

I. Jane Austen and *Persuasion*

Jane Austen was born at Steven, Hampshire. Her father, George Austen, was a rector for forty years. She was the second youngest of eight children of her father. She lived uneventful life in the atmosphere of her family affection. Though her circle was narrow and limited, her family was very cooperative, well conduct and happy. She remained unmarried throughout her life.

Jane Austen got her education mainly at home. She had neither formal education nor she moved in literary circle. She did not travel more outside. However, she read many books and novels. As Jane Austen studied well the habits, living style and standard of middle class family, they can be found in her all novels. By studying her novels, we find many similarities between her life and the most of the activities: cooking, needle working, painting, playing, various musical instrument, dancing, horse riding etc.

In 1816, Jane began falling sick and her health deteriorated day by day. She needed regular treatment for her illness. But all treatment proved ineffective and useless. Consequently, she died on July 16th, 1817 in the arms of her sister, Cassandra, in Winchester.

She is mainly recognized for her six novels, *Sense and Sensibility* (1811), *Pride and Prejudice* (1813), *Mansfield Park* (1814), *Emma* (1815), and *Persuasion* (1817) together with *Northanger Abbey* were published in the same year after her death at the end of December by miss Austen's brother, Henry Austen, who was the champion of his sister's word. He chose the title for the novel *Persuasion* and unfortunately, we can never know what Jane Austen herself might have named it.

Persuasion is Austen's final novel and was written between 1815 and 1816. *Persuasion* concerns the social and domestic issues of her time. Both male and female

characters lack individualism in the novel. They are victimized and controlled by the superior class people who are capitalistic oriented. Being a member of such society, Austen has presented, economically, two class people: superior and inferior. The superior class people always dominate the inferior class people.

The world that her books present to us is essentially late 18th and early 19th century world in its habits, tastes and appearance. We do find crystal precision of her style, the poised sentences, paragraphs and the calmly dexterous marshaling of dialogue and incident.

The novel covers the social world which is divided into two classes: superior and inferior. The superior class people are, socially and economically, powerful where the inferior class people are powerless. The two groups of people have their own opinion but the inferior class people are led by the superior class people. Although all people are equal, there is depicted the gap between two groups of people. The society of the novel is broken because the two groups of people have their own perspective.

Prewitt Julia Brown expresses:

Let us now take a closer look at the social world of persuasion.

Actually the term “social world” is slightly misleading. We can speak of the social world of *Pride and Prejudice*, of *Mansfield estate*, of *Highbury*, but the world of persuasion is made up of separate and divided communities, of opinion and idea, of imagination and memory. (70)

Austen has experience of culture and policy of society. She presents not only discrimination between superior and inferior people but also reveals irksome situation of suppressed people. Her novels talks about income, properties, inherited or acquired social rank, courtship, marriage dress and fashion and so on.

Similarly, in Austen’s novel *Persuasion*, the social problems are arisen. All

the characters confront the social problems. A character persuades other giving his or her opinion. The character who convinces other resists and determines his or her idea, as a result, a problem is created. In *Persuasion*, Lady Russell persuades Anne Eliot to break the engagement with Frederick Wentworth. The conviction of Lady Russell to Anne Eliot makes Frederick Wentworth troublesome. Ann Molan says:

The title of the novel actually focuses most of its central interest. In any human situation, what one confronts and what one brings to the encounter, the possibilities within and without the self, what is persuaded by, weave an intricate knot of compulsions and restraints. This, I would argue, is at the center of persuasion; and much of the novel's energy comes from the way the various strands of join, resist and determine each other. (107)

The scenario of the society, in *Persuasion*, is troublesome. Austen has attached the families and all the characters with each other. She exposes the problem of all the families. All the families of society are divided into two groups. Robert G. Dryden reveals, "Austen, in short, can suture personal and social together into a whole- she can explain the relation between the individual and the social whole- the intractable problem of modernity even if in this case, the social whole is imagined as three or four families in a village" (343). In the novel, Austen shows that one family dominates and discriminates another family. They are inclined selecting matchable life partner. Therefore, there is seen the level of the families up and down or superior and inferior in the society of Austen's novel '*Persuasion*'.

Austen, in her novel, has depicted the social behaviour and personality of all the characters. Human is a social creature. They sustain their life according to the social values, norms and belief. They want their life happy. But all the desires do not

fulfill. Sometimes, they confront the economic problem which is shown in ‘*Persuasion*’. Karl Kroeber says, “It is difficult to escape the suspicion that modern critics are insensitive to the effects on personality and social behaviour (leaving aside moral integrity, as really old fashioned) of economic disadvantage matters that are never far from the surface of Austen’s novel” (110).

Similarly, Andrew H. Wright expresses, “*Persuasion* is exposed the conflict between two scheme of values: those of prudence and those of love” (161). Due to the desire of prudence and love, the main female character, Ann Eliot, is persuaded to break the engagement with Frederick Wentworth. This desire creates the groups of superiority and inferiority in ‘*Persuasion*’.

Austen’s novel valorizes the social events like William Shakespeare who wrote many dramas based on historical incidents. She had followed Shakespeare in many ways. Tennyson Lord Alfred reveals, “He would read and re-read Miss Austen’s novel. The realism and life- likeness of Miss Austen’s Dramatist Personae come nearest to those Shakespeare. Shakespeare, however, is a sun to which Jane Austen, though a bright and true little world is but an asteroid” (38). She explores human emotion and behaviour, most closely associated with the social framework which is appeared in most of the people’s life. She works with material extremely limited in them. Her subject matter is limited to the manners of a small section of English gentry and novels have explored human experience a great deal widely and deeply. She was the novelist of family life. Her novels paint the picture of age in which inferior class people live under the superior class people.

Persuasion is also the tale of romance between Anne, who meets the novel’s hero Captain Wentworth and due to the social barriers and family pressure, she breaks her engagement with him without her will in the beginning though they reunite at the

end of the novel. Here, we can find the suppression of Anne as well as Captain Wentworth who is inferior economically.

In the novel, Austen has presented superior class people having social and economic power, and inferior class people socially and economically powerless. The society, she has presented, has social structure of capitalistic oriented. She has presented Captain Wentworth as an inferior class people. The inferior class people are alienated and suppressed by superior class people. Economically, Captain Wentworth is dominated and alienated by Sir Walter Eliot, father of Anne. The engagement between Wentworth and Anne is broken due to inferior class, economically he struggles more in the society. This shows how ideology of superior class works in Austen's novel. Through presenting inferior class people powerless and superior class people powerful, she shows how existing superior class peoples norms and values. Lord David Cecil says, "The visible structure of Jane Austen's stories maybe flimsy enough; but their foundation drive deep down into the basic principle of human conduct" (21). In Austen's time the society had been shaped and governed according to the norms and values of superior class people who are socially and economically strong. The age was very critical for inferior class socially and economically.

Austen, through her novel, has depicted the eighteen century belief of people who are superior economically and ignore the sentiment of inferior class people. Jane Austen has rigid and conventional sense of values. As for social and physical discrimination, the characters, in her novel, face the social problems of marriage, the cultural problem, low and high classes, birth background and also gender problem. In her novel, the female characters fall under the trap of suffocating atmosphere of the society. The contemporary society of Austen was highly influenced by the ideology of superior class people from which inferior class people could not escape. Austen's

books express general view of life. It is the view of that eighteen century civilization.

The society is divided into two groups: superior and inferior. The superior group of people is socially and economically powerful. The social scenario shows that the inferior class people are under the control of superior class people. By imposing the social values, norms and rules upon inferior class people, the superior class people discriminate them as a result the society is in hierarchical order.

Austen is concerned with two kinds of world: the social world and moral world. She can give the reader the sense of solidity based social world, a world in which the adjustment of personal relationship is the most interesting and significant problem, a world in which individual, however, sensitive, belong to community pattern, she has an authentic knowledge of certain aspects of domestic life and deals with those aspects in her novels. Her novels also talk about the impact of the existing system of discrimination and domination. Her novels neither depict any urban cities nor the complicated life style of the people instead; she focuses on rural society and the relationship of human being. This is the world she knew and her love of this setting is very clear. Her novel shows us the inner lives of individuals in the classified society.

