THE HOSPITAL AS AN IDEOLOGICAL STATE APPARATUS
AND DISCIPLINARY AGENT AS SEEN THROUGH THE MAIN
CHARACTER IN KENZABURO OE’S A PERSONAL MATTER

AN UNDERGRADUATE THESIS

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By:

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“"I do not choose to be a common man,
It is my right to be uncommon...if I can,
I do not wish to be a kept citizen,
Humbled and dulled by having the State looks after me...”

Thomas Paine
Common Sense (1776)

Gramsci’s theory make social change appear possible,
Marx’s make it inevitable,
and Althusser’s make it improbable...

John Fiske

“...like apollonaire, my son was wounded on a dark and lonely battlefield that I have never seen, and he has arrived with his head in bandage. I’ll have to bury him like a soldier who died at war...”

Bird
Lembar Pernyataan Persetujuan

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Pada tanggal 7 Agustus 2010

Yang menyatakan,

Alwi Atma Ardhana
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ABSTRACT

Alwi Atma Ardhana. The Hospital as an Ideological State Apparatus and Disciplinary Agent as seen Through the Main Character in Kenzaburo Oe’s A Personal Matter. Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma University. 2010.

This study begins with the claim from Terry Eagleton that literary criticism is also an act to criticize reality. With this perspective, the writer of this research decides to study a literary work that truly concerns on real social problem. The writer of this research finds it in Kenzaburo Oe’s novel entitled A Personal Life (1968). The most interesting thing in the novel is the main character. Bird, the main character, has many unique ways to live his life. He reacts differently toward many things in life. In the novel, it is clear how other people consider him different. So, the writer of this research is interested in exploring about his relationship to the system in his society, Japan.

In order to get a clear image about Bird’s unruly characteristics, the first problem formulation will talk about it. After getting the clear image of Bird, the next problem formulation will focus on how he deals with the ideological state apparatus (the hospital) as the representation of the ideology of the society. Moreover, the focus will move further to identify the effects of the disciplinary interaction between Bird and the ideological state apparatus.

The method applied in this study is library research. Some steps applied in this study are collecting the data, doing close reading, gaining the data necessary for the problem formulations, reading and revealing the unruly characteristics of Bird, the disciplinary action of the state apparatus and how the disciplinary action contribute to the prevailing system (ideology) in the society. To explore the relationship between the disciplinary object (Bird) and the ideological state apparatus, the writer of this research takes advantage of structural-Marxism.

Through the analysis on the characteristics of Bird, the unruly characteristics of Bird are compiled. The claim unruly, in fact, comes from the judgment based on the system in the society where Bird lives. In the next analysis, the writer of this research finds out how Bird is disciplined during his interaction with the state apparatus. The hospital has put the disciplinary methods such as panopticism, examination and normalizing judgment on Bird. Those disciplinary actions are in fact based on the ideology of Marugakae as the ideology of Japanese society. Moreover, the disciplinary actions are the action to inject the ideology of the state (interpelation) to Bird. So, Bird, in the end of the story, becomes a different person. With his shift of characteristics, Bird actually becomes common people that live with common system (ideology). In this sense, the prevailing system in Japanese society continues to exist.
ABSTRAK


Untuk mendapatkan penggambaran yang jelas tentang sifat-sifat tak wajar dari Bird, permasalahan yang pertama akan difokuskan mengenai hal tersebut. Lantas, temuan-temuan tentang sifat-sifat tak wajar Bird akan dijadikan dasar pencarian tentang usaha-usaha pendisiplinan yang dilakukan apparatu s negara ideologis berupa rumah sakit yang merupakan pengejawantahan ideologi masyarakat. Lebih jauh lagi, dampak-dampak dari usaha-usaha pendisiplinan tadi akan menjadi titik berat di rumusan masalah ketiga.

Metode yang digunakan dalam penelitian ini adalah studi pustaka. Beberapa langkah yang diterapkan di studi ini adalah mengumpulkan data, melakukan pembacaan mendalam, mengambil data yang dibutuhkan untuk rumusan masalah, membaca dan mengungkap ketakwajaran sifat-sifat Bird, usaha-usaha pendisiplinan yang dilakukan apparatu s negara ideologis tadi serta kontribusi usaha-usaha pendisiplinan pada keberlanjutan sistem-sistem (ideologi) masyarakat yang ada. Untuk melihat hubungan obyek pendisiplinan (Bird) dan apparatu s negara ideologis, penulis menggunakan pendekatan Marxisme-struktural.

CHAPTER I
INTRODUCTION

A. Background of the Study

It is in the 19th century that literary criticism started to be an academic work. Before the 19th century, literary criticism was in the hand of the readers (mostly bourgeoisies) in the coffee shops in England. Literary criticism was a social action rather than what we know now as an academic work. Back in the time before the 19th century, literary criticism played an important role. It was a part of life. Criticizing a certain text was not as exclusive as nowadays. Exclusive here means that it is excluded from real life because literary criticism now has been quarantined in the wall of colleges as academic base camp. Literary criticism is an exclusive thing that can only be done by the people having privilege to study literature formally. In the colleges, literary criticism becomes merely an academic action.

In that era when literary criticism was still purely a social action, the production of literary criticism was very much alike with the production of literary works. They both came from society. Literary work is claimed as the reflection of reality. It is produced as an attempt to make a certain moment in life immortal. It is a fact. It is a historical data. Therefore, working on a literary work in that era was an attempt to ‘read’ a reality. Literary criticism was an action of criticizing a real condition of life. It was an action to change reality, an action in life.

The Bourgeois gathering in the coffee shops in England in the 18th century was the first club of literary critics. According to Terry Eagleton, a Marxist thinker
(Eagleton: 2003: 1), the Bourgeoisies gathered and opened a public discussion in
the coffee shops as the responds for tyrannical and repressive kingdom in that era.
They opened a discussion on the King’s decision letter that makes them the first
literary critics. As the writer mentioned above, criticizing a literary work was an
action to change life. Those bourgeoisies read the letter together in the coffee shop
was not only a discussion. It was a discussion to open a respond on the content of
the letter. Many movements began from the discussion like this.

That happened long time before the late-capitalism takes over the realm of
literature. Terry Eagleton in the introduction of his book *The Function of Criticism*
wrote:

...dasar pemikiran buku ini adalah bahwa kritik dewasa ini tidak
mempunyai fungsi sosial yang substantif. Kritik sastra menjadi bagian dari
cabang pemasaran industri buku, atau seluruhnya bersifat internal dalam
lingkungan perguruan tinggi... (2003:v)

...the basic thought of this book is that literary criticisms nowadays have
not a substantial social function. Literary criticism becomes a part of the
book industry or absolutely internal part of academic field (universities)...
(Eagleton: 2003: v).

Shortly, Eagleton thinks that a literary criticism should be redefined and put back
to the old track. It should function as the first time it was given a birth as a social
movement.

This thesis lies its most basic thought on Eagleton’s idea of the function of
literary criticism. Literary criticism has to be able to function as the criticism
toward the real condition. Then, of course Eagleton’s thought affects my decision
on the work criticized and the approach used. With the hope that this thesis can
function socially, the writer chooses Kensaburo Oe’s novel *A Personal Matter*. 
Oe’s realistic novel, as other realistic novels, explicitly reflects the reality. Therefore, it brings many real social problems happening in our contemporary society within its intrinsic elements. By concentrating on the social problems in the novel, this research can function socially because those problems appear in everyday life. Criticizing this novel then is action of criticizing the real condition. The social impact of this research will be felt when the writer works on the analysis of the problem and gives a new perspective on those matters. Hopefully, people who read this research will react in different ways on the same problems in their life. It means that the people who have read this research will have a different perspective.

The chosen novel, in the writer’s point of view, contains social problems. The main character, Bird, deals with a system in the hospital. He keeps making contact with this system for a moment. His wife gives birth to a sick baby, so she has to stay in the hospital for a little longer. As the husband, Bird has to accompany his wife in the hospital. He becomes the person that is responsible for the development for his wife and his child’s condition. He has to be ready whenever the doctor needs him. During this time of making contact with the hospital, Bird is forced to adapt to the manner (system) in the hospital. In the writer’s opinion, he is being disciplined. This claim is based on the change on Bird’s characteristic in the end of the story. The writer thinks that it is not natural. Bird must have been through some practices done by the system in the hospital. Hospital in the perspective of the people is the place to heal sick persons. This is the only function of it. But, the writer in this research wants to propose a new
perspective to the system of the hospital. Hospital that is commonly known as a public health service has a different function in the perspective of a state. It runs a system that gives a contribution to the hegemony of power of the state. It becomes the place to invest power of state to the people so that the state can continue its existence.

The accusation from the writer above borrows some perspectives from two thinkers that focus on that matter. The first thinker is a French structural-Marxist thinker, Louis Althusser. The second thinker is Michel Foucault, which is also from France. From Louis Althusser, the writer borrows his theory on state apparatus. Althusser’s theory on state apparatus is actually a modification of Antonio Gramsci’s theory. In the quotation below Antonio Gramsci mentions for the first time the existence of state apparatus:

> the state is the instrument for conforming civil society to the economic structure, but it is necessary for the state to “be willing” to do this; i.e. for the representatives of the change that has taken place in the economic structure to the control of the state (Gramsci: 1983: 244)

Other theory by Gramsci that shows the appearance of this term is Gramsci’s theory of state and its hegemony:

> …the state is the entire complex of practical and theoretical activities with which the ruling class not only maintains its dominance, but manages to win the active consent of those whom it rules... (Gramsci: 1983: 244)

from the quotations above, the writer of this research can conclude that state needs an instrument to maintain its power. The instrument is what Gramsci and Althusser called state apparatus. The state apparatus is not one big institution. Yet, it takes form of many institutions. Its form depends on the need of the state. In the field of
education, the state apparatus takes form as schools, colleges, universities etc. In
the field of health, it takes form as hospital. In the field of security, it takes from as
military base, police department etc. Through those state apparatuses, the state
spreads and maintains power.

