from their conditions of existence their practices, their experience of the struggle and so on. On a blazing hot sun Lieutenant Silva and Lituma eats in a low priced hotel of Dona Adriana, where the food is floated with dust and flies. On conversation of them Dona Adriana remarks the features of Mindreu “Colonel Mindreu thinks he’s king of the hill; all you have to do is to take a look at him when he comes to town with his daughter. Doesn’t say hello to anyone, doesn’t look at anyone. And she’s even worse. What snobs!” (15). the aristocratic people feels shameless to talk with the proletariat. To preserve their pride and status quo, they

pretend to be like a deaf and dumb in a healthy society. Likely the children too are taught the same manner of rulers from their child hood.

Alicia Mindreau, the daughter of Mindreau too is overwhelmed with the concept of racism. Alicia refers Molero as “Palito” because it sounded more white and more upper class. This showed the racist atmosphere in old Latin culture. If Alicia truly loved him, she should have accepted who Molero was, and of course should have respected his own name. Lituma has mentioned in the novel that Alicia is similar to the Colonel, because she is also a racist. The reason that Alicia fell in love with Molero was because Molero did not look like a cholo. Alicia tells the detectives that Molero is the politest man that she had ever seen and that:

He didn't look like a cholo. His hair was very fine, even blondish. And he had the best manners of any man I've ever known. Not even Ricardo or my father has manners like his. No one would believe he'd gone to the public school or that he was born in Castilla. The only thing chola about his name was Palomino. And his second name was even worse, Temistocles. (100)

In the old Latin culture, the working class people were stereotyped to be rude and uneducated. This was probably why Alicia felt that Molero was not like a cholo. The love relationship is too corrupted in the capitalistic society. The lower class are as better as the high class but they are treated very poorly and often times as subhuman or second class citizen. Molero is like a puppet in Alicia hand where he is treated as an object lacking emotions and feelings.

A child is born and grown up in a family. His/ her every step is always under the guidance and supervision of family. The family stood as everything to him/her. In the novel too Molero father was dead and he has his old mother whom he have to

care, whereas on the other hand Alicia mother is dead and she is cared by her father. It too gives a picture of the family relation of ruling class and working class people.

Molero is taken as an angel by the society whereas Alicia is taken as a half-mad girl by the society due to the work they perform to the society and for the society. Since, family too is as significant 'Ideological State Apparatus' (ISA) provide the context where ideological language functions in order to construct the identity of the subject. To draw upon Althusserian notion of Ideological State Apparatuses (ISAs) and their employment to interpellate the individual as subject is fruitful to see the ideology inside the family.

Gramsci associates hegemony with the arena of 'civil society', by which he means the whole of institutions intermediate between the state and economy. The family under the "hegemonic apparatuses" (114) which bind individual to the ruling power by "consent rather than by coercion" (114). Upper class people believe that there is always a gap between ruling class people and working class people. They cannot get united together in the capitalistic society. The concepts of state apparatus are being taught by the family and the school from the very beginning of their childhood. So the people of Peruvian society are guided by the notion of Ideological State Apparatuses (family) which is clear by the Colonel's behavior and attitude.

Sense of Ideological Conflict

In this novel the female are always taken as subversive in the family and in society, where they are always in the control of male. The parents never feel their children being grown up. Colonel can't accept the bitter reality of his beloved daughter falling madly in love with Molero. In this reference, he mentions:

She is fragile, a crystal, a flower, a defenseless dove [...] an airman is forbidden even to look at the daughter of the base commander; a boy

from Castilla cannot aspire, even in his wildest dreams, to Alicia Mindreau. I want you to know this and to know as well that you must not go near her, look at her, even dream about her or you will pay for your daring with your life. (80)

Here, Colonel clearly shows his views towards his daughter and difference between two different classes. He prioritizes his daughter by her beauty and her class. He views it is even a crime to dream about getting relationship with Alicia Mindreau so he refuses an affair between Palomino and Alicia and warned he appear as a beast to pay for their crime of having the feelings of Alicia.

Females are corrupted and their body and beauty are commoditized in the capitalist society. Also they are ruined both mentally and physically. The novel exposes many of the social problems within the Latin culture in 1950s. First of all, there were evidences of machismo throughout the story. Machismo describes the attitude of men in the 1950s, where they treat women as objects and show no respect for them. Male is a dominant figure in family, social organization, leadership and control over property. Human beings come across experiences where women are not only treated as subordinate to men but are also subjected to discrimination, humiliation, exploitation, oppression and violence. Female experience discrimination and unequal treatment in terms of basic needs and basic rights not because of the biological difference but of the gender difference which is socially constructed. All these forms of gender violence are designed to control, dominate and express power. At the heart of it there is the oppression of women, which takes several forms of rape and sexual harassment.