Anne Elliot is the overlooked middle daughter of the vain Sir Walter, a baronet who is all too conscious of his good looks and rank, and who spends excessive amounts of money. Anne's mother, a fine, sensible woman, is long dead. Anne's elder sister, Elizabeth, resembles her father in temperament and delights in the fact that as the eldest daughter she can assume her mother's former position in their rural neighborhood. Anne's younger sister, Mary, is a nervous, clinging woman who has made an unspectacular marriage to Charles Musgrove of Uppercross Hall, the heir to a bucolic but respected local squire. None of her surviving family can provide

much companionship for the elegant-minded Anne, who, still unmarried at 27, seems destined for spinsterhood.

Eight years ago, Anne met and fell in love with Wentworth, at the age of nineteen. Anne had been persuaded by her mother's great friend and her own trusted confidante, the widow Lady Russell, to break the engagement. Lady Russell had questioned the wisdom of Anne marrying a penniless person, Frederick Wentworth who was without family or connection and whose prospects were so uncertain. Wentworth was left bitter at Lady Russell's interference and Anne's own want of fortitude. Sir Walter Elliot gave the consent on the favor of Anne and Lady Russell. They discriminated and dominated Frederick Wentworth. But after eight years, Wentworth re-enters Anne's life when Sir Walter is forced by his profligacy to let the family estate to none other than Wentworth's brother-in law, Admiral Croft. Now, Wentworth successes in the Napoleonic wars resulted in his promotion and enabled him to award of twenty five thousand pounds for capturing enemy vessel.

On the other hand, there are two families Musgrove and Hayter. Although Mrs. Musgrove and Mrs. Hayter are two sisters, there is the gap between them because Musgrove family is, socially and economically, superior but Hayter family is beneath Musgrove. In Musgrove family, there are Mr. and Mrs. Musgrove, Charles Musgrove, his younger sisters: Henrietta and Louisa, and his wife Mary Musgrove. On the selection of bridegroom for Henrietta, Charles Hayter is rejected by Mary Musgrove because Hayter family is weaker than Musgrove family socially and economically. Finally, Henrietta is engaged to her cousin Charles Hayter though she is attracted to Wentworth.

Meanwhile, Sir Walter's cousin and heir, William, who long ago slighted the baronet, now seeks reconciliation. Elizabeth assumes that he wishes to court her,

while Lady Russell more correctly suspects that he admires Anne. Although William Eliot seems a perfect gentleman, Anne distrusts him; she finds his character disturbingly opaque. She is enlightened by an unexpected source when she discovers an old school friend, Mrs. Smith, living in Bath in strained circumstance. Mrs. Smith and her now deceased husband had once been Mr. Eliot's closest friend. Having encouraged them into financial extravagance, he had quickly dropped them when they became impoverished. Now, Mrs. Smith becomes helpless. She has a severe crippling. Although she can't afford, she lives in lodge near Bath. Her status becomes very humble; she is excluded from society. Nobody helps her.

Ultimately, Wentworth writes a note to Anne detailing his feelings for her. In a tender scene/ Anne and Wentworth reconcile and renew their engagement. The match is now palatable to Anne's family. Sir Walter is also favorably impressed with his future son-in-law's appearance. Lady Russell admits she has been completely wrong about Captain Wentworth, and she and Anne remain friends.

This project focuses on Jane Austen's *Persuasion*: discrimination and domination of inferior class people as powerless by superior class people who are socially and economically powerful. There is no equality in the society. The society is categorized into two groups: superior and inferior. The superior class always discriminates and dominates inferior class people. The superior class people are alienated by the inferior class people. Therefore, it leaves the room for "Ideology" and "Hegemony". When we focus on Louis Althusser's and Terry Eagleton's, "Ideology" as well as "Hegemony" of Antonio Gramsci, this research asserts that the inferior class people are as important as superior class people.

The society is categorized into two groups: superior and inferior. There is tremendous gap between two groups. The superior class people always discriminate

and dominate inferior class people.

This research contends that Austen expresses the discrimination and domination by the ideology and hegemony of superior class people. The superior class people discriminate and dominate inferior class people by their own ideology.

The primary objective of the study is to show the suppressed representation of inferior class people. This research aims to reveal the barriers between superior and inferior, repressor and repressed, powerful and powerless class people, centrally located in the novel. Moreover, the study also aims at establishing the importance of the inferior class people in Austen's novel in a more encompassing way.

Although this study makes significant use of concepts developed in ideological and Hegemonic scholarship, it does not offer a comprehensive analysis of ideological theory. Rather, it is an analysis of discriminative and hegemonic agency which is the primary tool of analysis. This research only analyses the discrimination and discrimination.

This study makes significant contribution to keep the equal status between superior and inferior class people in *Persuasion*. Similarly, this research makes significant theoretical connection between them. Moreover, it assists to understand the ideological conspiracy of powerful or superior class people so that inferior class people become alert from such superior class people.

This research has been authenticated by details with ideology of superior class who are in power like Sir Walter Eliot. It has been taken the ideological critical perspective by lightening the ideology of superior or powerful people as it rises in *Persuasion*. This research is based on primary and secondary sources as well as materials available in the library, book stall, inter website, theater academic, and the intellectual and philosophical instruments' and the suggestion from the University

lecturers have been welcomed in guiding sources.

The purpose of this thesis will be to study how the ideology of superior class people works and hegemonies in Austen's novel, *Persuasion* and how inferior class people fall under the trap of social structure. The study will be primarily text based. The thesis is divided into three chapters: I. Jane Austen and *Persuasion*, II. Assertion of Discrimination and Domination in *Persuasion* III. Countering on Centralism in *Persuasion*.

II. Assertion of Discrimination and Domination in *Persuasion*

Persuasion portrays the social, cultural and economical aspects of society.

Due to the existence of customs, norms and belief in society, the people are divided into the classes: superior and inferior. The superior group of people are socially and economically powerful whereas, the inferior group of people powerless. They rule over the inferior class people by their own ideology. The novel is not only about the class but also about the domination in same family. A member of a family represses another member of a family using his/ her own ideology. The repressed member follows the ideology of dominant member.

As the society is fully property oriented in novel, there is the gap between rich and poor people. It has been shown that the rich people are as superior and the poor people are as inferior. The superior people always dominate and discriminate the inferior people. The inferior people have to live under the shadow of the ideology of superior people. There is existence of social value, norms and belief in society and these existing aspects are implicated in the novel.

Due to discrimination and domination in novel, the theoretical tools: “Ideology” and “Hegemony” have been used. The term, Ideology, was first used by Destutt De Tracy in *Elements d'ideologie* to designate a projected science of ideas, which he described as a branch of zoology devoted to empirical investigation of the origins of ideas and the relations between them. The practical objective of this science was to provide a new basis for education, free from any religious and metaphysical prejudices.

While that ‘scientific’ usage continued into the nineteenth century, it was soon displaced by the widespread use of the term to refer to a kind of obstacle to rational thought and clear perception that is supposed to affect the thinking of others, and

especially of one's political opponents. Here ideology is regarded not just as a set of errors of reigning, but rather as a systematically distorting factor that causes the errors in the thought of its victims. An early example appears in *The German Ideology* where the authors, Marx and Engels, describe ideology as making 'men and their circumstance appear upside down as in a *camera obscura*'. This usage suggests that the distorting effects of ideology can be reliably identified only by those who do not suffer from them. Ideological thinking is therefore usually regarded as something that can and should be avoided, at least in principle- although Althusser's treatment of ideology as both misleading and inescapable is a notable exception.

Ideologies as sets of ideas associated with distinctive political standpoints- conservatism, environmentalism, feminism and socialism. In this usage, ideologies are sometimes said to represent to the interest of classes or other collectivities. Marx's preface to *A Contribution to the Critique of Political Economy*, for example, presents ideology as the form in which 'men become conscious' of their competing interests. An ideology in this sense might also be regarded as misleading, but this usage often appears in a purely descriptive sense.