Althusser modifies the state apparatus by classifying it into two kinds,

\[\text{untuk melanjutkan pembahasan tentang teori negara, sangat perlu untuk}
\text{mengingat bukan hanya perbedaan antara kuasa negara dan apparatus}
\text{negara, tapi juga realitas lain yang jelas berada di sisi apparatus}
\text{negara represif, meskipun tak perlu dibingungkan olehnya. Saya akan}
\text{menyebut relitas ini dengan konsepnya: apparatus negara ideologis.}
\text{(Althusser: 2008: 19)}\]

…to continue the discussion on the theory of state, it is important to differ
between power of state and state apparatus. Yet there’s another reality that
obviously works side by side with repressive state apparatus. I will name
this reality with the concept: ideological state apparatus… (Althusser:
2008:19)

Althusser puts another kind of state apparatus in his work Essays on Ideology
(1984). This state apparatus works differently from repressive state apparatus, it
works by making invisible rules (norms) in the civil society through civil
institutions mentioned above. It works to disciple civil society in order to maintain
the power of state. In Gramscian terminology, it is called ‘hegemony’, the
condition in a State where people take order in docility without any doubt.

The next question is “how can that ideological state apparatus produces
hegemony?” In order to answer this question, the writer uses the precious thought
of Michel Foucault. Michel Foucault spent many years to study on the matters
related to power. He began his research by reading the long history of punishment
and sexuality. His study produced two books that will be the basic for the analysis
part of this research, *Discipline and Punish: Birth of Prison* (1977) and *the History of Sexuality I* (1994).

Foucault’s study gives the answer to the question the writer of this research mentioned in the previous paragraph. The ideological state apparatus creates hegemony by disciplining the society. The discipline is actually an action of investing power to the people. When power is invested to the people, people can easily be controlled. The rules and the norms that run in the ideological state apparatus are, in fact, action to maintain power.

In this research the writer will combine their thoughts to reveal the problems on power and ideological state apparatus. This ideological state apparatus is the social problem found in Oe’s novel. With power, this ideological state apparatus disciple people. In my point of view, this novel shows how great the impact of the discipline forced into the people by the state apparatus. The writer uses the main character (Bird) as the sample of society that is disciplined and how this act to disciple affects the behaviors and ways of thinking. Hopefully, the writer’s reading on this case can give a new perspective.

**B. Problem Formulation**

1. How are the characteristics of the main character?
2. How does the hospital as ideological state apparatus discipline Bird as the disciplinary object?
3. How do the disciplining actions act as a process of interpelation in relation with the continuity of the prevailing systems?
C. Objectives of the Study

The first objective is to figure out the change on the main character’s characteristics and behaviors before the contact with hospital as ideological state apparatus (power). The first objective will be the basic to be the standards of the comparison of the main character’s characteristics and behaviors before and after the contact with an ideological state apparatus in the form of hospital. Next, the analysis will focus on the system developed within hospital that practically drives (shapes) the main character’s characteristics through discipline. Here the dissection on the power working in the ideological state apparatus will begin. Then, the results will be the foundation for the third objective of the study. When, the first and second objectives have been reached, the results will help the writer to find out the correlation between the disciplines done by the state apparatus with the investment of power and how the result of the investment of power gives contribution to the system run in the society. One of the functions of state apparatus as told a little bit in the previous part is to create hegemony for the state. It means the state can only survive with the help from the state apparatus that create the mind of the people. In this point, the disciplinary system does its works. But, the question is ‘how does it work? How can they create this hegemony?’ The writer of this research believes that it is reached with the process of interpelation. So, the third analysis will be focused on how the disciplinary system in the hospital actually acts a process of interpelation. More importantly is how the process of interpelation support the existence of the prevailing systems.
D. Definition of Terms

In order to help in continuing this research, the writer needs to declare the definition of some terms used in this research.

1. Power

According to Foucault, in the glossaries in his book *The History of Sexuality: volume I* (Foucault: 2008:121),

_Bertentangan dengan tafsiran kekuasaan sebagai asas pemersatu, atau sebagai asas yang terpancar dari satu sumber, kekuasaan terpusat (himpunan berbagai lembaga dalam satu negara). Foucault menafsirkan kekuasaan sebagai satu model strategis canggih dalam masyarakat tertentu, yang dibentuk dari kekuasaan-kekuasaan mikro yang terpisah-pisah (Foucault: 2008:204)._

Power is not a concentrated instrument. Power is shaped from the imbalance relations of micro power that lay everywhere. Global power is formed from that micro power as one sophisticated model running many aspects of life in the society.

2. Discipline

According to Foucault in Discipline and Punish: birth of prison (Foucault: 1977: 5-11), in the contemporary society the term ‘punishment’ has changed into ‘disciplinary system’ ‘punishment’ or ‘scaffold’ is no longer done. This system changes from punishing to discipline because this system works in broader area now (every aspects of life especially in the body). By ‘creating’ (disciplining) the people, the power is invested and continued to exist.

3. Ideological State Apparatus

Ideological state apparatus (ISA) is the term used for the institutions under government jurisdiction. These institutions work to disciple people in the realm of
ideology. Unlike, repressive state apparatus (RSA) that uses physical forces to disciple people, ISA works in rather unseen and unconscious ways through their norms (Althusser: 2008: 20-21).

4. Discourse

Discourse is one important aspect in Foucaultian thinking. It exists around power. It is the supporter of power and also given birth by power. Discourse is a way to put matters under the claws of power by defining the discourse on the matters. The process of theorizing is an example of the production of power through power (Foucault: 1977: ).

5. Hegemony

Hegemony is the condition where two classes appear in the society, the ruling class and the subordinate class, and one class is controlling the other one. The subordinate class, in this condition, behaves in the control of the ruling class. This subordinate class takes order from the ruling class. The orders mostly do not take form of a direct order. It takes form of norms, rules, standardization etc. So, the subordinate class does not realize that they are actually being controlled (Gramsci: 1983: 245).

6. Interpelation

The process of creating an image (or consciousness) of the position and function of one in the social structure that is done to produce a domination – subordination relationship in the State apparatuses (1993: 130).
7. Marugakae

It is the belief in Japan about the totality of a person in his group. Marugakae is the basic standard to judge one’s loyalty in a company or association (Nakane: 1973: 8).

8. Mura

Mura is a faction within a professional or occupational group. This is a group which a person has to be one of it to gain respect (Nakane: 1973: 62).
A. Reviews on related studies

There are a few researchers working on this novel with the similar discourse employed in this study. Yet, many researches concentrate on the same intrinsic element that this research is working on, the main character, Bird.

…A Personal Matter is the story of Bird, a frustrated intellectual in a failing marriage whose utopian dream is shattered when his wife gives birth to a brain-damaged child. Without doubt Oe's awesome learning, frightening memory, complex ideas, unbridled imagination, resilient political will, and indiscriminate modesty tempered by absolute self-assurance make him the most formidable figure in the literary world of Japan now (http://www.powells.com/biblio?isbn=0802150616).

Bird becomes a favorite object of the researches for he shows weird and hard-to-explain action in the novel. Researchers are attracted to find out his motives in doing those things. Most of them use psychological; and psycho-analysis approach. This research concentrates on the conflict within Bird. The point of view of that research found is merely Bird’s point of view. Bird is put as a separated entity. The surroundings of Bird in the novel is treated the same. His relationship with his wife, the relationship with his son, the pervert sexual activities with Himiko, the relationship with the hospital etc are treated the same. Those circumstances are concluded as giving the same contribution toward Bird’s characteristics. The writer of this research believes that the study above is too broad. It does not focus on one problem in Bird’s life.
The standing point of the writer of this research is rather different from the point of view of the quotation above. What ruins the dream of Bird is not Bird’s brain-damaged new born baby. The main problem does not lay there. The problem, in the writer of this research’s opinion, lays in how Bird’s family attempts to finish the problem. Like many other sick persons, the first thing that is done is going to hospitals to meet doctors and seek for suggestions. The problem actually starts there because hospital cannot be seen as merely neutral public institution. Hospitals are institutions build by government so they are purposed for the sake of government, an ideological state government. In the quotation above, hospitals are touched or at least seen in this rather suspicious perspective.

Africa, for Bird, is not just a usual dream. It is his arch dream of freedom. It is the symbol of his absolute freedom. It is a dream of freedom without any distraction from the perspectives of society around him that burden him. The researcher of the quotation above is trapped in the system of normal and abnormality in the society. That is why he uses the terminology like “frustrated’ in his essay. Bird is not frustrated. Bird just does everything in different ways. He does not follow the same path with most people walk on. This becomes his burdens. The label like ‘frustrated’, ‘ignorant’, ‘drunkard’ etc are always given to him. He is treated like an abnormal individual. This kind of persons can ruin the structure of a society so he needs to be disciplined. In this case, Bird has to deal with a hospital along with its disciplinary system.

Here is another quotation from different research that is also trapped in the normal and abnormality system of thought.
…At the end of the story, though, Bird finds some direction in his life, even if it is not what he originally planned on. This change in his identity is noticeably marked by his father-in-law's statement "You've changed. I childish nickname like Bird doesn't suit you" (165). Bird is no longer like a bird; he is instead a person with his own directions, his own "flight pattern" set out. He has hope and forbearance in his life…

The author of the essay called “The Role of Names in A Personal Matter” which is quoted above is, like many other literary critics, trapped in the judgment of normal and abnormality. He thinks that after the contact with the hospital Bird is a new person. He is now considered as normal person. It is quite paradoxical when the author mentions that Bird has his own flight pattern now just because he is in the end of the novel becomes docile to the norms run in the society. The author seems agree with the comment of Bird’s father in law that states that Bird is no longer childish. In other word, Bird is now mature. Mature here is the symbol of normality in the society. In the writer of this research’s opinion, Bird has lost his freedom. There is no such thing called Bird’s own flight pattern. Bird’s flight pattern is to go to Africa. And he is forced to leave that dream behind with the disciplinary system in the society because that dream for a person in Bird’s age and condition is not normal. The writer of this research wants to see the normal and abnormality system in different perspective. Normality depends on the judgment made with the standard based on the state’s ideology. The ‘normal’ society is built in this system of normality.

A deeper research is done by Hari Ram Adhikari entitled Kenzaburo Oe’s A Personal Matter; A Non-Western Perspective. This research is found in the Tribuwhan University Journal Volume XXIV. Adhikari, the researcher of this
essay, focuses on the perspective of the literary work. He focuses on the translation of *A Personal Matter*. The translation is done by western writer. He thinks that the translation may have been through some ideological reductions. He also insists that the criticisms on this work may be probably heavily influenced by the translation so the literary criticism then uses the western perspective. In his essay, he wants to give a pure non-western perspective to the work.