Deleuze and Guattari in their opening chapter of “Anti Oedipus: Capitalism and Schizophrenia” explore how “everything is a machine” and that there is “no such

thing as relatively independent spheres or circuits” such that “production is immediately consumption ... without any mediation” Referring to the body, which this section of the essay is concerned with but taking their notion to think first in terms of the society as a distribution point, part of the mechanic process of consumption. Imagine the “organ machine plugged into an energy-source machine” (4). In this novel, female represent the machine through by the eye of power holders.

Women are taken as a means of child producing machine in the capitalist ideology. They are taken as an object. Their body and beauty is praised in order to suppress them like Colonel gave his daughter Alicia the name of “Queen of England” (64) and she is taken as a fragile crystal and innocent like a dove to him. The bourgeois have the quality to dominate not only by violence but by ideology too to the dominant class. Colonel, the high ranked aristocratic has an incestuous relationship with his daughter. In this context Alica further remarks:

He gets down to the floor like a dog and kisses my feet. He says love knows no bounds. The world wouldn't understand. Blood calls to blood, he says. Love is love, a landslide that carries all before it. When he says those things, when he does those things, when he cries and asks me to forgive him, I hate him. I only wish the worst things would happen to him. (146)

Colonel is a corrupted male figure of the capitalist society. He violates the social norms and has a illegal and a unethical relationship with his daughter. The Colonel's incestuous relation symbolizes to social class's obsession with class purity and the consequent social endogamy is habitually practices. This then too emphasize the Peruvian upper class unwillingness to mix socially with other classes and to share the wealth and privileges with them which is the imposed in the patriarchal society.

Colonel tried to brainwash Alicia into believing that the incest relationship was not wrong but was rather an expression of the Colonel's deep and faithful love to Alicia. The brain washing was reflected through Alicia's dialogue "I don't need anyone to protect me. My daddy protects me. He's all I need" (149). She is the product of the dominating patriarchal culture. So she does not stand up against him because she is unable to distinguish the reckless love of Colonel. She is treated as an object lacking emotions and feelings by the Colonel. Thus, females are maltreated, discriminated against and subjected to violence and oppression, their dignity injured and their role is denied. To save his social dignity and prestige, Colonel wants Alicia to keep the incestuous relationship secret.

Dona Adriana, the second female character of the novel too cannot remain untouched by the patriarchal eye. Patriarchal ideology discriminates females in every aspect of life. In the patriarchal society, women do not have freedom of choice and their voices are not listened to. Lieutenant Silva is another product of patriarchal ideology. Other reflections of machismo can be seen by Lieutenant Silva's strong feelings toward Dona Adriana. Even though Dona Adriana was married and had kids, Lieutenant Silva bears no inhibitions with respect to how he lusts after the chubby women. He often describes Adriana with hidden licentious manners, and announced several times that he was going to screw her while her husband was gone for fishing. Silva is deeply in love with a married woman who haunts him time and again in the novel. Silva does not make a single attempt to abuse her in the name of love. On this regard, Silva states, "I've seen her bathing in her slip over on that little beach behind the Crab Point where all the Talara women go ... why do you think I disappear all the time at about five in the afternoon with my binoculars?" (89). Silva's love is much less sublime, much closer to its sexual origins.

The two important characters of the novel are guided by unethical relationship. For Colonel, his daughter Alica and for Silva, Dona Adriana is the commodity for their physical lust. Machismo describes the attitude of men in the 1950s, where they treat women as objects and show no respect for them. In the story, the brothel was mentioned repeatedly, and “whores” and “son of bitches” are used constantly throughout the story to show the lack of respect for women. It also reflects the low social status for women at the time. One of the whores named Tiger Lily came to Lieutenant Silva and Lituma in the hopes that they could stop her pimp from beating her every day. At the end of the story, the author mentioned Tiger Lily was flirting with Lieutenant Silva, offering him sexual favors, and happily whispered to him that her pimp “hasn't slugged . . . now for three days” (175). This section reflects machismo vividly.

From the whole context, Tiger Lily seem like an object or a livestock to the pimp. In modern days, despite the foul business of the pimp, physical abuse is a serious crime in society. However, from the descriptions, it seemed so common at that time. The promiscuity of Tiger Lily and her sexual offerings as gratitude to the Lieutenant also showed that women at that time were persuaded into thinking they were born as sex machines to the man. They look like they accepted their destinies and accept machismo within their society. They thought getting beaten and offering sexual favors were part of their every life. The whores did not seem to be ashamed of it, but rather enjoying the brothel and the companies of the man.