Another critique, Italian communist thinker, Antonio Gramsci, came up with the concept of hegemony. While the fascist government imprisoned him, wrote approximately thirty documents on political, social and cultural subjects, known as the "Prison Notebooks" edited and published in English translation as *selection from prison notebooks*. Gramsci uses the term "hegemony", or moral, ethical leadership, to describe the means by which consent in organization.

Gramsci defines hegemony as the power of the ruling class to convince other classes that their consents are the interests of all, that a social class achieve a predominant influenced and power, not by direct and overt means, but by succeeding

in making its ideological view of society so pervasive that the inferior classes unwillingly accept that flows from enabling the spontaneous consent of the populace through intellectual and moral leadership or authority as employed by the subaltern of the state. The power of the hegemony is thus primarily threatening and consent rather than armed force.

According to Gramsci, hegemony is the form of control exercised primarily through a society's superstructure as opposed to its base or social relation of production of predominantly economic character, Gramsci splits superstructure in two major levels: one that is call 'civil society; that is the ensemble of organism commonly called 'private; and that of political society', or the state. Civil society notes are typically thought of as or non- political including economy. Political society is the arena of political institutions and legal constitutional control. A major piece of Gramsci's project is to show that civil society's ways of establishing and organizing human relationship and consciousness are deeply political and should in fact be considered integral to class domination, especially in Western Europe. According to Gramsci, Civil society corresponds to 'hegemony' while political society or state corresponds to 'direct domination or command'. The former is the realm of consent and latter of force.

Gramsci further describes these two relatively distinct form of control as: firstly, social hegemony names the spontaneous consent given by the great masses of the population to the general direction imposed on the social life by the dominant fundamental group i.e. the ruling class in Gramsci's Western Europe, who are socially and economically superior; this consent is historically prestige which the dominant group enjoys because of its position in the world.

In Austen's novel *Persuasion*, the poor people are dominated and

discriminated by the prosperous people. The society is wealth oriented. The novel opens with a brief history of the respected Eliot family, where Sir Walter Eliot holds power. Mrs. Eliot, devoted wife and dutiful mother, has passed away fourteen years ago leaving Sir Walter and three daughters: Elizabeth, Anne and Mary. Sir Walter Eliot stands as a powerful person in Austen's novel, *Persuasion*.

Society has its own custom, values, norms and belief and all these aspects transform one generation to another. This tradition is followed by people of society. In Austen's novel *Persuasion*, Sir Walter Eliot stands as a powerful person. He is a superior person, socially and economically. He creates an ideology which prefers to his desires and wants. He discriminates Fredrick Wentworth in terms of the title "gentleman". He weighs the title on the basis of economy. He marginalizes Wentworth to create an ideology. According to him, the title "gentleman" is for only rich people not for the poor people like Frederick Wentworth. Sir Walter Eliot says:

Wentworth? Oh! Ay, - Mr. Wentworth, the curate of Monkford. You misled me by the term gentleman. I thought you were speaking of

Some man of property: Mr. Wentworth was nobody, I remember; quite unconnected; nothing to do with the Strafford family. One wonders

How the names of many of our nobility so common. (24)

Frederick Wentworth, a poor person, is a curate of Monkford. When Mr. Shepherd addresses to Fredrick Wentworth by the title 'gentleman', Sir Walter Eliot confuses. He thinks that it is not the same Wentworth whom he has already not accepted as a son-in-law but someone else who has more property. But when he comes to know truth, he expresses that the title 'gentleman' became so common. In his opinion, the title 'gentleman' is for the person like him who is economically powerful. Karl Marx, in his "German Ideology" expresses, "Life is not determined by consciousness, but

consciousness by life” (625). The way we think and the way we experienced the world around us are wholly or largely condition by the way economic is organized. Similarly, Sir Walter Eliot creates an ideology of the title ‘gentleman’ based on economic condition. He draws a line between the people of the society from this ideology and divides the people of the society into two groups: superior and inferior. In this way, he discriminates Frederick Wentworth from this ideological perspective.

There is shown superiority in *Persuasion*. On the basis of property it is categorized superior and inferior. The Musgrove family is rich. In novel, due to more property Charles Musgrove thinks that this is superior. Austen expresses, “They were always perfectly agreed in the want of more money, and a strong inclination for a handsome present from his father; but here, as on most topics, he had the superiority” (45). Charles and Mary inclines towards property. They want more money. Charles thinks that he is superior because of wealth. It is, indirectly, shows the discrimination between superior and inferior classes. On the basis of economic condition, Charles Musgroves and Mary Musgroves think themselves as a superior class people. They categorize the society into two groups: marginalized and centralized or superior and inferior. Accordance with the statement of Marx which is mentioned above that we think and experience by the condition of economic organization. Similarly, they think and experience themselves as a superior class people due to the economic condition what they have. It depicts, indirectly, that there are two groups of people in society: upper class and lower class. They think and behave as an upper class people.

In the novel *Persuasion*, the society is categorized into two classes: superior and inferior; the superior class connects the lesson on the basis of property. They subvert the relation, like marriage, with inferior. The superior family makes their own ideology. And according to their ideology, they dominate the inferior class.

Parents always want to see their children happy without considering about the desires of children. They think that happiness comes from wealth and they select a wealthy person and refuse one who is propertyless. There is discrimination between a prosperous and poor people in Austen's Novel, *Persuasion*. As Sir Walter Eliot and Lady Russell, the powerful people, construct the ideology according their own desires and wants, the two lovers can't fulfill their desire. Anne Eliot and Frederic Wentworth fall in love with each other. Although they want to marry, wealth comes between them as a wall. Anne involves, herself, in an engagement with Wentworth but the troubles arise due to her father's rejection. Austen expresses:

Sir Walter, on being applied to, without actually with holding his consent or saying it should never be, gave it all the negative of great astonishment, great coldness, great silence, and professed resolution of doing nothing for his daughter. He thought it a very degrading alliance; and Lady Russell, though with more tempered and pardonable pride, received it as a most unfortunate one. (26- 27)

Sir Walter Eliot breaks the engagement between his daughter, Anne, and Frederic Wentworth when he comes to know that Wentworth is poor and he has no property. He gives negative consent towards the engagement and feels humiliation. Though Lady Russell, a good neighbor as well as intimate friend of Anne Eliot, she also seems negative and high tempered towards the engagement. In "German Ideology", Marx elaborates a strong definition and creation of ideology. He also gives more diverse suggestions about how to understand ideology. In the "German Ideology", he argues:

The production of ideas, concept and conscious is first of all directly interwoven with the material of man, the language of real life.

Conceiving, thinking, the spiritual intercourse of men, appear here as the direct effluent of men's material behavior [...] we do not proceed from what men say, imagine, conceive, nor from men as described, thought of imagined, conceived, in order to arrive at corporeal man; rather we proceed from the really active man [...] they have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking. Life is no determined by consciousness, but consciousness by life. (625)

The production of idea, concept and consciousness belong to the material existence. The ideology which they create, belong to the economic condition what they have. They alter their behaviour along with the material existence. Similarly, Sir Walter Eliot conduct his ideology on the relation between Frederick Wentworth and his own daughter Anne Eliot therefore, the engagement is broken which have already managed by them.

In Austen's *Persuasion*, firstly, they dominate Anne Eliot and Frederick Wentworth. After that they create an ideology according to their own desires and wants. Both Sir Walter Eliot and Lady Russell break the engagement between Anne Eliot and Wentworth without their consent. They are victimized by Lady Russell and her father, Sir Walter Eliot. It is depicted that Anne has no right to select her life partner. Austen says:

But Lady Russell, whom she had always loved and relied on, could not, with such steadiness of opinion, and such tenderness of manner, be continually advising in vain. She was persuaded to believe the engagement a wrong thing: indiscreet, improper, hardly capable of

success, and not deserving it. (28)

Lady Russell seems as a mother and friend of Anne Eliot in this novel. Though Anne always loves and relies on her, she seems steadiness and negative words her engagement. She advises her that the engagement between Anne and Wentworth is wrong thing: unattractive, improper, unsuccessful and unsuitable so it would be better to break the engagement. The French intellect, Louis Althusser, in his “Ideology and Ideological States Apparatus”, expresses:

Somewhere the hails rings out: ‘hey, you are there!’ one individual turns round, believing/ suspecting/ knowing that it is for him, I. e. recognize that ‘it really is he’ you meant by hailing. However, in reality these things happen without any succession. The existence of ideology and the hailing or interpellation of individuals as subjects is one and the same thing [...] what reality takes place in ideology themselves by definition outside ideology: one of the effects of ideology is the practical denegation of the ideological character of ideology by ideology: ideology never says I am ideological. (131)

Similarly, Lady Russell makes Anne Eliot believe that the engagement with Frederick Wentworth is wrong, indiscreet and incapable. She makes her a subject by this ideology and Anne Eliot submits herself to the commandment of the subject.