“…Like literature in general, Non-Western literature also addresses the common human passions such as love and sexuality along with other social issues like race, class, gender and identity…However, the focus is laid on the responses of the people in the Non-Western background in order to provide them space for voicing their concerns…With this view, the Non-Western writers try to represent the cultural clash prevalent in the third world, for inviting debate in the intellectual arena…”

The writer of this research sees that Adhikari tries to give non-western cultural background on this work. Though, Adhikari still rises up all problems found in the work but his research is deeper than the research above. Adhikari has limited his framework only in giving cultural background that is non-western. He sees the sexuality, family relationship, and social relationship of Bird’s in Japanese cultural background. The translator of the novel, John Nathan, wrote in the translator’s note that “…it is true that Oe’s style assaults traditional notions of what the genius of the language is…” In the writer of this research’s opinion, this statement is what against by Hari in his essay. The translator, Hari thinks, gives the label to Oe that Oe is Japanese writer yet with western style.

The research done by Adhikari is actually close to the research done in this writing. Unlike two researches earlier that do not give any standardization of
normal and abnormality, Hari Ram gives a clear standardization of normal and abnormal. He proposes two standards of making dichotomy between normal and abnormal. It depends on which perspective is going to be employed. According to him, to see normality we should choose between Eastern perspective and western perspective. Those two perspectives have a very different norms and standardization of normality. So, unless by choosing one perspective, a research on normality and abnormality is impossible to be done.

Below is a quotation about the sexual behaviors of the characters in A Personal matter from Adhikari’s research:

“..It is treated more abundantly and openly than normally found in other Non Western products. Sex scenes portrayed in the text are rather unconventional. The extramarital courtship of Bird and virgin Himiko in their college days was far beyond cultural acceptance. For this reason, they had to keep it outside the knowledge of the society. The relationship breaks after their marriages with other candidates. However, both the conventional marriages reap little success. After the husband commits suicide, Himiko becomes a sex adventuress. She returns to Bird's life only after birth of his abnormal baby. Himiko represents the perverse culture, whereas Bird can't escape the tradition..”


The quotation above shows how Bird with his sexual behavior is considered as abnormal based from the eastern perspective. Adhikari clearly claims that Himiko is a symbol of pervert behaviors and Bird is still bounded by the tradition. But, probably what Adhikari forgets is the existence of an ideological state apparatus in the life of the characters. We cannot just claim what is eastern culture and what is western culture for in the contemporary world both of them influence each other. Like in Japan case as the setting of the object of this study, the time of Bird is the post-war times. Post war era is the era which Japan started to be heavily influenced
by the west. Japanese adapt many things from the West. So, in bird’s case, it will be unfair to see the problem in one perspective, eastern perspective. Hospital as a state apparatus is actually one of the products adapted to most countries including Japan. Thus, it is important to see its’ role in the society. What makes this research different from the three researches shown earlier is the consideration of the existence of hospital as the ideological state apparatus. And because hospital, in contemporary sense, is the product of western society, the perspective used in this research is from the west also, structural-Marxism. Only by seeing in this perspective, the root of the existence of hospital can be traced. So, we will be able to see how it works in the society and how it gives effects to the State.

B. Reviews on Related Theories

1. Theories on Character and Characterization

a. Theories of Characters

M.H. Abrams in his book *A Glossary of Literary Terms* (1981) defines characters as:

Characters are the persons presented in a dramatic or narrative work, who are interpreted by the readers as being endowed with moral and disposition qualities that are expressed in what they say- the dialogue- and by what they do-the actions (Abrams: 1981: 20).

So, characters are one of the medium in the literary works containing the ideology of the writer. They are given certain background and characteristics in order to face the circumstances given by the writer. In most cases, the expression of the writer’s ideology through character is by using dialogues and personality (behaviors). Yet, characters cannot stand and give meaning to the readers alone.
They have to be put in a certain circumstances. Mostly, the interesting point of a literary work lays in the behaviors of the characters when dealing with conflict (whether the conflict is among characters or with the setting of the literary work). Characters have a privilege as the medium of ideological expression. They have point of view. Many times, these points of view affect to the readers. Other medium can also express the ideology of the writers, yet they are commonly implicit, unlike characters, characters are alive. They are real because they are derived from real life. They are given feelings, bad habits, etc. This characteristic of characters then becomes the standard of aesthetic in many literary works because they have the ability to stimulate the empathy and other feelings toward the readers. Furthermore, Abrams in the same book gave another explanation on the theories of characters related to the empathy of the readers.

The characters, based on the importance, are divided into two kinds that are major and minor characters. Major characters get the most attention from the readers because the whole story line depends on them. Major characters will be described more deeply and personal than minor characters. The point of view given to the readers is also the point of view of the major characters. Other privilege given to the major characters is that they become the focus of the story. The plot, for example, will focus on them. The major characters will be depicted from the introduction part, raising action, the conflict, then to the climax until the falling action. The major will involve in every important side of the literary works. Whereas the minor characters are depicted merely as the ‘companion’ of they major characters. Mostly, different minor characters will ‘accompany’ the major
characters in different situation. Minor characters’ importance lays in their ability in influencing the major characters. But, they are not described as details as the major characters. Many of minor characters are given certain background. They are merely given ‘formal’ information like age, sex, physical appearances etc.

E.M. Forster in his book *Aspects of the Novel* (1974) divided characters into two. The first is flat characters. Flat characters are only picturized in a single quality. It means that this kind of characters is showed to the readers in one aspect of their appearances. Their quality is not developed from the beginning part until the ending part of the story. On the hand, there is a round character. The term ‘round’ here shows the fullness of the character. This kind of character can shift its point of view to other point of view. This character can have conflict of its own for it has ability to make up his mind. Forster also wrote that round characters have ability to surprise the readers because it can change its’ behaviors. In short, round characters developed from the beginning of the story. C. Hugh Holman and William Harmon in their book, *A Handbook to Literature* (Harmon, Holman: 1986: 83), wrote this specification of characters in different terms. The first is the static characters and secondly is the dynamic characters. Static characters state the same quality from the beginning part of the story. On the other hand, the dynamic characters tent to change as the situation and circumstances change.

b. Theories of Characterization

There are nine ways of describing the characters according to M.J. Murphy (1972: 161-173). The nine ways will be shed in the paragraphs below.
The first way is by analyzing the character’s personal description. In this way the writer characterizes the character by seeing a character from his physical appearance like his build, his face, his skin, his eyes, his hair or his clothes.

The second is by analyzing from other character point of view or character as seen by another. A character can be analyzed through another character’s sight and opinions to describe the character that the writer wants to expose.

Next, a character can be characterized by character’s speech. The readers can have an opinion about the character by paying attention on the character’s speech. The reader can also see the conversation in which the character is involved; the way he or she gives his or her opinion may also show the personality of the character.

The next is by considering the characters’ past life; the readers are made known some important clues to get to know about the character. It can be described by the author’s direct comment, through the character’s thoughts, through the character’s conversation, or through the medium of another person.

Fifthly, a character could be analyzed from conversation of others; the readers can get to know a character through the conversations of other people and the things they say about him.

Sixthly, by perceiving the character’s reactions to various situations and events, an author shows his character’s tendency, and this tendency gives the readers a clue about the character’s personality.

Seventhly, a character can be characterized by the author’s direct comment and description on the character. In this way there is no medium the author used to
characterize the character. The author directly describes the character and also gives comment on the character.

Eighthly, the thought of the character can be used to characterize the character. The author shows the character’s personality by letting the readers understand the deepest thought of the character in a novel.

The last is the author characterizes the character by describing the character’s mannerisms, habits, or idiosyncrasies. The author shows the personalities of the character by stating the character’s gestures and habits, so that it can help the reader to get closer to the character personalities.

2. Theories of Ideological State Apparatus and Interpelation

The theory on ideological state apparatus is firstly introduced by a French Marxist philosopher, Louis Althusser. In his book *On Ideology* (1984), on this matter, he actually had two theories that are the theory of state and theory of ideological state apparatus. In the book, he wrote that “. . .the state is the first state apparatus…” (Altusser: 2008: 20). In other words, the state is different from state apparatus. This is the idea added by Althusser from classic Marxist theory of state. Below is a quotation taken from Althusser’s book that is in fact the modification on Antonio Gramsci’s theory of state:

...dengan adanya fakta bahwa ‘kelas penguasa’ pada dasarnya memegang kekuasaan negara (secara terbuka atau lebih sering dengan memanfaatkan berbagai aliansi atau fraksi yang siap melayaninya, kita dapat menerima fakta bahwa kelas penguasa yang sama ini aktif pada didalam apparatus negara ideologis sepanjang pada akhirnya ia menjadi ideologi penguasa yang terealisasi lewat apparatus negara ideologis, tepatnya di dalam kontradiksinya… (Altusser: 2008: 23).
…with the fact that the ruling class basically takes control of the power of the state...and with the support of repressive state apparatus that is always prepared to serve...then we can also accept the fact that the same ruling class is also active in the ideological state apparatus as long as the ideology of the ideological state apparatus becomes the ideology of the ruling class…. (Althusser: 2008:23)

The quotation above means that the State in order to maintain the power on the people does not use only repressive state apparatus. In Gramscian thought, there is only one state apparatus. Gramsci does not give any distinction to any state apparatuses based only their model of working. Unlike Gramsci, Louis Althusser, based on the quotation above, argues that state apparatus can be classified into two. The first is repressive state apparatus and the second is ideological state apparatus. Based on the model of working, Althusser makes the distinction.

In the Gramscian thought, the state apparatuses are thought to be more repressive with the use of physical power. But, according to Althusser, the State actually has two kinds of state apparatuses. To maintain the State’s existence (hegemony), the State does not merely needs physical force (repressive state apparatus), but also ideological force (ideological state apparatus). The reason is the State needs to plant its ideology on the heads of the people so that the people will help the State to continue its power. The use of physical force in the repressive state apparatus is no longer the center of the State’s effort for hegemony. Althusser believes that why most countries survive without any meaningful rebellion is because of the ideological state apparatus working for the State does the job well. The absence of meaningful rebellion is not because the people are not lack of physical power. But, it is because they do not have the will to fight as they are ideologically infected. The people run their lives in the norms
and laws that are using the ideology of the ruling class. The people’s minds are set to ‘feel’ alright toward the norms and laws given to them. It is the effect of the permeation of ideological state apparatus. The people feel that everything that they do is normal. They do not feel like that they are actually helping the hegemony on themselves to continue. This ideology injected by ideological state apparatus forces people to learn and know only ‘know-how’ (Althusserian term, 2008: 9) things. ‘know-how’ things are the other definition for the practical matters. The people just go on with their life without realizing that the daily life they live in is actually formed by the ruling class. People are unaware with the invisible norms and laws in their pragmatic daily life. This unawareness is because they are not ideologically conscious of what they are doing in their life.