Christian Ideology is in the center of the protagonist as he resembles of the Christ and the vicious murderer of his by colonel Mindreau reminds the crucification of Jesus Christ. The image of the Palomino signifies him as an infant Christ in the proletariat society which is under the control of bourgeois. Jesus Christ was killed at

night and Molero too was killed at night, both the murder were horrible and shocking. Religion is highly moralistic on the other hand it is a sign of hope, like the re-birth of Christ in Christianity.

To see how religion interpolates individual of the working class, it is very relevant to examine Althusser's analysis of religion. Referring to the biblical story of the dialogue between Moses and God, Althusser points out the moment when Moses is addressed by God. God hails Moses in his name, and Moses replied: "It is (really) I!" God says to Moses "I am what I am" (121). This proves God to be the subject, the absolute, ruler subject with capitalization and Moses to be the ruled subject as he needs to obey the God. Thus, religion is the ideology of the ruling, powerful subject that interpolates the ruled as the powerless subject. Althusser observes:

God thus defines himself as the Subject par excellence, he who is through himself and for himself ('I am what I am'), and he who interpolates his subject, the individual named Moses. And Moses, interpolated-called by his Name, having recognized that he is a subject, a subject of God, a subject subjected to God, a subject through the Subject and subjected to the Subject. (121)

The individual knowledge, attitude and practice are guided by the religion. If he believes in God, he goes to the church to attend mass, kneels, prays, confesses, does penance and naturally repents and so on. Althusser is of the view that a human being "actions are inserted into practices" which are in turn "governed by the rituals in which these practices are inserted as defined in the last instance of ideological apparatuses" (170). In this novel their works are determined in the court of ruling class people's strict laws. It is impossible for them to go against the laws which are in the favour of ruling class and against the working class.

Beside the class ISA in the subjectivity of the characters, religious faith is also one of the most wide-ranging influences of subjectivity, in the identity of subjects in *Who Killed Palomino Molero?* The young boy Palomino Molero resembles the Christ figure. When Palomino Molero mother looks at the death figure of her death son she verbalizes “Oh, God ... my poor child” (7) denotes fructification of Christ. Likely, when Lituma observes the photography, the narrator describes the picture as:

. . . long, angular little face of the dark-skinned boy with his hair slicked down, dressed all in white, with a candle in his right hand, a missile in his left, and a scapulary around his neck. The photographer had reddened his cheeks and lips. A scrawny kid, in rapture, as if he were contemplating the infant Jesus. (8)

Palomino Molero is guided by the Christian notion that he was like an angel, he doesn't hurt others he has the magic to attract everyone with his musical soft voice. His behavior, his attitude resembles him as a Jesus Christ. Therefore, there are two implications of the subject whenever the term is used. There is a two way process that are the subject through ideology and the subject to ideology. Althusser's has provided us with examinations that helped him to come out with a summary of what he had discovered about ideology in the form of four premises: the interpellation of individuals as subjects, their subjection to the Subject, the mutual recognition of subjects and Subject, and the absolute guarantee that everything will be all right if the subjects recognize what they are and have accordingly. Thus, interpellation of the Palomino Molero as subjects by Christianity has been apparent in the novel to see the ideology they are guided with.

Similarly, in the novel, the voice of Silva and Lituma are unheard by the

Military force. They want to explore the murderer of Palomino Molero but the member of military force shows indifferent nature towards them which precisely signifies that power plays the important role in dominating people in the society. People work hard to get some reward from the society. Truth is on the grips of power of high class army officers. Who killed the bolero singer turns out to be a sensational search for truth in a community where getting to the bottom of the things are not respected. In this reference, Eagleton, in his book *Ideology* points out:

To claim that only the proletarian perspective allows one to grasp the truth of the society as a whole already assumes that the one knows what that truth is. It would seem that truth is either wholly internal to the consciousness of the working class, in which case it cannot be assessed as truth and the claim becomes simply dogmatic, or one is caught in the impossible paradox of judging the truth from outside the truth itself, in which case the claim that this form of consciousness is true simply undercuts it. (97)

The working class believes the truth as it is shown to the society by the proletariats. The truth is guided by the power principle; this is the corruption of the government toward its people. The truth is being subjected because the civil people are corrupted by the state.