Althusser argues that of our role s and activities are given to us by social practices. However, the characteristics of individuals, such as their beliefs about good life or their metaphysical reflections in nature of the self, do not easily fit into these categories. In Althusser’s view, our values and desires are calculated in us by ideological practices, the sphere that has the defining property of constituting individuals as subject through the process of interpellation. Ideological practice

consists of an assortment of institution called Ideological State Apparatus which includes the family, the media, religious organizations and most importantly the education system as well as the receive ideas they propagate.

Interpellation makes the super structural link determined by the economic between the repressive state apparatus and ideological state apparatus exercise its force only in so far as it is experienced, in the unconsciousness economy of the subject, as a traumatic sense of injection, Althusser puts forward the process of ideology and Gramsci hegemony in which the symbolic machine of interpellation to experience the truth and meaning on to the lager groups of people.

In *Persuasion*, we can see how power shapes the desires and wants of those who are in power. Power creates the ideology which is acceptable in the society or country. From this ideology, a person who is in power dominates the person who have not power. It depicts that the discrimination between superior and inferior classes. One who is powerful in society or family, he/she suppresses all the desires of other making his/her own ideology. The suppressed people follow the ideology which is made by superior class. Mary creates own ideology, by this ideology, she wants that Henrietta is not match able to Charles Hayter. She expresses:

You know,' said she, 'I cannot think him at all a fit match for Henrietta; and considering the alliances which the Musgroves have made, she has no right to throw herself away. I do not think any young woman has a right to make a choice that may be disagreeable and inconvenient to the *principal* part of her family, and be giving bad connection to those who have not been used to them. And, pray, who is Charles Hayter? Nothing but a country curate. A most improper match for Miss Musgrove of Upper cross. (80)

Debating with her husband, Charles Musgrove, Mary says that it is not agreeable for her that Henrietta is match able to Charles Hayter for marriage. She discriminates telling him who he is, he is nothing except country curate, curate is not match able with Miss Musgrove, Henrietta, because he has no property, and there is no comparison of his status and wealth with Musgrove family. She also dominates Henrietta. Mary deprives Henrietta from her right. She says that Henrietta is a young woman, she has no right choosing her own life partner, but it is the right of the elders of family, it is a principal part to select life partner and she must follow it. According to French intellect Adolphe, ruling ideologies can shape the desires and wants of those who are powerful, he 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 of genuine hopes and needs, re-inflecting them in their own peculiar idiom, and feeling them back to their subjects in ways which render those ideologies plausible and attractive. (qtd. Eagleton 14 - 15)

From ruling ideology, a person who is economically and socially powerful wants to fulfill his or her desires, needs and hopes, and it becomes easy to make the people subject. People accept themselves as subjection consciously or unconsciously.

Similarly, in novel, since the society is fully inclined towards wealth, it becomes easy to select a rich people as a life partner for Henrietta and discriminates the people who have no wealth.

There is depicted that discrimination between superior and inferior class in Austen's *Persuasion*. Frederic Wentworth returns after eight years with more money. He has rewarded by this money when he caught the vessel of enemy in war. Now he

is wealthy person, there for, the marriage proposal comes from the Musgrove family who belongs to superior class in society. Mary says:

Charles 'had never seen a pleasanter man in his life; and from what he had once heard Captain Wentworth himself says, was very sure that he had not made less than twenty thousand pounds by the war. Here was a fortune at once; besides which, there would be the chance of what might be done in any future war; and he was sure Captain Wentworth was as likely a man to distinguish himself as any officer in the navy.

Oh! It would be capital match for either of his sisters.' (79)

Charles is refused by Mary because he has less wealth than Captain Wentworth.

Before eight years, Captain Wentworth is rejected by Sir Walter Eliot because, at that time, he was poor. But he achieves more dignity now because of his wealth. Here, the richest person is regarded as a more valuable. There is the categorization of superior and inferior. The superior seems centralized where the inferior is marginalized like Charles. According to Adolph, there are many active social, cultural, political ideologies in the society. These ideologies are made by ruling class people of the society. From these ideologies, the superior class people fulfill their hopes, needs, desires and wants. Similarly, in novel, the society is inclined towards the economically status therefore, Mary valorizes Frederick Wentworth's economic status as well as the relation between Musgroves sisters and Wentworth.

In *Persuasion*, property is the measurement of fortunate and unfortunate. A person who has property, he/she gets more values and honour in society but a person who has not property; he is alienated telling him unfortunate. Mary says, "He was rich, and being turned on shore, fully intendant to settle" (64). Mary gives more values to captain Frederick Wentworth because, after eight years, he becomes a

wealthy person when he catches the vessel of enemy. She says that he is, economically, powerful person. She creates her own ideology thinking about his property and says that he is suitable for Musgroves sisters. It shows that Mary wants those people who are economically wealthy but not those persons who are property less. She draws a line between wealthy and poor people. Terry Eagleton, in his book *ideology*, remarks that ideology has wide range of historical meaning and relates it with the interest wants of ruling class. Ruling class creates the narrow ideas from the development of false ideas and they reproduce a dominant social power with the help of those ideas. He expresses:

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 ideas of the development of false ideas in the direct interest of a ruling class. Very often, it refers to the ways on which signs, meaning and values help to reproduce a dominant social power but it can also denote any significantly conjecture between discourse and political interest. (221)

As ruling class creates the narrow ideas, Mary also creates the ideology that Frederick Wentworth is rich and settled. Her inclination towards Frederick Wentworth shows that she gives more values to a rich people than the poor one.

Sir Walter Eliot, the person of superior class, is ready for the marriage of Anne Eliot with Captain Wentworth. Eight years ago he did not accept Wentworth as a son-in-law and it happens due to the poverty of Wentworth. Indirectly, it shows the discrimination between superior and inferior class. He discriminates between wealthy and poor person. Austen says, "Sir Walter at last to prepare his pen, with a very good grace, for the insertion of the marriage in the volume of honour" (264). Sir Walter

Eliot, at last, agrees for the marriage of Anne and Wentworth. The relation who was not valuable in the beginning becomes valuable. He accepts it gracefully. According to Terry Eagleton which is mentioned above, in his book *ideology*, remarks that the ruling class develop the narrow ideas from the false ideas and they reproduce the dominant social power. These false ideas are direct interest of a ruling class.

Similarly, the consent of Sir Walter Eliot towards the wedding between Frederick Wentworth and Anne Eliot is a direct interest; he wants to fulfill his needs, desires and hopes. He wanted and remain wants a prosperous couple for Anne Eliot.

Therefore, his agreement about the relation between Frederick Wentworth and Anne Eliot reveals that he valorizes as well as inclined towards wealthy people and he alienates the people who are economically and socially.