‘Know how’ things are a part of consciousness injection through ideological state apparatuses to make the subordinated positions and function in the social structure. This process of conditioning is what Althusser called interpelation. Interpelation is in fact the theory taken with modification by Althusser from psychoanalytic theory. Interpelation works by giving an image of the relation between the superordinate and the subordinate to those who are in the position of subordinate. This unbalance relationship is produced through the injection of consciousness. Selden and Widdowson call this process as summoning the imaginary picture into the mind of the repressed (Selden, Widdowson: 1993: 130).

In order to recognize how ideological state apparatus actually works, the writer of this research with the guide from Althusser’s book will point out two
basic distinctions between the two state apparatuses. The first distinction is that the repressive state apparatus tends to work in one single entity, whereas ideological state apparatus works in many entities. The form of ideological state apparatus is more difficult to define and recognize. Secondly, repressive state apparatus works in public area. The framework is called as public area because the repressive state apparatus work for every citizen of the State. It has the privilege to work on everyone in the country. On other word, it means the area established by the State because only the state has such ability to work on every people with one single formal entity. It can be seen from the examples of the repressive state apparatus that can force one same rule for every citizen. The examples of repressive state apparatus are military force, police department, etc. On the other hand, ideological state apparatus works in rather private area. Private area in this sense means the area that is formed by the people themselves. From the surface these institutions do not have any relationship to the state. Yet, in fact they are the ideological state apparatus. How can that be? When the people establish a religious institution in a state, they have to obey some rules proposed by the state. So, though in the daily activity the State does nothing toward this religious institution, the basic of the institutions is obedient to the state. Thus any kind of attempt to question the power of the State can be avoided.

To be clearer, on the next explanation of theories, it will be explained how power actually works.
3. Theory on Discipline

Before, the discussion on discipline goes any further, the writer of this research feels the needs to explain first about Foucault’s revolution of thought. This explanation is hopefully will be historical background to understand Foucault.

Hayden White writes in the introduction part of Foucault’s *Order of Things* (1969) that many of people labels Foucault as a structuralist, yet Foucault always reject that notion. Though, in the writer of this research’s opinion, Foucault in *Order of Things*, and his other early works, is heavily influenced by structuralism. In *Order of Things*, Foucault introduces the concept of thinking he calls archeology. This concept is the opposite of historicism. Archeology does not recognize the system of thinking that is diachronic or time-based point of view as historicism suggests. Archeology places things in a juxtaposed position, so the researcher is able to see the different and the similarity of the things. Focusing on the how the things oppose and agree one another is method of finding truth. According to Foucault in *Order of Things*, which the writer of this research believes as the basic of Foucault’ early thinking, the things are structured based on four judgments; *convenientia* (aptitude), emulation, (aptitude that is from from the concept of time and space), analogy, and sympathetic feeling (White: 2007: 21-28).

Those four judgments are heavily influenced by structuralism. The reason is that those four judgments indirectly agree that the things signified contain certain relation with the things signifying. In Saussurian term, the relation is between signifier and signified (Barry: 2002:41). To be simple, the meaning of
things is found in the relation of the things and the system of language (langue). It is very different from Foucault’s theory applied in this research. Foucault’s theory applied in this research is theory after Foucault finds the contributions of power and power relations in meaning finding. Jean Baudillard depicts the shift of thought of Foucault’s in his book *Lupakan Postmodernisme (Forget Foucault and Forget Baudillard, 1987)* like this, “…Foucault dengan genealoginya: bagi dia sesuatu yang politis tidak punya akhir, namun hanya mengalami metamorfosis dari ‘yang despotik’ ke ‘yang disipliner’…” (Budillard: 2006: 8), “…Foucault with his genealogy...has been through a metamorphosis, as for him something political will not end, from despotism to disciplinary system…” (Baudillard: 2006: 8).

Baudillard’s comment indicates that power and power relations have given birth to a system of giving meaning called discipline. The things, included human beings, are given meaning by the disciplinary system built around them in power relations. In his new perspective, Foucault starts to look on history, especially France, to trace back how power relations create disciplinary system in the society. And it will be discussed further below.

For a long time, especially during the monarchy era, physical punishment in the form of a public torture has been practiced. The punishment, “scaffold” in the Foucaultian term, was practiced in order to maintain the absolute power of the King. Yet, in the contemporary society, according to Foucault, the scaffold is still practiced in different form. It becomes discipline to the body. Body is no longer tortured publicly yet the essence of scaffold still lays in this system in maintaining

…a punishment like forced labour or even imprisonment – merely loss of liberty – has never functioned without a certain additional element of punishment that certainly concerns the body itself: rationing of food, sexual deprivation, corporal punishment, solitary confinement…in fact it is most explicit practices… (Foucault: 1979: 15-16)

Prison, school, hospital and other ideological state apparatuses have been the place of the discipline. It is written in earlier part of the book. These ideological state apparatuses have been the contemporary form of the scaffold and public torture. They are not in the same forms, yet the state apparatuses still keep the essence of the physical effects from the scaffold and torture though in different forms and level. One thing that is always kept is the background and purpose of both scaffold and discipline to the body. Their purpose is to maintain (invest) power. They exist to eliminate resistance. They exist for the sake of the ruling class.

Both of them (scaffold and discipline) also have the same focus that is the body. Yet, what they do to the body are quite different. Scaffold, as Foucault wrote, was the way to show power. It was essentially the practice of revenge of the King to the guilty person. The guilty person put in the scaffold usually does or is suspected of doing a crime. Crime, in this sense, had a personal relationship with the King for the rules in Monarchy era were made by King and royal advisors. So, the rules violation was considered as the personal insult to the King directly. One important aspect in scaffold was fear. This fear was the sign owned only in Monarchy era. This fear was the real medium of the King in investing his power
through scaffold. Let the writer borrows Foucault’s example, usually when a guilty person was dragged to the scaffold, he was thrown by the people seeing the procession. Those people trying to hurt the guilty person were actually ‘forced’ by King’s norms. The writer uses the diction ‘forced’ because the condition and appearance of the guilty person were set by King. The condition of the area of the scaffold and the guilty person are not normal. The things that was done by the guilty person was imposed in certain ways, thus it aroused the anger of the audiences of the procession. For example, the guilty person is forced to give a kind of redemption in a short speech or they are brought with the tool or medium of their crime. They are conditioned (codified) with certain codes to show how immoral they are.

When that happened, the King could then use the audiences’ fear. Because the audience knew the crime committed by the guilty person and they agreed with the King that he had to be brought to the scaffold, they became afraid of the scaffold. They knew exactly the crime, so they would as long as they could try to avoid doing the same thing done by the guilty person. As the audience participated in the scaffold procession, they, in fact, showed their fear to the King. They knew exactly what the crime was, thus they knew exactly what was going to happen with them when they committed such crime. To this point, the King had succeeded in investing his power through the body of the condemned to the body of the audiences.

In the discipline, this fear is not used. What is used in the discipline is the systematical scheme to invest power which leads to obedience. This discipline is
rather more invisible, smoother and more difficult to be realized by the people. Because, power uses the norms and laws that are abstract, yet have an ability to affect people. Power with discipline does not need to show the condemned body, all it does is enlarging the working area of the norms and laws. These norms and laws reform the body for the body will accept them as the guide in their behaviors. And the body, like in the scaffold system, also acts as the medium, or ‘strategy’ in Foucault’s terminology, to invest the power in their social relationship. The difference is that if the scaffold system invests power through fear, discipline invests power through the obedient (docile) body. The obedient body will infect all the bodies around it and makes a kind of domino effect. Discipline makes the body docile for docile body is easier to be transformed into any kind of body for the sake’s of power (Foucault: 1979: 15-23).

From the explanation above, it can be concluded that discipline is a new paradigm of spreading power. Power is injected (invested) to its objects not through scaffold system with its show of physical power but through the disciplinary system. In his book, actually Foucault theorizes many ways to do the discipline, but the writer of this research will choose of its methods. The methods applied in this research are examination, normalizing judgment and panopticism. Shortly, examination is a process of gathering information from the disciplinary object. Normalizing judgment is the process of correcting the abnormal. Panopticism is the process monitoring (surveillance) of the disciplinary objects.

Back to the case of Foucault’s revolution of thought, these three disciplinary methods will show Foucault sees that man or all other matters are
systematically made through the process of discipline. In this research, the writer of this research will show how this happens to a man and also to society.

a. Theory of Examination

Examination is the mechanism that always present in the disciplinary system. Examination is the essential practice to exercise power. Therefore, examination is always found in the ideological state apparatus. It is firstly found in the mechanism in the hospital. Below is a quotation about examination from Foucault’s *Discipline and Punish*;

…it is a normalizing gaze, a surveillance that makes it possible to qualify, to classify, and to punish. It establishes over individuals a visibility through which one differentiates them and judges them. That is why, in all the mechanism of discipline, the examination is highly ritualized. In it are combined the ceremony of power and the form of experiment, the deployment of force and establishment of truth… (Foucault: 1979: 184)

From the quotation above, it can be concluded that the examination is the fundamental action to establish truth (discourse) on the object of power, especially to those whom power is exercised on. The word “surveillance” is one important thing in the examination. Surveillance provides any information needed by the state apparatus to build the discourse. Through surveillance, power has the access to the object of power. The discipline begins from the information given from “surveillance”. When the information is enough, the process of normalizing starts. The information becomes the basic of normalizing judgment toward the object. Then, the discourse of normal-abnormal will be build up. In this point, power is then invested into the body of the object because as the normalizing judgment
penetrates the body, the power follows it. After the normalizing judgment, the body that is now docile (disciplined) is completely under the influence of power.