Even though the case was solved and the murders were punished, the citizens didn't believe the whole story. They suspected that there was a bigger story, and the death of the Colonel was only to cover up the crimes that were committed by the big guys" (143). In this reference, it can be viewed from the conversation between Dona Adriana and Don Jeronimo, an old taxi driver:

‘No one believes the story about Colonel Mindreu’s committing

suicide, said Dona Adriana.

Neither do I, as a matter of fact. How could it be?

So you don't believe it either? said Dona Adriana.

Lituma old pal, why don't you tell us how much the big guys paid the lieutenant to make up the story about the colonel's suicide? (184)

Corruption was prevalent in Peru at the time of 1950s, and many cover-ups and the scapegoats were used which lead to the mistrusts between the citizens and the government. The investigation is under a question by community, doubting the detectives' conclusion as a "common folk or spy story" (186). This unwillingness on the part of the public to accept the detective's exploration of the crime and the death of Mindreu and his daughter create an open ending to the novel which clouds any definitive answer to the question posed by the title of the book *Who Killed Palomino Molero?* The misuse of institutional power implemented by the state was questioned by the common people.

Power and Resistance

The pathetic condition of common individuals, determined by the atrocities of rivals at power is ruling the fate of the working class especially Molero. The politically strong elites often overlap social and economic elites. This group shows a marked ability to hold on to the authority of power, effectively excluding other groups and social institutions, such as the common public and military, from the significant participation in or control over the political process. Members of the working class find it difficult, although not impossible, to challenge or join the established elite in the political and economic areas.

The working class are maltreated, discriminated against and subjected to violence and oppression, their dignity is injured or murdered and their role is denied.

They are heavily oppressed and cannot live their life according to their own. The state apparatus which defines the state as a force of repression, execution and intervention in the interests of the ruling classes in the class struggle conducted by the bourgeoisie and its allies against the proletariat, is quite certainly the state and quite certainly defines its basic function. In this reference, Althusser, in “Ideology and Ideological State Apparatuses” states:

Repressive Status Apparatuses which consist of the Government, the Administration, the Army, the Police, the Courts, the prisons etc.

Repressive suggest that the State Apparatuses ‘function by violence’ and it belongs to the ‘public domain’. Repressive functions massively and predominately by repression. It constitutes an organized whole whose different parts are centralized beneath commanding unity, that of the politics of class struggle applied by the political representatives of the ruling classes in possession of ‘State power’. (118)

Repressive apparatuses functions by violence, it is guided with the notion of do or die. It consists of all the socio-economic and politico-cultural organizations. It is imposed by force over working class by the ruling class to fulfill their vested interest.

The pathetic condition of Molero, determined by the aristocratic values of rivals at power is ruling his fate. The politically strong elites often overlap social and economic elites. This group shows a marked ability to hold on to the authority of power, effectively excluding other groups and social institutions, such as the common public and the military, from significant participation in or control over the political process. Members of the working classes find it difficult, although not impossible, to challenge or join the established elite in the political and economic areas. At the beginning of the novel the narrator portrays the panic and pathetic plight of the

murder of the central character Palomino Molero. From the beginning of the novel we can evaluate the repressiveness in army. In this context the narrator mentions:

The boy has been hung and impaled on an old carob tree. His position was so absurd that he looked more likely a scarecrow or a broken marionette than a corpse. Before or after they killed him, they slashed him to ribbons: his nose and mouth were split open; his face was crazy map of dried blood, bruises, cuts, and cigarette burns. (2)

As in Peruvian society, repression is brutal in the novel. The society is in the control of the Military regime. The individuals are repressed and suppressed with their power of life and death. It gives a clear picture of how an individual is victimized if he/ she goes against self-made laws. It is a tragic phase of the novel where the individual rights are controlled by the state power.

The Military force army officers got the right to punish brutally and reward to the person according to their class, race and color. Hence the society was in the grip of high class army officers where every individual are subjected.

Repressive State Apparatuses consists essentially in securing by force (physical or otherwise) the political condition of the reproduction of relations of production which are in the last resort 'relation of exploitation'. Above all the State apparatuses secures by repression (form the most brutal physical force, via mere and administrative command and interdiction to open the tactic censorship the political conditions for the action of the Ideological State apparatuses. (114)

The castration of the Palomino Molero, symbolizes the sexual jealousy in a repressive ideological manner. Lituma feels the vomit rising in his throat when he sees the boy was hung and impaled on the old carob tree. He also notices that "they had even try to

castrate him; his testicles hung down to his thighs. He was barefoot, naked, from the waist down, with a ripped T-shirt covering the upper body” (1). The Colonel Mindreu and Dufo personal jealousy is seen in the novel, which leads to the brutal and gruesome murder that symbolizes the unspeakable truth that ruling class feels threat to the social leveling. They try to destroy the victim’s power which shows a link between power and machismo Peru’s ruling classes, especially in the Military.