The idea, concept and consciousness of a person are changed by wealth. It not only changes the behaviour of the people but also stands the wall between people. In novel, the society categorizes in two groups: superior and inferior. The superior class has more property but the inferior class has less than superior. Categorization means discrimination. And where, there is discrimination, there is created the desire of domination. A ruling class creates the ideology according to their own want and desire. Austen says:

Mrs. Musgrove and Mrs. Hayter were sisters. They had each had money, but their marriage had made a material difference in their degree of consequence. Mr. Hayter had some property of his own, but it was in significance compared with Mr. Musgrove's; and while the Musgrove were in the first class of the society in the country, the young Hayters would, from their parent's inferior, retired, and unpolished way of living, and their own defective education, have been

hardly in any class at all. (78)

Though Mrs. Musgrove and Mrs. Hayter are sisters, their marriage categorizes in two groups: superior and inferior. Mr. Hayter has also property but it is less than Musgrove therefore the Hayter family is categorized as inferior. Hans Bertens, in *Literary theory: The Basic*, Says:

Ideology distorts reality in one way or another level and falsely presents as natural and harmonious what is artificial and contradictory the class difference that we find under capitalism [...] if we succumb to ideology we live in an illusory world, in what Marxism has often been described as a state of false consciousness. (84- 85)

In social studies a political ideology is a certain ethical set of ideas, principals, doctrines myth or symbol of social movement, institutions, class, or large group that explains how society should work, and offers some political and cultural blueprint for a certain order. Political ideology largely concerns itself with how to give the power and how it should be used. Similarly, there is the class division between Musgroves and Hayter family. The reality is distorted by the concept of rich and poor. Due to this concept these two families is categorize into two groups: superior and interior.

In *Persuasion*, it is shown that property is not only categorizes the class of superior and inferior but it also effects on choosing life partner. Mr. and Mrs. Musgrove reject the couple of Henrietta and Charles Hayter. They express, “it would not be a great match for her.” (78) Henrietta is a daughter of Mr. Musgrove who belongs to superior class in society, where, Charles is a son of Mr. Hayter who belongs to inferior class; therefore, the wedding between Henrietta and Charles is rejected saying that it is not match able. According to Hans Bertens that Ideology distorts the reality. Since it effects on the social, political and cultural aspects, the

society is broken into two groups: superior and inferior. This two groups have their own social values, norms, therefore, in novel, Musgroves family who thinks themselves as superior don't want to connect the relation with Hayter family. Due to this reason, they change their opinion about the relation between Henrietta and Charles Hayter. Hans Bertens says that the observation of society from the ideological perspective is the situation of going away from the reality because ideology is false consciousness and it presents the false consciousness as natural and harmonious.

In *Persuasion*, there is focused on property. The society gives more dignity if the person is wealthy. He/ She get more values. There is debate between Mary and his husband, Charles Musgrove. He selects Charles Hayter as a bridegroom of Henrietta. He reveals:

‘Now you are talking nonsense, Mary,’ was therefore his answer. ‘it would not be a great match for Henrietta, but Charles has a very fair chance, through the spices, of getting something from the bishop in the course of a year or two; and you will please to remember, that he is the eldest son; whenever my uncle dies, he steps into very pretty property. The estate at Winthrop is not less than two hundred and fifty acres, besides the farm near Taunton, which is some of the best land in the country. I grant you, that any of them but Charles would be a very shocking match for Henrietta, and indeed it could not be; he is the only one that could be possible; but he is very good-natured, good sort of a fellow; and whenever Winthrop comes into his hands, he will make a different sort of place of it, and live in a very different sort of way; and with that property and he will never be a contemptible man – good, freehold property. (80)

Charles Musgrove and Mary debate about the selection of bridegroom. Charles Musgrove says that Charles Hayter is the eldest son of Hayter family. He achieves more property when his father dies. He will have more than two hundred and fifty acres land and a farm near Taunton which is the best land, therefore, he is suitable for Henrietta as a bridegroom but Mary says that Charles Hayter is not suitable for Henrietta because he has no property. Mary discriminates to Charles Hayter on the basis of economic condition. In “Ideology and Ideological State Apparatus”, Althusser argues, “Ideology represents the imaginary relationship of individuals to their real condition of existence” (123). The traditional way thinking of ideology led Marxist to show how ideologies are false by pointing to the real world hidden by ideology that real economic base for ideology. According to Althusser, by contrast, ideology does not reflect the real world but represents the imaginary relationship of individuals to the real world; the ruling ideology represents the world which has already removed from the real. We are always within ideology because of our dependence on language which establishes our reality. There are different ideologies which represents our social and imaginary reality. Thus, for Althusser, ideology represents the imaginary relationship of individuals to their real conditions of existence. Ideology transform human being into subjects, leading them to see themselves as self-determining agents when ideological process in fact shape them. Similarly, Mary creates a concept on the basis of economic condition of Charles Hayter rather than the condition of nature of a person.

As the property is the main issue in novel, the status of human being is a compared with property. A society, first of all, sees the property. Mrs. Smith informs, “Oh! Those are too common. When one lives in the world, a man or woman’s marrying for money is too common to strike one as it ought” (213). In “Ideology and

Ideological Apparatus”, Althusser expresses, “Ideology has a material existence” (126). Althusser contends that ideology has a material existence because an ideology always exists in an apparatus and its practice. Ideology always manifests itself through action, which are inserted on to practices such as ritual, conventional and so on. In ‘Persuasion’, there is the ritual practice that characters are inclined towards the wealth and the marginalized people, socially and economically weak, are valueless. She reveals that the society, in novel, valorizes more those people who are wealthy than the poor or propertyless. It is the depiction of marginalization of poor people.

The society, in novel, valorizes the people who have property. If one who wants to get status and prestige, he/she should have excessive wealth. The society is fully wealth oriented. There is no existence of inferior people in the novel. There is no place for property less person in the society. If one has to achieve good status in society, he or she needs more property. Austen depicts:

She was a widow and poor. Her husband had been extravagant; and at his death, about two years before, had left his affair dreadfully involved. She had had difficulties of every sort to contend with, and in addition to these distresses had been afflicted with a severe rheumatic fever, which, finally settling in her legs had made her for the present a cripple. She had come to Bath on that account, and was now in lodgings near the hot baths, living in a very humble way, unable even to afford herself the comfort a servant, and of course almost excluded from society. (160)

Mrs. Smith becomes a widow. After her husband’s death, she becomes helpless. She has a severe rheumatic fever as a result, she becomes crippling. Although she can’t afford, she lives in lodge near Bath. Her status becomes very humble; she is excluded

from society, nobody helps her. Althusser express that ideology of society is not only on language but also in practice. It is conducted by the action. It has material existence. There are many customs and convention in society and some of these ruin the people who are socially and economically in society. In *Persuasion*, the ideology of the society is that dominant people, who are economically powerful, have more value or prestige than the people who are economically weak. Similarly, in novel, Mrs. Smith who is economically as well as physically weak is excluded from the society.

In Austen's novel *Persuasion*, Sir Walter Eliot stands as a powerful person. He discriminates and suppresses to his own daughters. Although he has three daughters: Elizabeth, Anne and Mary, he gives the right of heir to Mr. Eliot. And Mr. Eliot is coming to Uppercross where Mary and Anne are present. Hearing this news, Mary cries:

It must be our cousin; it must be our Mr. Eliot, it must, indeed!

Charles, Anne, must not it? In mourning, you see, just as our Mr. Eliot must be. How very extraordinary! In the very same inn with us! Anne must not it be our Mr. Eliot? My father's next heir? Pray sir,' (turning to the waiter), did not you hear, did not his servant say whether he belong to the Kellynch family? (112)

When Mary hears the news that Mr. Eliot is coming to the same inn where she lives, she cries and mourns. She does not want the arrival of Mr. Eliot but she can't do anything because he has already been declared an heir of Eliot family by Sir Walter Eliot. She feels unhappy and inferior being a female because her father chooses Mr. Eliot as an heir rather than her and her sister. He gives the right to Mr. Eliot on his property after his death. So he discriminates between male and female being a

powerful person.

Although Sir Walter Eliot has three daughters: Mary, Anne and Elizabeth, he gives the right of heir to William Eliot who is cousin of Anne. The three Eliot sisters are deprived from their right. Sir Walter Eliot, in his handwriting, declares, “Heir presumptive, William Walter Eliot, Esq., great grandson of the second Sir Walter” (21).