Foucault in the same book from page 187 to 192 wrote three techniques of how power is exercised in the examination. The first is the examination transforms the economic visibility into the exercise of power. The second is the examination introduces individuality into the field of documentation. Last one is the examination, surrounded by all its’ documentary techniques, makes each individual a ‘case’. The example is the hospital system. Hospital has a system called a visit. In a certain continuous moment, the doctor pays visits to the patients. On the visit, the doctor will do the “surveillance” to the body of the patient. The doctor will get the information, he needs to judge whether the patient is sick or not and if the patient is sick, how sick is the patient. A discourse then is made from the condition of the patient and after that the ways to disciple (normalize) the patient is followed (Foucault: 187-194: 1979).

b. Theory on Normalizing Judgment

Normalizing judgment is the next step of the examination. If the examination is action of ‘establishment of truth’, then normalizing judgment is the method to force this truth. “…at the heart of all disciplinary systems function a small penal mechanism…” (Foucault: 1979: 177) writes Foucault. That means the discourse of truth created by the application of the examination is forced to the disciplinary objects using a system of punishment. The quotation below will explain the use of this punishment:
Punishment is essential in this process of normalizing judgment. Its aim is not merely to hurt people or to warn. It is more than that. Punishment in this sense has a political mission in order to achieve larger goals. Punishment in this sense is called ‘infra-penalty’ or small penalty (Foucault: 1979: 178). Furthermore, it is not always in the shape of violence. It sometimes takes shape of warning, humiliation, accusation etc. the goals of this punishment are to make the punished knows that what they do are not normal. The punished are forced to compare and differentiate their behaviors with the behaviors of those who are considered ‘good’. They are forced to accept these norms called normality. Then, they are forced to follow that. In other words, the punishment tries to homogenize (to make all people follow the same norms) the behaviors of the people.

By judgment that normalizes, a certain system will be kept alive in the society because everybody is forced to follow the system as the system runs disciplinary system. Power relation works to maintain their existence through this normalizing judgment. It keeps the structures in the society the same from time to time. Therefore, the state can only survive only by practicing and maintaining this system because state needs docility. Docility needs standardization for normal and abnormal. So, every state apparatuses use the same standardization of normal and abnormality to make people docile. Those who are considered as abnormal, the disciplinary system will run roughly. They will face some punishment. The
punishment takes form of a system that is named by Foucault as ‘infra-penalty’ system. The pre-modifier ‘infra’ indicates its area. The area here means the area under its control. Infra-penalty system works in a partitioned area and each area has different kinds of methods of punishment. For example, the punishment in school will be different from the punishment of doing something ‘wrong’ in a hospital. In Althusserian term, every Ideological State apparatus have specific method of infra-penalty though they have one common mission, discipline.

One other character of a normalizing judgment is that it has something specific in the style of punishing. Foucault, in his book, write in short that “...in a disciplinary regime punishment involves a double-juridico reference.” (Foucault: 1979: 179). That means, the punishment given is not only ignited by the fault of doing the command but also the inability to achieve the standard given. This is the micro-politic to achieve the macro one as stated by Gramsci, hegemony. By practicing the double-juridico reference in punishing, the object of the disciplinary system will not only be told what is wrong but is also homogenized in the way in which power continues to exist for, in fact, the presence of abnormality (inability to follow the given standard) distracts the hegemony of the power of state because they are the root of resistance.

c. Theory of Panopticism

With the definition of power not as a centralized body in a society that controls everything that is more like a micro-organism spread in every relationship among people and between the people and the society and with the fact that discipline is “…a modality of its (power) exercise, comprising a whole set of
instruments, techniques, procedures, levels of application, targets;...a technology” (Foucault: 1979: 215), the need of an instrument capable of controlling the whole targets is at present. This instrument is what Foucault calls ‘panopticism’. Panopticism is the system that “…induce in the inmate state of conscious and permanent visibility that assures the automatic functioning of power…” (Foucault: 1979: 201”. In other word, panopticism works as one of the disciplinary method that makes people (object of the discipline) discipline themselves for power has been injected to them through the disciplinary system.

To make it clearer, the writer of this research will explain how the theory gets its name. Panopticism is named after a design of prison sketched by Jeremy Bentham. This system changes the paradigm of punishing from dungeon to panopticon. In dungeon, the prisoners are held in a closed place under the ground. Whereas, panopticon holds the prisoners in a rather visible positioning. The prisoners are put in a cell with a window in the back of the cell. The cells also face the central tower. In this positioning, the prisoners are exposed from the central tower for the light does not only come in from the back of the cell but also from the central tower. So, the prisoners are clearly visible from the central tower. In order to give a clearer visual image to the architectural design of panopticon (as Foucault’s basic idea to his panopticism) and also to make the readers easier to understand the analogy of panopticism, the writer of this research provides an additional explanation in appendix.

What is the effect then? As written in quotation above, the power functions automatically. Basically, the prisoners are those who are sentenced guilty for doing
something wrong. Prison is meant to be the place to correct them. In the paradigm of dungeon, the guards have to use physical power to discipline the prisoners to make them docile. Yet, in the paradigm of panopticism, they do not have to do that for the prisoners will do the order by themselves without any physical pressure. It is because in that visible condition they cannot escape from what they order tells them to do. They feel they are being watched over and over. With this ‘anxiety’ of being watched all the time, they will become docile themselves. This is what Foucault calls as ‘visibility is a trap’. If this process of making the prisoners in visible condition along with its exercise of power through giving order, the prisoners as the object of this disciplinary method will be a new man for they have been disciplined. In short, panopticism has two steps, the first is making the disciplinary object visible by putting him a visible position then monitors him (surveillance) and the second giving the order to be exercised by the object (the exercise).

Foucault believes that modern social, economic, or political institutions (state apparatuses) work based on this panopticism paradigm.

…and it maybe taken over either by ‘specialized’ institution (the penitentiaries or ‘houses of correction’ of the nineteenth century), or by institutions that use it as essential instrument for a particular end (schools, hospitals)…or by apparatuses that have made discipline their principle of internal functioning (the disciplinarization of the administrative apparatus from the Napoleonic period), or finally by state apparatuses whose major, if not exclusive function is to assure that discipline reign over society as a whole (the police)… (1979: 215-216).

In other word, modern society is shaped by those state apparatuses. So, it one asks ‘how can a state maintain its existence?’ the answer would be that the state has the control over the mind of its people through those apparatuses.
4. Theories on Japanese Society

a. The State and its Absolute Power

There is an interesting comment on Japan from a foreign sailor, namely Fransesco Carletti, about Japan in 1597 “in Japan, it is difficult to do something that is unnoticed by the rulers of the cities”. And such condition continues to the feudal regime of Tokugawa and a restorative regime of Meiji. The changes and shifts do happen yet not much. A newspaper called The Times Literary Supplement makes the claim that walks side by side with the claim of Carletti, “…Modern Japan’s progress is founded, ironically, on social patterns which existed centuries ago”.

Those claims are not without any proofs. One of the main proofs is the relationship between the government and the people. Many countries are originated from kingdoms or using feudal systems, but after centuries of adaptation those countries that are mostly republic now leave the old system behind. Japan is different. The formal system may have undergone some shifts, but the mentality remains the same since the feudal regime of Tokugawa. In other words, the government maybe runs in a modern system, but any products of this modern system are practiced feudally because Japanese still keep their old feudal social patterns. So, the modernization of the system is merely on the surface. In other words, the modernization is only in the form of the system, yet the practice (mechanism) and the ideology is still very feudal for it is what in the minds of the Japanese. For example, a mayor will be respected by the people of the city like in
the time of Tokugawa regime. People tend to treat the mayor like a samurai ruler in the past. But related to the modern system, the understanding of the Japanese democracy, the governmental system applied in Japan now as in most countries now, is quite different from its’ definition elsewhere (Nakane: 1973: 99).

…’democracy’ does seem a way of doing business that combines commitment and high principle with lack factionalism and internecine conflict. People refer to organization as undemocratic if there is no harmony and consensus. Thus, democracy and politics would seem antithetical. (Riesman: 1967: 202)

The quotation above is taken from a book written by David Riesman, Conversations in Japan (1967). The study shows how the Japanese does not get the meaning (political meaning) of democracy because they never really know it. The democracy in the government is merely a surface. The democracy of Japan is built with the mentality of old feudalism.

The phenomenon is not without effects. The effects are materialized in the form of laws because laws are in fact a direct communication between the government and the people. With the existence of feudal mentality in most Japanese, the laws that are produced are just another forms of feudal laws with the greatest power and privilege in the hand of the rulers (government) and the people just cannot do anything because they have to obey them as it is their duty to respect the rulers. This is what makes the State holds the highest absolute control over the life of the people. The State is run like a kingdom though there are many changes in the laws in the time of Meiji Restoration.

…under the constitution of Meiji, what cannot be believed now truly happened. On the 31st of August 1935, Supreme Court of Japan frees a case of single accident that involves a man, who is later permanently physically defected because of a fire-fighter car driven carelessly hits him. The reason presented by the Supreme Court is that the fire-fighter is practicing to run its official duty for his country, therefore no laws can be used to sue the State in the case of driving carelessly and single accident. Thus, any fire-fighter cars in Japan have official right to hit a pedestrian (1992: 107-108).

Ozaki in his books give many fact-findings related to the absoluteness of government power in Japan because the feudal mentality on both sides (the ruler and the ruled). This absolute power makes the people have no right to defend themselves and also no rights to be involved in the government.

Another thing besides law that run with feudalistic system in Japan is the bureaucracy. Bureaucracy holds an important role in Japan’s society. Bureaucracy is believed as the thing that makes Japan survived from many challenges like World War because it is a direct contact of government and people. This is the system that allows the people to show their obedience and the government to invest their power and ask for loyalty. Ozaki, again, gives an example of how the people have to accept whatever treatment by the government with its apparatuses for this is what the people should do, be obedience as if to their masters in feudal time. The example is related to a bureaucracy in the Department of Foreign Affairs. If a person asks for official letters, he will be asked to buy *hanko* (a kind of stamp with your name on it). Then, he has to go to make the *hanko* first. Finally,
the officer just sees the hanko in a second then directly approve the letters because he does that just to know your name (Nakane: 1973:79).

This absoluteness of the government that run for years has shaped the people of Japan. The results of the power will be discussed in the sub part below.

b. The People

If in the sub part above the writer of this research has explained with the power of the government as the focus, now the focus will be on the object of the power, the people. There is a belief that is followed by Japanese that drive them to agree on the absoluteness of the government namely Marugakae. Marugakae is belief about the totality of someone to a group where he they belong to like country, association, companies etc. This belief is also a heritage from an old feudal system. And this belief is followed by the people until now.