Repressive functions by violence or physical power in the society which can be seen in the army, the Government, the Courts and so on. In the army force they have their own laws and system. It is imposed to the subjugated officers in the army in the name of discipline. The system must be followed by the lower ranked if not then they will be tortured both physically and mentally.

The role of repressive State apparatuses, consist essentially in securing by force and political conditions of the reproduction of relations of production which are in the last resort relations of exploitation. Not only do the state apparatuses contribute generously to its own reproduction, the state apparatuses secure by repression the political conditions for the action of the Ideological State Apparatuses. (118)

There is no law and rule for the high classes because the laws only implies for lower classes. If the lower class goes against their will it becomes the crime but if the high class perform the illegal activities it is not a crime. The lower classes are punished. A repressive voice of Colonel Mindreau and Pilot Dufo is expressed here. When the Lieutenant and Silva ask about the murder of Molero, Dufo states, “Because he reached too high. Because he poached on somebody else territory. You pay for mistakes like that. He paid, and how” (58). He crosses his limit, being on the ground he dreams to touch the sky. So far crossing the limit of low class and being with the

high class was a blunder committed by Palomino Molero so he was paid for his mistake which is cleared in the above statement of Dufo. To fall in love with a ruling class family by working class was a biggest crime because it was perceived as the lower trying to mimicry the ruling class. Falling in love is too a business and biasness in Peruvian society.

Moreover, in the novel there is dual approach of the state that is Ideological State Apparatuses and Repression State Apparatus which is setup for the repression of an individual in order to fulfill the laws of state force. 'Ideology' plays a significant role in dominating the people. It is clearly seen that poor people are being hegemonies by rulers. They have no option rather than the following the state ideology. Althusser holds that both RSA and ISA operate together by combining repression and ideology, with the difference between the different natures of their workings. From this notion, Althusser turns to defining the concept of ideology, dominant in the ideological state apparatuses, which serves to perpetuate class subordination exploitation relations of production over generation.

As such, the repressive and ideological forces are considered as a productive network which runs through the state blockings, more often as a negative instance whose function is repression. Hence, these social bodies are in the form of institutions like Military, universities and such. Althusser's point is that even though many of these ideologies are also communicated through many of these ideologies that are also communicated through the other ISAs, none of these others "has the obligatory (and not least, free) audience of the totality of the children in the capitalist social formation, eight hours a day for five or six days out of seven" (156). The main protagonist character Molero an example of resistance to ruling class people who victimize the working class people.

All in all, therefore, it is by an “apprenticeship in a variety of know-how wrapped up in the massive inculcation of the ideology of the ruling class that the relations of production in a capitalist social formation, i.e. the relation of exploited to exploiters and exploiters to exploited, are largely reproduced” (157). The universal reigning ideology in the case of *Who Killed Palomino Molero?* is the dominant use of ‘power’ as the ideological backup in against a helpless lower ranked army officers. On this context, Colonel a high ranked army officers in a conversation with Lieutenant Silva and Lituma forecast the rules of army to his juniors. The colonel remarks:

The army forces had certain rights; they may have their own courts where number of the Armed Forces are tried and sentenced. Didn’t they teach you about that in Gurdia civil Academy? . . . When a criminal problem involving a member of the armed Forces arises, they themselves carry out their investigation. (44)

The military has been prominent in Peruvian history. Cops have repeatedly interrupted civilian constitutional government. On investigation of the murderer of Palomino Molero once more the Colonel takes the ideology in his own way. On the same conversation he remarks, “But until a direct order comes, either from the Air Ministry or the commander- in – chief of the Armed Forces, no Gurdia civil is going to violate the code of Military justice in a base under my command” (45). Colonel Mindreau evokes the ruling class and high ranked army officer attitude in this novel. No man can remain away after abusing the code of Military Justice. The justice itself is in biasness in the novel because the laws are different for ruling class and working class people. A low class cannot be in the ground of ruling class because it is taken as a crime.

In addition, despite the hard work of the detectives in solving the case, the detectives are not only deprived of promoted, but rather demoted and transferred to remote area. This shows how corrupted the government was and how they were infuriated because the case did not go cold, but rather stirred up a scandal in the ruling class officials. The army officer, Lieutenant and Lituma are depicted as the most dominant figure in socio-economic and psychological level in the Military regime. The proletariats are objects taken for buying and selling in the capitalist society. Their labor and hard work are the means of commodity. Corruption dominates the system on the basis of exploitation and wage labor. It is the deceptive more of capitalism.