Two extracts, mentioned above, are supported by the statement Michel Foucault. In “Truth and Power”, he proceeds:

In defining the effects of power as repression, one adopts a purely juridical conception of such power; one identifies power with a law which says no, power is taken above all as carrying the force of a prohibition. Now I believe that this is a wholly negative, narrow, skeletal conception of power, one which has been curiously widespread. (1139)

According to him, power means repression which creates law from that law, a powerful person dominates the subordinate person. Law, directly, prohibits the inferior person. Similarly in the novel, three daughters of Sir Walter Eliot deprives from the property. Eliot gives the right to the William Eliot, the son of Walter Eliot’s brother.

There are many ideologies, such as: State ideology, Social ideology, family ideology etc. State ideologies are mentioned in constitution and government conducts these ideologies which a person must follow willingly or unwillingly. In novel, due to Mrs. Smith is trapped in state ideology, it is emerged the problem. Austen expresses:

There was one circumstance in the history of her grievance of particular irritation. She had good reason to believe that some property

of her husband in the West Indies, which had been many years under sort of sequestration for the payment of its encumbrances, might be recoverable by proper measure; and this property, thought not large, would be enough to make her comparatively rich. But there was nobody to stir in it Mr. Eliot would do nothing, and she could do nothing for herself, equally disabled from personal exertion by her state of bodily weakness, and from employing other by her want of money. She has natural connexion to assist her even with their counsel, and she could not afford to purchase the assistance of the law.

Mrs. Smith's property which is in West Indies is under the government. It would make her life happy but due to economic problem, she can't pay neither to government nor advocate. Because of the low of government, she does not succeed to archive that property. Michel Foucault says that the power of low, directly, prohibits a person. Therefore, Mrs. Smith does not get her property.

On the context of discrimination in Austen's novel, *Persuasion*; it is the discrimination between two classes: superior and inferior. According to French intellect Adolph, ruling ideologies can shape the desires and wants of those who are in power. Similarly, the people of superior class create their ideas and desires. Eight years ago, the matter which was false, is true now. They create new ideology and this ideology is acceptable for inferior class. The activities which are followed by inferior class, now, this is agreeable for superior class. Austen expresses:

Sir Walter made no objection, and Elizabeth did nothing worse than looks cold and unconcerned. Captain Wentworth, with five-and-twenty thousand pounds, and as high in his profession as married and

activity could place him, was no longer anybody. He was now esteemed quite worthy to address the daughter of a foolish. (263)

Eight years ago, Captain Wentworth was a curate of Monkford who had no property. He fell in love with Anne Eliot, daughter of Sir Walter Eliot, they did engagement but it became unacceptable by Sir Walter Eliot. He discriminated and dominated Captain Wentworth and broke the engagement between Anne Eliot and Captain Wentworth but, now, after eight years later, he is agreeable. There is no objection about the marriage of Anne Eliot and Captain Wentworth. And this becomes possible by the twenty thousand pounds money which is rewarded by Wentworth when he catches the vessel of enemy in war. He gets more dignity by the foolish baron, Sir Walter Eliot. In “Ideological and Ideological States Apparatus”, Althusser argues, “All ideology hails or interpellates concrete subjects” (128). According to Althusser, the main purpose of ideology is to constitute concrete individuals as subjects. At this level, concrete subjects only exist in so far as concrete individual support them. So, pervasive is ideology of subjects that it forms our very reality and thus appears to us as true or obvious. The ritual of ideological recognition guarantees for us that we are indeed concrete, individual, distinguishable and irreplaceable subject. According to Althusser, ideology functions or acts in such a way that it recruits subject among the individuals or transforms the individual in to subject by that very precise operation which he called interpellation or hailing. Through “interpellation,” individuals are turned into subjects that are always ideological. Similarly, Sir Walter Eliot interpellates Frederick Wentworth and his daughter, Anne Eliot: Wentworth and Anne Eliot were divided by the concept of Sir Walter Eliot eight year ago but now, they are matchable couple for wedding in the opinion of Sir Walter Eliot. This event shows that Sir Walter Eliot makes them as subject and they follow their subjection. The

ideology of the people like Eliot always implicates upon the dominated people like Frederick Wentworth. Here, the family ideology Apparatus is applied by the Sir Walter Eliot. The rejection and acceptance as a son-in-law to Frederick Wentworth is an “interpellation”. Although Sir Walter Eliot is agitated towards the refusal Frederick Wentworth which was happened eight year ago, he remains same and with same ideology that he only wants to connect the relation with a rich people. It means that he has negative view towards the people who are not wealthy.

The manner of rejection and acceptance of marriage of Anne Eliot and Captain Wentworth by Lady Russell indicates that there is biasness. It is the biasness of superiority and inferiority. The main, in the very beginning, is refused being a husband of a daughter of superior class because of poverty but when he comes as a prosperous person, his accepted easily. It is not the discrimination in terms of other things rather than property. The regret and agitation of the people of superior class, Lady Russell, can be seen in Austen’s novel, *Persuasion*, Austen expresses:

The only one among them whose opposition of feeling could excite any serious anxiety was Lady Russell. Anne knew that Lady Russell must be suffering some pain in understanding and relinquishing Mr. Eliot, and be making some struggles to become truly acquainted with, and do justice to, Captain Wentworth, this however was what Lady Russell had now to do. She must learn to feel that she had been mistaken with regard to both; that she had been unfairly influenced by appearances in each; that because Captain Wentworth’s manners had not suited her own ideas. (264)

Lady Russell was in the opponent side of the engagement between Anne Eliot and Frederick Wentworth but when Captain Wentworth comes being prosperous, Lady

Russell regrets. She feels anxiety. She thinks that she could not do justice with Captain Wentworth and her idea was not suitable in the manners of Captain Wentworth. She feels great mistake. Her judgment was wrong. The negative attitude towards Captain Wentworth is altered. Now, she has positive attitude towards the couple of Anne Eliot and Captain Wentworth. According to Louis Althusser, above mentioned, ideology makes the people a subject. It acts such a way that it makes a subject participate among the individuals which is called “interpellation” or “hailing”. Similarly Lady Russell transforms Anne Eliot and Frederick Wentworth into subject. Although, she regrets towards the past event, her ideology is same that Anne Eliot should marry with a person who should be prosperous and wealthy. This is same Frederick Wentworth who was unsuccessful and unfortunate but now he is prosperous and a successful naval officer. In this way, her concept towards a propertyless person remains negative.

In Austen’s novel *Persuasion*, there is the comparison of superiority and inferiority. It shows the discrimination. The superior class always prefers to the person who is superior. The inferior class is alienated by the superior class. Mary is happy with the marriage of her sister, Anne Eliot, with Captain Wentworth. She compares with Captain Benwick and Charles Hayter. She says:

It was creditable to have a sister married, and she might flatter herself with having been greatly instrumental to the connexion, by keeping Anne with her in the autumn; and as her own sister must be better than her husband’s sisters, it was very agreeable that Captain Wentworth should be a richer man than either Captain Benwick or Charles Hayter.

(265)

It is acceptable that the marriage of Anne and Wentworth by Mary. She becomes very

glad and praises the wedding because her sister's husband is richer than the husband of Henrietta and Louisa. Henrietta is going to marry with Charles Hayter, where, Louisa is with Captain Benwick. Although Henrietta and Louisa are sisters of Mary's husband, she compares their husband with Captain Wentworth and discriminates them. Captain Wentworth is richer than Charles Hayter and Captain Benwick. She thinks that they are inferior. Terry Eagleton, in his *ideology*, shows that ideology is the product of discourse rather than the product of language. He proceeds:

Ideology is a matter of discourse rather than of language of certain concrete discursive effects rather than of signification as such. It represents the points where power impacts up on certain utterances and inscribes its self tacitly within them. But it is not therefore to be equated with just any form of and discursive partisanship, interested speech of theoretical bias, rather the concept of ideology aims to disclose something of the relation between an utterance and its material conditions. (223)

Ideology is created by the discourse. It is not the language which has concrete discursive effects. Ideology represents the utterance. It opens the relation between Mary compares the material condition of Wentworth, Benwick and Charles Hayter. She creates an utterance; she says that both Benwick and Hayter are inferior and Wentworth is superior. From this utterance, she discriminates the inferiors Benwick and Charles Hayter.