The group of the people where they belong to called mura or village, in English, but it has different sense in Japan. The system of mura is very crucial for this is the place where Japanese are constructed morally and technically. One thing that is interesting is that mura is decided from what you do. So, people have to choose their mura. Their mura mostly the place where they work, it will be more strongly felt in government appurtenances. It is stated by a professor of social anthropology, Chie Nakane, in the quotation below.

…a man is classified primarily according to the group to which he belongs to (or the individual to whom he was attached); assessment is in terms of his current activities, rather than the background of his birth… (Nakane: 1973: 108)

Mura is everything for a person. Mura is the thing where a person in completely inside which means that person has to obey the master of the mura.
That happens because the Japanese believes in oyabun-kobun relationship. Oyabun is parent and kobun is children. But in this sense, it does not rely on the genetical order. It is based on seniority, but also not in the sense of age. The seniority is based on the duration of joining the mura. So, every new person in the mura will certainly be the kobun. In other words, a person is always someone’s kobun and probably someone’s oyabun. This oyabun-kobun relation is also applied among muras. There is a mura that is considered higher than other mura. For example, Tokyo University is the best mura in the field of education and therefore every lecturers and students of this mura is socially higher than every students and lecturers in other muras (universities). The standard is, like in the previous paragraph, seniority.

Every mura has the privilege to discipline its members with its own concepts. But, if there is a higher mura, that mura will follow exactly the same standards given by the higher mura. To be briefer, every mura always has its ‘senior’, so every mura is in fact follow the same system, with only specialization based on the fields, for they are under one big mura, the State. This is why Japanese is homogeneous because they tend to follow (copy-cat) people with higher achievement.

This kind of structure of society lead to a thing called ‘consciousness of ranks’ following Nakane’s definition. Japanese people are aware of their rank because it decides to whom they will bow and to whom they will oppress. This is the result of this oyabun-kobun social construction. The relationship among people is based on domination. Their mura is the basic to decide who dominates and who
is dominated. This phenomenon is stated clear in the quotation taken from Nakane’s book.

…in everyday affairs a man who has no awareness of relative rank is not able to speak or even sit and eat. When speaking, he is expected always to be ready with differentiated, delicate degrees of honorific expression appropriate to the rank order between himself and the persons he addresses. The expression and the manner appropriate to a superior are never to be used to an inferior…(Nakane: 1973: 31)

In this case, the supreme privilege is the hand of those who are a part of the high mura. They hold a set of rules and norms that will be obeyed by their ‘juniors’. This system is what makes the Japanese are well-known for their hard-working ethics, politeness, obedience etc for those are the standards put on them. This system does not allow any rebels. They are forced to bow to the ‘seniors’. If they do not do that, they will be expelled from their mura and everyone will look down on them for they do not involve in any mura, they are considered the lowest of all. This system is full of discipline. One of the examples about the discipline in Marugakae will be shown in the quotation below.

…at any gathering or meeting it is obvious at first glance which is the most superior and the most inferior persons present. The frequency with which a man offers an opinion, together with in order in which those present speak at the beginning of the meeting, are further indication of rank…in a very delicate situation those of an inferior status would not dare to laugh earlier or louder than their superior. To this extent, ranking order not only regulates social behavior but also curbs the open expression of thoughts…(Nakane: 1973: 35)

From the quotation above, it can be recognized clearly who holds the standards of being right or wrong. Those of the superior ranks are the decision makers on one’s normality and also dignity. This is actually the reason why Japan rebuilds their
country so fast after the atomic bombing, because their social structure allows making such force to the people.

C. Theoretical framework

This part is formulated to show how each theory mentioned earlier gives contribution to the analysis. Mainly, there are three major theories applied in this research. the first is theory of character and characterization. Secondly, theory of state apparatus and interpelation. The third one is theory of discipline.

Let us take a look at the first theory. This theory of character and characterization will help the writer of this research to find out the characteristics of Bird. Since the main discussion of this research is on Bird’s characteristics shift, the writer of this research uses M.J. Murphy’s theory about character development. In one of his theory M.J. Murphy (Murphy: 1972: : 161-173) said that to show the characteristic of a character the author usually put a character on a situation and give a certain reaction. What is meant by reaction is how the character perceives the matters he is facing. Following the theory, the writer of this research identifies the characteristics of Bird from his contact with other people (society).

As Murphy says that the development of a character is ignited with the social interaction, the writer of this research tries to analyze bird’s interaction with the society. The writer of this research focuses on Bird’s interaction with an institution namely hospital where his wife is hospitalized. Why does the hospital become the focus? It is because most of this entire novel tells about Bird’s interaction with the hospital. This fact drives the writer of this research to assume that the hospital is the major force in Bird’s character development. This
assumption is also supported by the next theory applied in the second part of the analysis, that is Structural-Marxism. The Structural-Marxist theory applied here is the theory of ideological state apparatus. This theory believes that the ruling class of a State holds its hegemony by injecting their ideology through the apparatuses owned by the State. This ideology injection is a mean to maintain their power (Althusser: 2008: 21). In other words, every citizen in a State will be injected the ruling class’s ideology (the State’s ideology) everytime they have the interaction the state apparatuses. The writer of this research, what Althusser writes about that ideology injection is what happens to Bird for hospital is an ideological state apparatus. So, the force behind the character development of Bird is this process of ideological injection in the hospital. This is the basic assumption of this research.

The next question is then ‘how does the hospital as an ideological state apparatus inject the state’s ideology into Bird?’. Since this question cannot be answered just by applying theory of state apparatus, the writer of this research uses the theory of discipline from Foucault. There are three disciplinary methods in Foucaultian theory of discipline; theory of examination, theory of normalizing judgment and theory of panopticism. These three theories will be the means in answering the second problem formulation. In other words, the findings in the first part of the analysis (Bird’s characteristics) will be exposed with the actions of ideology injection (disciplining) done by the hospital.

The first theory used to identify the disciplinary actions is theory of panopticism. This theory consists of two steps; the surveillance (making the disciplinary objects visible) and the exercise. This theory will help the writer of the
research in showing how the hospital monitors Bird (as the disciplinary object) and then tells Bird to do the order from the hospital to make Bird ‘normalize’ himself.

Next, the theory of examination and the theory of normalizing judgment will be applied. Panopticism is not the only method used by the hospital to discipline Bird. The disciplinary actions also take form of examination and normalizing judgment. Both theories will be put in one same sub part in the analysis for they are done one after another. The examination will show how the hospital gains information about the disciplinary object. The information then will be used to ‘punish’ Bird in order to normalize him as the normalizing judgment works. Hopefully, using these three theories, the disciplining actions done by the hospital will be clear.

Now, the writer of this research will discuss the third part of the analysis. There are two theories applied in this part. The first is the theory of interpelation. This theory will explain what those disciplining actions actually are. In other words, this theory will guide us to the result of those disciplining actions. It will lead us to the new consciousness of the disciplinary object, the acceptance of the new ideology. In order to achieve that, another theory is needed. This is theory of Japanese society. This theory will explain the ideology held in Japan. The advantage of knowing the ideology of Japan is the understanding of the analogy of the system in Japan. More importantly, it will be found what systems keep their existence in Japanese society.

Basically, the third part of the analysis goes back to the idea that a State keeps its existence, along with its systems, with the support of the disciplining
actions toward its people done by the state apparatus. So, the first theory applied is the theory of interpelation. This theory will explain what those disciplining actions actually are. In other words, this theory will guide us to the result of those disciplining actions. It will lead us to the new consciousness of the disciplinary object, the acceptance of the new ideology. The acceptance of the new ideology will support the State and also its systems to maintain their existence for the ideology of the disciplined object is the ideology of the State. In order to prove that conclusion, the theory of Japanese society is needed. This theory will provide the information on the ideology believed in Japan.

Finally, through the process of identifying the disciplining actions and identifying the interpelation process, it will be clear how the systems with its ideology maintain their existence. This is the existence that indirectly supports the existence of a State.
CHAPTER III

METHODOLOGY

A. Object of the Study

The object of this research is a novel entitled *A Personal Matter*. Kenzaburo Oe, a Japanese 1994 Nobel Prize for literature winner, is the author of this novel. He was awarded for Nobel Prize for he was considered as the most influential post-world war II writer in Japan. He has written some works that achieve some awards. His novella entitled *The Catch* (1958) won a coveted Akutagawa Prize. The novel used in this research *A Personal Matter* (1964) won Shincosha Literary Prize. Three years later, another novel of his, *Football in the First Year of Mannen*, won the Tanizaki Prize.

The edition of *A Personal Matter* that is used in this research is the 2002 edition by Tuttle Publishing. The translator of this edition is a professor of Japanese cultural studies at the University of California namely John Nathan. He has written several numbers of books on Japanese Authors. Besides Oe, John Nathan also translated a work of Yukio Mishima’s and wrote a biography on her.

*A Personal Matter* has 214 pages that are divided into 13 chapters is a simple novel about a simple life of a simple man. But, Oe can combine the simplicity with his ability to see in detailed. Though the general idea of the story is a simple one, but it does not mean that it is easy to gain what is the genuine purpose of Oe by presenting such details. The details in the novel is briefly explaining, yet in the same time holding some mysteries underneath the detailed condition.
The life of Bird, the main character of the novel, is presented very clearly, but leaves many question marks on his behaviors. As the novel is named *A Personal Matter*, Bird keeps many problems personally. Many of his actions left unexplained. Every reader or critic has to go down to Bird’s personal feeling to know what is really happening in the world of Bird’s. This is the most interesting part of researching this work. Every critic that focuses on the character of Bird has to draw the personal side of Bird and make it social. In other words, the critics have to make the matters that are considered personal by Oe through the character of Bird into social matters. Oe presented the character of Bird’s in this contradiction whether within himself or in relation with people around him. His relations with his wife, his relation with Himiko, his relation with society, are merely a few things that can be explored on Bird’s behaviors. The writer of this research has chosen to focus on his relation with the hospital where his wife was hospitalized. The writer of this research believes that the queerness of Bird’s behavior is actually triggered by his social contact with the hospital. This is the starting point of this research on this novel.

B. Approach

The writer of this research finds a good quotation to begin this part. It is from an Indonesian poet, Saut Situmorang.