After the nineteenth days of their investigation on the murder of Palomino Molero, they found the real culprit as Colonel. Silva and Lituma represent the unprivileged civil authority of the army. Both of them are badly paid, demoralized and are compared to the military as an underclass. The abuse of power on the pure heartedness of the people is observed. As on the reward of their investigation, the state has demoted and transferred to remote areas. In this reference, Lieutenant affectionately shares his ideas to Lituma:

You were so much interested to solve the mystery of Palomino Molero.

Well, now it's solved and I did it for you. You are transferred to the mountains, far from your heat and your people. They will probably find a worse hole for me. That's how they thank you for a job well done in Guardia Civil. What will become of you out there, Lituma?

Your kind of animal just doesn't grow there. I feel sorry just thinking about how cold you're going to be. (188)

It depicts the lower class and lower ranked people are ideologically hegemonies and repressively dominated by the rules and regulations of the upper class. Moreover, the

line also imparts the ideology of Peruvian society. In Peruvian society those who search for the truth are banished or moved down as in the case of Silva and Lituma. This shows the degraded nature of the government of the 1950s Peruvian society.

The fiction deals with the certain level of historical set-up that determines the ideological ways of leading a nation and the society, backed by power. The issue of 1950s is a post-war period in Peru. The ruling class thinks the power is inborn to them. Peru has an exceptional history for Latin America due to the reason that, the country has been dominated more by Civilian than by military rule. The stragedy behind it was military forces have denied political power; the Civilians elites have had only themselves, divided into rival groups, to compete within the political ground. So, ideology is something between and utterance and its material position brought to social form by use of power. In this context, Terry Eagleton, in the book *Ideology* states:

[I] deology represents the points where power impacts up on certain utterances and inscribes itself tactility within them about it is not therefore to be equated with just and any form of any discursive partisanship, interested speech or theoretical bias; rather, the concept of ideology aims to disclose something of the relation between an utterances and its material condition of possibility. When those conditions of possibility are viewed in the light of certain power struggle centre to the reproduction, it represents the whole form of social life. (223)

In this form of power determination of ideology of ruling, the fate of an individual is written. In the novel Molero's (proletariat) faith is determined by Colonel (bourgeois). The rope of Molero's life is on the hand of Colonel. Molero was cruelly killed by

Colonel which also signifies that the working class ideology is being killed by upper class ideology as in the society there is always the power ruled by ruler. There is always subordination of poor people. They are being treated as scapegoat which clearly exemplified by the character Molero who is being clearly trapped by Mindreau. This is something is against the standard practice of human right in humanitarian concern.

This research too aims to analyze the struggle and resistance of the corrupted capitalist society. Those who stand in the way of their emancipation can resist and violate the dominating norms existing in the society. It is a challenge and a treat to the government to do the resistance and the counter resistance. Thus the revolving nature of Molero, Silva and Lituma, Alicia, Dona Adriana against the norms and beliefs of the capitalist ideology is captured in the novel.

Seeking truth in the Peruvian society which is guided by dominant ideology is itself a resistance against the so called upper class ideology and the society itself. “We’re here again about the murderer of Palomino Molero, sir. We need your help” (18). Mindreau “yakked like a drunken parrot” (24) when he discovered that the low ranked officers had reopened the case and his near to the murder mystery. After the conversation with Mindreau on investigating about the murderer of Molero, Silva who is a good observant at a glance finds that colonel knew the murder mystery. On this reference, as a resist statement he points “Before I thought he knew nothing, that he was fucking around with us because he wanted to protect the precious rights of military-justice system. Now I’m sure he knows a lot, may be everything that happened” (24). Silva comes to know that they are being the puppet in the military to save the military justice system. The system and justice which for made for the low ranked officers turned out to be the same justice for high ranked officers. Despite

various hindrances and obstacles on the path way of investigation to discover the culprit is also resistance in the context of 1950s Peruvian society.

In the novel, the ruling class girl Alicia falling in love with working class Molero stands as a resistance because being on the boundary of strict rules she violate it and knowing the culture and tradition of working class she runs away with Molero. For Alicia, the local chola was “the nicest boy in the world. An angel comes from the heaven” (60). Knowing the restrictions her father had spoon feed her she breaks the chain and falls for Molero. The voice of equality too is the resistance in the novel. Alica shares her view to Silva and Lituma “we danced together too. Just once. He danced with all the girls once . . . Nobody thought it was wrong for him to dance with us. In fact, we all wanted to dance with him. He behaved just like one of us” (63).