Sir Walter Eliot is a baron. He belongs to a superior class. He valorizes only the person who has more money. It, directly, shows discrimination and suppression of inferior class. In the very beginning, when Wentworth is a curate of Monkford as well as a poor man, he is not acceptable as a son-in-law and he is condemned by him but

when he becomes prosperous, is accepted gracefully. It proves that Sir Walter discriminates and dominates the people who are poor. He wants to connect with prosperous person. Anne says, "Oh! Yes. My father would be well pleased if the gentlemen were richer, but he has no other fault to find. Money, you know, coming down with money'" (230). Sir Welter Eliot graces the people who have more money. He inclines only towards money. As it is depicted that he valorizes Captain Wentworth who has more money, it proves that he does not valorize the persons who are poor. He alienates them. Gramsci writes that all men are potentially intellectual in the sense of having an intellect and using it but not all intellectuals by social function. He means that everyone has an intellect and uses it but not all are intellectual by social function. He explains this by stating that everyone is a cook or tailor. Each social group that comes into existence creates with in itself one of more strata of intellectual that gives it meaning that helps to bind it together and helps it function. They can take the form of managers, civil servants, the clergy, professors and teacher, technicians and scientists, lawyers, doctors etc. Essentially, they have developed organically alongside the ruling class and function for the benefit of the ruling class. He identifies two types of intellectuals- traditional and organic. In "*Selection from the Prison Notebooks*", He writes:

Intellectuals in the functional sense fall into two groups. In the first place there the "traditional" professional intellectual, literary, scientific and so on, Whose position in the interstices of society has a certain inter-class aura about it but derives ultimately from past and present class relations and conceals as attachment to various historical class formations. (3)

Traditional intellectuals give themselves an aura of historical continuity despite all the

social upheavals that they might go through. They like to think of themselves as independent of ruling groups, this is usually a myth and illusion. They are essentially conservative allied to an assisting the ruling group in society. In novel, Sir Walter Eliot is an intellectual by social function. He is the person of traditional perspective. He valorizes these people who are rich. He thinks himself as an independent of ruling groups and he divided the people of forms the class division.

According to Gramsci, the dominated people are active not passive, therefore, it becomes easy to load the ideology on them same as to the relationship between pupil's psychology and the educational form must always active and creative. The ideology of the society convinces the mass and large organization and for their welfare which is false hegemony created by the superior. Although the analysis of interpellation of the normal subjects was first advanced in terms of economic classes, it can be applied more broadly. Gramsci's analysis suggested that prevailing culture norms should not be viewed as natural or inevitable. Rather, cultural norms, including institution, practices and beliefs should be investigated for their roots in domination and their implications for liberation.

In such layers of hegemony, individual common sense, which is fragmented, is effective in helping people deal with small everyday activities. But common also inhabits their ability to grasp the larger systematic nature of exploitation and hegemony. People focus on immediate concerns and problems rather than focusing upon more fundamental source of social oppression.

In society, a powerful person always dominates and discriminates to the inferior persons which are shown in Austin's novel, *Persuasion*. Mary is powerful person of Musgrove family. She dominates Charles Hayter, an inferior person. She also dominates Henrietta, her husband's sister, telling that Charles Hayter is not match

able with Henrietta because he has not property. She does not do justice. Anne expresses, “Mary does not above half like Henrietta’s match. She never did, you know. But she does not do him justice” (230). Mary also dominates Henrietta without thinking about the desire of Henrietta, she decides about her marriage. Both Henrietta and Charles Hayter are dominated by Mary. In “Power and Truth” The French intellect, Michel Foucault, views that the discourse of an era, instead of reflecting pre-existing entities and orders, brings into being the concepts, oppositions, and hierarchies of which it speaks; that these elements are both products and propagators of “power”, or social forces; and that as a result, the particular discursive formation of an era determine what is at the time accounted “knowledge” and “truth”. He expresses, “power always stands in virtual opposition to something else which is supposed to count as truth” (1139). Power means repression which creates law. From that law, a powerful person dominates other person power prohibits the inferior person. Similarly, Mary, as a powerful member of Musgroves family stands on the opponent of the relation between Henrietta and Charles Hayter. She dominates both characters. As power means repression which is supposed to count as truth, she thinks true that the relation between both characters is not matchable. This decision proves that Mary dominates both characters; Charles Hayter and Henrietta without their consent. This family ideology is on the main stream in Austen novel ‘*Persuasion*’.

In the novel, the person who has more property he or she gets more dignity. It is depicted the discrimination between wealthy and poor man. Mr. Eliot, the heir of Sir Walter Eliot, does not concern with his friends because he is richer than his friends. The idea and discrimination comes from the wealth of Mr. Eliot. He discriminates them thinking that they are poor. Mrs. Smith informs:

Mr. Eliot, raised by his marriage to great affluence, and disposed to

every gratification of pleasure and vanity which could be commanded without involving himself, and beginning to be rich, just as his friend ought to have found himself to be poor, seemed to have had no concern at all for that friend's probable finances, but, on the contrary, had been prompting and encouraging expenses. (221)

Mr. Eliot becomes a wealthy person by his marriage. He expenses more to get pleasure. He prides himself excessively. He gets every pleasure and dignity. Mr. Eliot's friends seem inferior in front of him. They do not concern with his finances. They feel humiliation themselves because of wealth. Property gives more dignity to Mr. Eliot. Due to wealth, a line which divides the friends draws between them. Karl Marx, in "German Ideology", argues that the production of desires, ideas and consciousness emerge from the material intercourse of them. He says, "But man, developing their material production and their material intercourse, alter, along with this their real existence, their thinking". Similarly, in novel, Sir Walter Eliot's friends feel humiliation with him. It is created the gap between them. They are divided into two groups because of wealth. The society, in novel, is depicted in hierarchical order.

Mr. Eliot praises himself because he is the here of baron, Sir Walter Eliot. After Sir Walter's death, he will get the baronetcy. Mrs. Smith says, "I have often heard him declare, that if baronetcies were saleable, anybody should have his for fifty pounds, arms and motto, name and livery included" (214). Mr. Eliot thinks that the baronetcies are not saleable, there for nobody can buy it. It has already acceptable that baronetcies are transformed to the heir of barons. Sir Walter chooses Mr. Eliot as an heir rather than his daughters. He neglects his daughter. Mr. Eliot thinks that he will be a baron after Sir Walter Eliot so he, highly, praises himself. Indirectly, it shows that the baron is as a superior and the ordinary person is as a subordinate. Ideology, in

Marxist usages, is more encompassing, Hans Bertens, in *Literary Theory: The Basic* expresses:

For Marxist, ideology is not so much a set of belief or assumptions that we are aware of, but it is that which makes us experience our life in a certain way and makes us believe that the way of seeing the world and we are natural. In so doing, ideology distorts reality in one way or another way and falsely present as natural and harmonious. (85 - 86)

Ideology, in Marxist use, depends on production of economic and resulting class-interest and class relations. Karl Marx proposed that a society's dominant ideology is a part of superstructure. Superstructure comprises of society's ideology, legal system, political system and relation. Similarly, William Eliot, future baron of Eliot family, thinks himself a superior. He proudly expresses that the baronetcy is not saleable rather it is the title which transforms to the heir.

.In Austen's novel, *Persuasion*, Lady Russell persuades Anne Eliot that the engagement between Anne and Wentworth is wrong and it is not match able. She makes an ideology. From that ideology, she removes Anne from real world. She wants that Anne Eliot should select Mr. Eliot as her husband. Anne's desire is imprisoned in the frame of social ideology. She expresses:

I only mean that if Mr. Eliot should some time hence pay his address to you, and if you should be dispose to accept him, I think there would be every possibility of your being happy together. A most suitable connexion everybody must consider it – but I think it might be a very happy one. (167)

She says that Mr. Eliot is match able for Anne. If Anne selects him as a husband, it would be better for her. She thinks that they will be happy in their life and they will

be most suitable couple. Without Anne's consent, Lady Russell reveals her that Mr. Eliot is suitable for her. She did not want the couple of Anne and Wentworth. She alienates Wentworth. According to Louis Althusser, in his "Ideology and Ideological State Apparatus", expresses:

In Marxists theory, the State Apparatus contains the government, the administration, the army, the police, the court, the etc. [...] Ideological State Apparatus contains: the Ideological State Apparatus, the educational Ideological State Apparatus, the family Ideological State Apparatus, the legal Ideological State Apparatus, the political ISA, the trade- union ISA, the communication ISA, the cultural ISA etc. (110).