*sebuah pembacaan kritis tidak mungkin terjadi tanpa berlandaskan suatu teori kritik tertentu. Sebuah interpretasi kritis tidak mungkin terjadi hanya bergantung pada kata hati seorang pembaca belaka…*(Situmorang: 2009: 132-133)
…any critical attempt to interpret will not go without any critical theories. A critical interpretation cannot just depend on merely intuition of the readers… (Situmorang: 2009: 132-133)

The writer of this research agrees with the statement above. In order to be critical, a literary research should involve an approach or a theory. This approach shows the academic quality in literary research. Therefore, the research can be the base for any other research in the future.

Later on, on the same essay, Saut writes that any approaches will only focus on the matters it concentrates on (Situmorang: 2009: 133). So, the application of any approach depends and, in the same time, is ignited by certain aspect of the literary work criticized.

Realizing the situation, the writer of this research chooses structural-Marxism as the approach applied in this literary research. What is then structural-Marxism? What makes it different from Marxism?

In fact, structural-Marxism is Marxism with a touch of structuralism. The difference between Marxism and structural-Marxism is in the theory of ideology production.

…by bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage laborers. By proletariat, the class of modern wage-laborers who having no means of productions of their own, are reduced to selling their labour power in order to live…(Marx, Engels: 1967: 79)

The quotation above explains that Marx theorizes that a class with its ideology is marked with the kinds of the means of social production. The means of social production will be the basic judgment to consider whether a person is a bourgeoisie or a proletariat. The basic assumption of Marx’s theory then is the
economic condition of ones. Moreover, the economic condition of ones produces the ideology of ones. The action of ones, then, depends (forced) by ones economic means as the main factor of ones ideology. Taking a wider point of view, the economic life gives direct commands to the actions of ones in their other aspects of life (politics, social etc). Vernon Venable simplifies that theory by stating that the Marxian human nature is transforming with the process of dialectic in the economic base. In this point of view, the rest thing besides the economic base or the superstructures just follows in correlation with the change of the economic base (Venable: 25: 1966). Again, and stronger, the economic base has direct access to give order the superstructures (actions in life) and, once again, becomes the ideology productive force. In his book Beginning Theory (2002), Peter Barry uses the term economic determinism for this ideology production. This theory is the basic of all Marxism-based theories.

Understanding the basic theory of Marxism, now is the time to discuss structural-Marxism. As stated earlier, the difference between these two theories is located in their theory of ideology. Dominic Strinati simplifies the idea of Althusser as the major structural-Marxism thinker by stating that Althusser struggles to take out the idea of economic determinism from Marxism. Althusser insists that the economic base does not have direct access to the superstructures. He claims that the superstructures have a “relative autonomy” (Strinati: 169: 2003). The reason is there another reality called ideology which is actually produced within the social relations take place in the superstructures. Furthermore, ideology in this sense then becomes the force to support the existence of the
economic base. In Barry’s term, it is called decentering (Barry: 2002: 163) which means that the economic base does not become the center any longer. The relationship of economic base and the superstructures becomes “metaphoric” (both barry and Strinati uses this term). To be short, the base and the superstructures can affect each other. They represent each other like a metaphor in a poem. This is where the structuralist influence takes place.

If ideology is produced in the superstructures, what are the forces produce it then? The answer is the State. In this point, Althusser is influenced by Gramsci with his theory of hegemony and state apparatus. The State has direct access toward its citizen. To make sure that the citizen do not revolt, the State has to be able to tame them by injecting them the State’s ideology through the ideological state apparatus. This is where the idea of Althusser meets the idea of Foucault. Foucault argues that those institutions (ideological state apparatuses) work by disciplining the people. he even stated that “…the individual is carefully fabricated in it…” (Foucault: 1979: 217). The process of injection itself is actually the process of injecting a consciousness, an injection of an image, an image of social position (Shelden. Widdowson : 130: 1993). This is what is called interpelation. Only with this process, a State can survive with its hegemony.

Back to the work of Oe, most of the setting takes place in the hospital. The raising action, the conflict and the finishing of the conflict take place using the hospital as the background. With the structural-Marxist point of view, a hospital is an ideological state apparatus. With the large amount of the presence of the hospital in the story, it must be important. So, the writer of this research
decides to focus on the relationship between the hospital and the main character. Using this approach, the writer of this research will treat the relationship between the hospital and the main character as the relationship between ideological state apparatus and the citizen of a State. Furthermore, every interaction between them will be examined as detailed as possible.

C. Method of the Study

This research was a library research. All data whether from primary and secondary sources used were in the form of books. The theories in the previous chapter will be used to analyze the literary work. The primary source was the novel written by Kenzaburo Oe entitled A Personal Matter. Whereas, the secondary sources were the books in which the theories used contained. To analyze the character, the books that were used were A Glossary of Literary Terms by M.H. Abrams (1981), A Handbook to Literature (1986:83) by C. Hugh Holman and William Harmon and Aspects of the Novel (1974) by E.M. Forster. To analyze the correlation between the hospital as ideological state apparatus, discipline and power, the books that were used were Discipline and Punish (1979) by Michel Foucault, History of Sexuality (1994), Politics, Philosophy, and Culture (1988) and Essays on Ideology (1984) by Louis Althusser. To support the writer of this research’s understanding on Foucault’s and Althusser’s theory, the works on them were also used, Foucault and Social Dialogue; beyond fragmentation (1999) by Christopher Falzon and Reading Althusser; collected essays on structural marxism (1984) by Steven B Smith. And to understand, the society and the people of Japan
deeperly, the books that were used *Japanese Society* (1973) by Chie Nakane, *The Japanese; a cultural portrait* (1992) by Robert Ozaki and *Conversations in Japan* (1967) by Riesman.

Now, the steps of analyzing that was done in the analysis part will be explained. The first step was reading and re-reading the main source. Finished re-reading the novel, the writer of this research chose a topic as a focus of the research. Then, the writer of this research gathered some books containing critical theories that are possible to be applied to the focus chosen before. After that, an approach is chosen. The next step, the writer read many books that explain the approach deeper especially that are written by the founders of the approach. Then, the theories from the approach were chosen to be applied in the cases in the novel. After the analysis was completely done, it was the moment to withdraw a conclusion of the research.
CHAPTER IV

ANALYSIS

In this chapter, the theories written in the chapter two with the method of its application in the third chapter will be applied in the object of this research, *A Personal Matter*. For the smoothness of this research, this chapter will be mainly divided into three parts. This division is based on the numbers of the problem formulations in the first chapter. Each of the part in this chapter will focus on one part of the problem formulation in order to achieve all three objectives of the study.

The main character in the novel, Bird, will be the arch point of this research. His characteristics will be the basic for bigger assumption toward the society of Japan. To be briefer, the writer of this research will explain the process of analyzing toward Bird’s characters and the factors influencing them. The first question in the problem formulation part will only focuses on Bird’s characteristics. Characters are the medium for writers to express their ideological point of view, so, agreeing with that theory of Forster’s, the analysis mostly will focus on the main character. In this part, the writer of this research will follow the paths of E.M. Forster and M.J. Murphy in their theories on the ways the characters in the fiction works depicted. The writer of this research assumes that Bird has a round characteristic rather than the flat one. This assumption leads to the thought that Bird’s characteristics changes. In gaining information needed to prove the shift of Bird’s personality, M.J. Murphy’s methods are applied. The writer of this
research follows the nine ways of how characters are depicted as written in the second chapter.

The writer of this research believes that there is a kind of ‘evolution’ in Bird. Moreover, the writer of this research also believes that this ‘evolution’ has a kind of trigger. It does not happen naturally. The writer of this research’s ‘accusation’ toward this unnaturality of Bird’s personality evolution is the basic idea to build the answer in the second part of analysis (the second question in the problem formulation part). The analysis done in this second part is guided by the theories of ideological State Apparatus by Louis Althusser and theories of discipline by Michel Foucault. Hospital, then, becomes the key term in this part. Hospital, as written by Althusser, is an ideological State Apparatus. Therefore, it has a privilege in this position to have a direct access to people and to influence them. This ‘accusation’ is strengthened by Foucault’s theories on discipline. Discipline is a medium, or methods, to invest power to the people in the state so they will not be docile people that will continue to support the existence of a State. In the agreement with Althusser, Foucault states that hospital is a medium for discipline as it has the accessibility to public.

The third part, based on the analysis of findings in the novel in the previous part, will show the process above change an indocile person represented by Bird. Furthermore, it will be derived to the effects of discipline and power investment toward the continuance of system run in the society.
A. The Characterization of the Main Character (Bird)

The writer of this research classifies Bird’s characteristics into two. The first part will explain the physical characterization of Bird. Then, the second is the non-physical characterization of Bird or his personality. The non-physical characterization mainly focuses on his characteristics (personality) before the interaction with the hospital runs too deep. It is done so to make a clear difference between Bird’s personality before and after the interaction. Furthermore, the differences will be the basic for the third part of the analysis.

1. Physical Characterizations of Bird

According to M.J. Murphy (Murphy: 1972: 161), the first way to get the personality of a character in a literary work is to get any information about the physical characterization of the character. So, the writer of this research, firstly, will try get as much information as possible about the main character (Bird).

The name ‘Bird’ does not stand for nothing. This name is given Bird’s friends in high school. Physically Bird is easily ‘recognizable’. Bird’s portrayal in the quotation below will give the readers a clearer image of Bird.

…it wasn’t only that his hunched shoulders were like folded wings, his features in general were birdlike. His tan, sleek nose thrust out of his face like a beak and hooked sharply toward the ground his eyes gleamed with a hard, dull light the color of glue and almost never displayed emotion, except occasionally to shutter open as though in mild surprise. His thin, hard lips were stretched tightly across his teeth; the lines from his high cheekbones to his chin described a sharply pointed V. And hair licking at the sky like ruddy tongues of flame… (Oe: 2002: 4)

From the quotation above, Oe gives the readers a very clear image of Bird. For people who meet Bird more than once or twice, those are the visual impression
gained from the meetings with Bird. He is not like any other persons whose back is hunched. Yet, his shoulders rise like a bird that is not in a position of flying. The bird that is probably perched on a branch of a tree, the bird with folded wings. Another interpretation on his image is probably a bird that is ready to take off and preparing his wings. Bird also has a nose that is quite pointed yet it is rather bended down. So, his nose looks like a beak of a bird. His lips and his cheek bones make the image of bird perfectly. ‘Bird’ is not just an epithet for Bird. It is like physical code that becomes his identity. He is ‘recognizable’ and remembered with this image. This is the image of bird that stays with him since he was fifteen until his late twenties. Other visual characteristics of Bird’s can be found below.