Dancing here stood as a symbol of equality. Also when Colonel visits Amatope to bring Alica back she was sure that something wrong will happen later or earlier. To save Palomino from the cruelty of her father she scared him saying “Run away, honey, go run away, run, run, don’t stay here, I don’t want them to . . .” (47). In this way, the racist girl too resist in the novel against her own father who has reared and cared her since childhood because his ideology was found to be corrupted. Here, Mindreau is also the example of subverting the notion of ideological state apparatuses and repressive state apparatuses.

Similarly, the revolt against the domineering patriarchal society is too the resistance in the novel. Dona Adriana is the one who resist against the ‘machismo’. At the end of the novel, there was a twist in the story. Dona Adriana took the initiative in challenging Silva’s macho pride by her role-reversing sexual toughing of the Lieutenant, and she succeeded in scaring the Lieutenant out of his wits. Dona Adriana told Lituma “Your boss took off like a shot with his tail between his legs. And he

made out that it was I who offended him, the wise guy!” (148). The moral of the one sided love of the Lieutenant to Dona Adriana showed that many of the guys who expressed machismo at the time were just big phonies who only knew how to big talk.

However, the capitalist ideology falls in the end towards the novel which is reflected by the suicide of the Colonel. The oppressed when realizes their own value and importance they start to revolt against the oppressor. The suicide of the Mindreu is the downfall of capitalist ideology. It proves that the lower class too has the power in their work to dismiss the governing system. Colonel the superior was defeated with the lower class. On this note Karl Marx and Friedrich Engels on their book *The Communist Manifesto* puts their ideas:

The serf, in the period of serfdom, raised himself to membership in the commune, just as the petty bourgeois, under the yoke of the feudal absolutism, managed to develop into a bourgeois. The modern labourer, on the contrary, instead of rising with the process of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society. (2)

Here it becomes evident, that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an over-riding law. It is unfit to rule because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state, that it has to feed him, instead of being fed by him. The fall of bourgeois is of no doubt in the class consciousness society. The consciousness is like a ‘cancer’ which grows rapidly

leading to the loss of life is same with the loss of capitalist ideology. "The history of all hitherto existing society is the history of class struggles" (1). It goes on to say that in capitalism, the working class, proletariat, are fighting in the class struggle against the owners of the means of production, the bourgeois, and that past class struggle ended either with revolution that restructured society. There is always a class struggle in the society and ultimately this leads to overthrow of the capitalism by the proletariats.

Mindreau, the poor fellow is guided by the capitalist ideology that leads to fall him in the same damp where the struggling people used to fall on his regime. The murder mystery of Palomino Molero by Mindreau, Mindreau incestuous relation with his daughter, his attitude of superiority is in peak level. Being a father to hide his sin he gives the false views of his daughter being mentally ill to clarify his deceived behavior:

Because 'delusion' means illusions, fantasies, deception and fraud. An illusion is also a deception. A deceptive, fake fantasy . . . they didn't cure her. But at least they discovered she had delusions. She'll never be cured, because it's something that never gets better. It just gets worse. It grows like a cancer, as long as the cause is there to stimulate it. (77)

Here a father seems to be an irresponsible person in the capitalist industry. To hide his crime, he makes a fake story of his daughter being a mentally ill child. When he discover his daughter has verbalize the truth to the policeman of "taking advantage" and treated his daughter both "that she was a wife and not a daughter" (146) he shot himself down to preserve his prestige and power. It shows the ruling classes are over consciousness of dignity and their problem of over consciousness leads them to

downfall as of Colonel Mindreau. It is the victory of proletariats which symbolizes the equality of the class, color and race.

In short, this thesis explores how the excessive domination results into the interpellation of the low class characters like Palomino Molero, Lituma and Dona Adriana, who live in the Talara of Peru where the lower class are treated as secondary human beings. Here, values, customs and laws are based on class differences with upper class being the powerful and the dominant, and the lower class being the weak and subordinate. The lower class being in the ground of corruption and commodification of materialistic existence develops class consciousness and revolts against the capitalist monopoly in the Peruvian society. Althusser, Eagleton and Gramsci also focus on the notion of repression and ideological state apparatuses and hegemony where the individual are always subjected in the capitalist ideology. The officials at the Military assume that the imposition of humiliation on Molero will restrict others lower class from any potential uprising. Thus the manipulative use of force on Molero and other local people is to secure the conduct of high class principles.