Althusser categorizes the State Apparatus in two groups: the Ideological State Apparatus functions massively and predominantly by ideology but functions secondarily by repression whereas Repressive State Apparatus functions massively and predominantly by repression and secondarily by ideology. Here, Russell applies the Repressive State Apparatus. Firstly, he creates the ideology and secondly, she dominates. She creates the ideology about the matchable couple and force to connect the relation.

In Eliot family, Sir Walter Eliot and Mary are depicted as powerful persons but Anne Eliot as a suppressed or inferior one. They decide that William Eliot is suitable for Anne Eliot as a husband without knowing the desire of Anne. William Eliot has already deceived to Mrs. Smith but it is not cared by Sir Walter and Mary. Mrs. Smith says to Anne, "that your father and sister, in their civilities and invitations, were designing a match between the heir and the young lady" (212). It mentions that Frederick Wentworth not suitable for Anne Eliot. Althusser in his "Ideology and Ideological State Apparatus" makes it clear that the "becoming- subjects" happens

even before we are born. He writes:

That an individual is always- already a subject, even is born and is nevertheless the plain reality, accessible to everyone and not paradox [...] i.e. the forms of family ideology- pattern. Maternal, conjugal and fraternal, in which the unborn child is expected: it is certain in advance that it will bear its Father's name and will therefore have an identity and be irreplaceable. Before its birth, the child is, therefore always- already a subject, appointed as a subject once, it has been conceived.

(132)

Thus, Althusser proves that how an individual is interrelated as a subject even before his/ her birth. An individual is a subject before his or her birth. He or she follows the family ideology as well as he or she has the identity by the father's name. Similarly, Anne Eliot is known by her father's name and she walks on the way of family ideology. Her desire is overlapped by family ideology.

The issue of the repression and discrimination is the theme in *Persuasion*. There is gap between superior and inferior class people in Austen's *Persuasion*. The inferior class people are deprived from their right. They follow what the superior class people order. There is not depicted any revolution against the ideas of superior class people; Sir Waiter Eliot, the father of Anne Eliot, breaks the engagement of Captain Wentworth and Anne Eliot but there is not any revolution by Wentworth. Austen presents these ideas through the medium of her characters. The inferior class people, in the novel, are under the umbrella of ideology of superior class people. Their ways of working and behaving is like ancient one. They are victimized by the superior class people. The inferior class people, in the society, accept their inferiority before the superior class people consciously or unconsciously rather than developing their

personality as equal to superior class people. In novel, the characters of inferior class people engage themselves in the existing of superior class people's norms, values and roles.

These all incidents of the novel make us clear that the superior class discriminates and dominates by the ideology. The ruling class constructs the ideology which is acceptable in society and this ideology is the power of ruling class. The inferior class follows the norms, customs and cultures which are made by superior class.

III. Countering on centralism in *Persuasion*

Jane Austen has depicted two classes of people in *Persuasion*. The first class is superior people who are socially and economically powerful whereas, the second class is inferior people who are socially and economically powerless. They always live under the umbrella of ideology made by superior class people. The inferior class people are stereotypical and submissive. Austen has not depicted any kind of revolution by inferior class people.

The main issues are domination and discrimination in *Persuasion*. There is the gap between superior and inferior class people. The inferior class people follow social belief and norms. They internalize it easily. They are unconscious towards their right. They are like the doll of the hand of superior class people. They fall in trouble due to the ideology of superior class people.

A society sustain on a way of social, cultural and economical values. There are many social norms and belief. These existing norms and belief categorizes and keeps the people in hierarchical order. The superior class people who are socially and economically powerful create the norms and belief. They have direct interest with these norms and belief and they want to take advantage from these. On the other hand, the alienated group of people internalizes consciously or unconsciously. And the superior class people control the inferior class people completely. They rule over them according to their desires and hopes.

Persuasion is a romantic novel and it is because of domination and discrimination. It is an obstruction between two lovers. Sir Walter Eliot discriminates to Frederick Wentworth. Eight years ago, Frederick Wentworth and Anne Eliot, the daughter of Sir Walter Eliot, fell in love. They engaged with each other. At that time, he was a curate of Monkford therefore, Sir Walter broke their engagement. Lady

Russell persuaded her and Anne trapped into the net of ideology created by his father, Sir Walter Eliot. Frederick Wentworth accepted the belief and norms of society. But after eight years, Sir Walter accepts him suitable for Anne Eliot because he is a captain and returns home earning more money when he catches the vessel of enemy. The superior class people create the ideology according to their wants and desire, and the inferior class people walk on the way of that ideology. Ideology makes him a subject which is named “Interpellation” or “Hail” by Louis Althusser. “Interpellation” traps a person into a fist. It deprives the person from his/her right. And here, in novel, ideology makes Frederick Wentworth troublesome which is, actually, wrong.

What we think and what we do, it comes from the material existence. Ideology is born by the people who are economically and socially powerful. And they rule on inferior class people according to that ideology. Although Mrs. Musgrove and Mrs. Hayter are sisters, there is depicted the gap between them because Mrs. Musgrove’s family is economically and socially powerful than Mrs. Hayter family therefore, Charles Hayter, the son of Mrs. Hayter, becomes unsuitable for Henrietta. It is decided by Mary Musgrove, sister-in-law. And it is because of the material existence what Musgrove family has. Here property comes between these two families as a wall. This custom is sustained in Jane Austen’s novel *persuasion*.

The custom, belief, norms are suitable with the interest, desire and hopes of superior class people. The existing social belief and norms are ideology which is emerged by superior class people and ideology is itself false conscious.

To sum up, ideological concept recommends that the inferior class people are in the fist of superior class people. The marginalized people live under the umbrella of ideology created by the people who are economically and socially superior. Austen has not portrayed any kind of rebel from marginalized people. They agree and run

their life on the way of ideology decorated by superior class people. Therefore, Ideology and Hegemony help to find out the causes of troublesome life of inferior class people.

Works Cited

Abrams, M.H. *A Glossary of Literary Terms*. 8th ed. New Delhi: Cengage Learning, 2008.

Adams, Hazard. *Critical Theory Since Plato*. Rev. ed. New York: Harcourt, 1992.

Althusser, Louis. "Ideological State Apparatus." *Mapping Ideology*. Ed. Slavoj Žižek.
London: Verso, 1999.

Austen, Jane. *Persuasion*. London: Headline Review, 2006.

Bertin, Hans. *Literary Theory*. Rev. ed. London: Routledge, 2004.

Bloom, Harold. *Modern Critical Interpretation*. New York: Infobase Publishing, 2004.

Chapman, R.W. *Jane Austen: A Critical Bibliography*. Oxford: Clarendon Press, 1953.

Dryden, Robert G., and Karl Kroeber. *Studies in the Novel*. Denton: University of North Texas, 2005.

Eagleton, Terry. *Marxism and Literary Criticism*. London: Routledge, 2002.

---. *Ideology*. London: Verso, 1991.

Gibaldi, Joseph. *MLA Handbook for Writers of Research Papers*. 6th ed. New Delhi:
East-West Press, 2009.

Gramsci, Antonio. *Selections from the Prison Notebooks*. Columbia University Press,
1994.

Horby, A.S. *Oxford Advanced Learner's Dictionary of Current English*. Ed. Sally Wehmier.
7th ed. Oxford: Oxford University, 2005.

Mautner, Thomas. *A Dictionary of Philosophy*. Cambridge: Blackwell, 1996.

Wright, Andrew H. *Jane Austen's Novels: A Study in Structure*. London: Chatto and Windus, 1957.