Chapter 3

Sense of Conflict in the Characters in *Who Killed Palomino Molero?*

This thesis explores the domination of ruling class over the working class in the name of social prejudice as well as the resistance of working class from the perspective neo-marxism which advocates for the social justice and equality. In the memoir, *Who Killed Palomino Molero?* the working class people and like Palomino Molero, Silva, Lituma and Dona Adriena challenge the capitalist ideology by resisting to it and violating the social norms and injustice inflicted upon the working class and lower rank army officers. Though they suffer from various oppressive behaviors of capitalist ideology, they are aware of the causes behind it and develop their class consciousness. Molero and Lituma, the local-chola, a working class people revolts against all the aristocratic hegemonic and violent behaviors in the society.

Peruvian society is totalitarian under the military regime because of the elevation of the army privilege and its harsh injustice and strict laws. In the Military, the ruling class people and high ranked army officers are respected with dignity and worth whereas the lower ranked and lower class have to strive to earn dignity and social respect. Aristocratic are considered as individuals and working class people treated as animals, they are called with as “dogs”, “son of bitches” (30). The ruling class always control and guide them which is also a part of domination.

According to Althusser, class ideology always governs the working class subjecting them as other on the basis of class, race and color. The State apparatuses suppress the dominating class through repression which functions by violence as well were through ideology which functions by belief systems. In this fiction, Molero is a real victim of both repressive and ideological state apparatuses. The devastating murder of Molero by the colonel is one of the panic plights in the novel which

describes the misuse of power by ruling class in the society. Likely the laws are made to be made for the lower ranked and working class people but not for the high ranked army officers and ruling class people. The colonel in the name of laws and justice represses the lower ranked and working class people. Colonel has been blind with his superiority and aristocratic feelings where he forgets his own duty and responsibility and gets involved in committing the crime of having an incestuous relation with his daughter, murdering the working class and low ranked Molero for falling in love with his beloved daughter, Alicia. Finally, he commits suicide because of unnecessary insistence on social honor. In other words, the suicide to Colonel symbolizes fall of the capitalist ideology.

The characters are hailed by the capitalist ideology but Molero crosses the limitation set by such ideology. Ideology thus is continually at work to repress the individuals with the interpellation making sure that they would remain the subjects forever. Molero challenges capitalist ideology by choosing Mindreu, his senior officer's daughter as his lover. Thus, the ideological interpellation is seen as vital to construct the subjectivity of the characters in the novel and mindless activities of the characters are as the result of their ruling class ideologies. Thus, this novel carries the message of hope for the working class people who become victim because they can protest in their own way against the capitalist repression and hegemony.

In this novel to analyzes the theoretical perspective of Neo-Marxist formulations of ideological as well as repressive interpellation of an individual. On the nineteenth day of their investigation they find out the murderer as ruling class army officers Colonel Mindreau and Lieutenant Dufo. The ruling class and high ranked officers are guided by the capitalist ideology and their actions are made to save their ideological honor which turns to be self-destructive and return to the themes of

injustice, political corruption, and defeat of *The Time of the Hero* and Captain Pantoja and the Special Service. The novel begins with the discovery of the terribly mutilated remains of Palomino Molero both banging from and impaled on a tree and presents an ironic depiction of the futility of efforts to solve a crime and the difficulties of finding a truth that will satisfy public opinion. It also addresses the complexity of life in his treatment of sexuality in this novel. Palomino's mutilation murder and the alleged incestuous rape of Alicia by her father, the colonel, are the result of sexual desire.

The meaningless encounters in the whorehouse and Silva's obsession are motivated by sexual desire. Vargas Llosa, the dominant class is shown to be weak, because while they own the repressive forces, they have lost control of what Louis Althusser calls the ideological state apparatuses, which include the media, family, social clubs, churches, and educational institutions. For Althusser, repression is indispensable, but, in the long run, it is impossible for a class to maintain control of the state without the ideological control provided by the state apparatuses.

This novel presents the charade of a portentous masculinity behind which there is nothing. One also finds a dominant class that acts as if the social structures were unchanged, when, in reality, the bases of its power have been weakened. This erosion is not the result of a popular social mobilization, but rather of the dominant class's inability to properly organize state institutions to defend its interests. In the novel, the police are inefficient. *Who Killed Palomino Molero?* is an entertaining and brilliantly plotted detective novel. It takes up one of Mario Vargas Llosa's characteristic themes - how hard it is to be an honest man in a corrupt society.

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