…he was small and thin. His friends had begun to put on weight the minute they graduated from college and took a job – even those who stayed lean had fattened up when they got married; but Bird, except for a punch on his belly, remained as skinny as ever… (Oe: 2002: 4)

…the figure awkwardly afloat like a drowned corpse in the inky lake of window glass still resembled Bird. He was small and thin…he slouched forward when he walked and bunched his shoulders around his neck; his posture was the same when he was standing still. Like an emaciated old man who was once an athlete. (Oe: 2002: 4).

The two quotations above show visual impression of Bird for the people who just meet him. When people see Bird for the first time and in only one single look, this is the physical impression that they get. Those people probably will assume that the man they see is not a man who is full of spirit. The simile ‘like a drowned corpse’ defines Bird perfectly. Another assumption on Bird from people is he is lazy because drowned corpse follows docily wherever the stream takes him. He does not do any attempt or efforts to get himself out of the stream. People will also
consider him as a person that does not have a strong belief because he looks weak and easily to be influenced to follow other people like a drowned corpse that has no bravery to fight against the flow of the stream. People will also think that Bird is a man without any self-confidence because he walks like a hunched-back person. In this style of walking, Bird maybe walks without looking straighly. People might think he is afraid of doing eye contact with other people. The combination of those appearances added with the fact that he merely gains a little of fat since graduation creates the perfect image of an unhappy person. These are the things that might make the people think about Bird’s personality if they give only a glance at him.

One more thing about Bird’s appearance is that he does not change at all since high school. In other words, he is physically static. So, his friends from childhood, high school, colleges and cram-school have the same image about Bird. The image of himself as Bird will always follow him until his last breath. For him, it seems like his life stops at fifteen eversince the epithet came because he is stuck there. He is Bird until his last day. His friends always have the same image of Bird whenever they meet him.

Besides, Bird’s different looking from many other people, his physical condition is also different from other people. His physical condition is below the average of the people at his age. He is as weak as he looks. The earlier quotations show the readers how Bird looks vulnerable and puny. The image of the bird that is given to Bird is the big and strong one. Yet, the image of bird that belongs to Bird is the little and vulnerable one.
Bird once tries a game to measure his strength through the power of his arms in a gallery. The result of the game shocks him. He watches the result on the screen in disbelief.

…it was unclear what the units represented, but Bird had scored 70 pints for grip and 75 points for pull. In the column on the table beneath 27, Bird found GRIP: 110 – PULL: 110. he scanned the table in disbelief and discovered that his score was average for a man of forty. FORTY! (Oe: 2002:11-12)

In his late twenties, Bird in fact has the strength of a man of forty. It is clear that Bird is not a healthy normal person using the common standard. His youthful passion cannot be equaled with his physical condition. It is clear in the things that happen right after he finishes trying the arm-power-measuring game. He feels he is ‘challenged’ by a band of youngsters who proudly demonstrate their power in the punch in other. Bird accepted the ‘challenge’ and ends up in almost the same thing.

…Bird had faith in his punch. And his form would be orthodox, he wouldn’t take that kind of ungainly leap. Bird shifted his weight to the balls of his feet, took one light step forward, and smashed the sandbag with a right jab. Had his punch surpassed the limit of 2500 and made a cripple of the gauge? Like hell it had – the needle stood at 300!... (Oe: 2002: 13)

“like hell it had!”. Bird is shocked. He looses. The teenager manages to achieve 500 and his score is 200 below. Again, Bird cannot believe the fact. This fact shows the readers how unusual the physical condition of Bird is.

2. The Non-physical Characterizations of Bird’s

This part will explain about the non-physical characterization of Bird. In this part, the writer of this research will take advantage of Murphy’s ways to
analyze the personality of a character. Furthermore, there are three ways will be applied in this part. The first way is by analyzing the character’s speeches. The second one is by analyzing the reaction of the characters to many kinds of different situation. The third one is by analyzing the author’s direct comments or description on the character. The fourth one is by analyzing the thoughts of the character. The last one is by analyzing the habits or mannerism described by the author about the character (Murphy: 1972: 161-173). So, the quotations taken from the novel in this part are the speeches of Bird, the reaction of Bird, the direct comments from author and the habits of Bird. Moreover, the ways provided by Murphy are also used to understand that the main character is a round one (dynamic) for the reaction of the main characters change from time to time (Harmon, Holman: 1986: 83).

a. The passion

Bird is a passionate person. He has a youthful passion. From his depiction on the appearances, he looks like a person who does not have passion for his life. His face is static without any expression. When he walks, he bends his back. But, the fact is he is a passionate person. He proves it by showing his will for freedom. He has a big dream of going to Africa. Africa for him is a land of freedom. He loves to imagine the naturality of Africa. The loves to imagine the scenery, the animals, the people etc. and this dream, for Bird, is not merely another dream that ends up in mind. He has a plan to make it come true. Another fact is that he reads
many books on Africa. Bird’s seriousness in going out to Africa will be clearerly shown by the quotation below.

…”I’m looking for the Michelin road maps of west Africa and Central and South Africa”. The girl bent over a drawer full of michellin maps and began to rummage busily. “series number 182 and 185,” Bird instructed, evidently an old Africa hand… (Oe: 2002: 2)

The maps bought by Bird are the real road maps of Africa. This can surely be used to explore Africa. Those are not the maps for living room or decoration. This shows the level of Bird’s seriousness to use the maps for real adventure. In the same page, Bird states something that strengthen the assumption on his seriousness to travel to Africa, “…these were maps he would put to an important use…”.

Bird’s passion for Africa in fact faces many challenges.

…I f he included the money he could pick up as a part-time interpreter, he might manage in three months. But Bird had himself and his wife to support, and now the existence on its way into life that minute. Bird was the head of the family! (Oe: 2002: 2)

The travel to Africa does not cost a little amount of money. Even to buy the road maps, Bird has to work harder. By measuring his economic condition along with the consequences, Bird finally buys the road maps. This also shows how passionate he is. Many people drop their dream just because the challenge like Bird has. But for Bird, dropping his passion is as easy as throwing dirt to dustbin. Though, he does have a strong economic background, he is willing to do math in order to make a compromise between his passion for freedom and his family needs.

Another fact that shows that Bird has a passion for freedom is his alcoholism. He is an alcoholic. He likes to face his problem under the effect of
alcohol. Once, he passed four weeks or seven hundred hours drowned in the sea of alcohol, “…like a besotted Robinson Crusoe…” Oe describes. His wife and his parent in-laws know it very well. The people near him know it very well. This behavior is also one of the things that make the people around him look down on him.

…Bird could imagine how his mother-in-law would react if he arrived at bedside of his wife and new-born child, reeking of whisky. (Oe: 2002: 7)

From the quotation, it indicates that once he is notorious in drinking. It also indicates that once Bird is caught up by his mother in law in the condition of drunk. And he knows how his mother in law will react. That is why at this point he chooses not take any drop of alcohol into his body. His notoriousness on alcohol will also be seen in page 46. It is when he gives a visit to his father in law in order to inform him about the baby’s condition.

“It was good for you to come over” The professor showed no sign of getting out of his rocking chair. Bird, feeling lucky not to have been asked to stay longer, stood up. “There’s a bottle of Whisky in that desk,” the professor said. “Take it along”. (Oe: 2002: 46)

Bird’s father in law knows Bird very well about his drinking behavior. The sentences he gives are the indication the behavior of Bird’s. The father knows quite well the occasions when usually Bird drink. And he considers that this occasion is one the ‘special’ occasion when Bird will get some shots of alcohol. The writer of this research believes that the ‘understanding’ of this by the father is not caused by merely one or two experiences of Bird’s behaviors.

For Bird, alcohol is a medium to gain freedom. In his drunkenness, he finds freedom. For example, he can do whatever he wants for almost a week in his
drunkenness. It shows he does not like the way other people (common people) live or face problems. He has his own free way to live.

Another fact found in the novel, besides his passion for freedom as represented by his passion to go to Africa, that Bird has a youthful passion is his feeling when he feels he was challenged by a band of youngsters. He shows his passion at the gallery where Bird and the youngsters play the game because of his pride. Many people look down on him because of his look that does not indicate himself to be a confident person. Many people think like the youngsters in the gallery about Bird. They think Bird is a person without any self-confidence and has no courage to stand when he is looked down. But, in fact, he does not like people despise him and underestimate him. He is a man with great passion as he shows when accepting the challenge from the youngsters. Unfortunately, the physical of Bird’s does not allow him to catch up the power of youth. Yet, Bird, though he looses the game, still can a reason to be proud of himself. He thinks he at least tries something that many people do not dare to do, that is facing and fighting the physical condition of theirs. That shows how big the role of passion within Bird’s self.

…stopping quickly, Bird picked up his jacket and put it on, facing the bingo table. Then he turned back to the teenagers, who were observing him in silence. Bird tried for an experienced smile, full of understanding and surprise, for the young champ from former champion long retired… (Oe: 2002: 14)

As explained above, Bird still can see himself as the former champion that is long retired. Bird understands that he has been knocked down in a very convincing manner. He still has the pride in himself. He knows he is fighting the
nature’s most destructive force, that is age. But, his body is not big enough for his passion. The way Bird sees himself is like a principle for life written by Hemmingway in *The Old Man and the Sea* (1976: 89), “…a man can be destroyed but not defeated…” It seems like Bird knows well that principle. This principle created by Hemmingway also affects in all sub parts below (b, c, d).

The last fact that shows that Bird has a great passion for freedom as his for Africa is his sexual behavior. Bird commits some sexual intercourse outside marriage. This sexual behavior is very condemned in Japanese culture. So, his sexual attitude is in fact a system-violating action. Marriage is system that in Japan is a closed system with its rules. Marriage is one’s mura (as explained in chapter II) thus it cannot be broken. Yet, Bird has never had any intention to follow this system for he commits this ‘deviation’ many times. The first is in a winter night when he is still in high school.

…when I was good and drunk I took her virginity in what amounted to a rape, outdoors, in the middle of winter, and I didn’t even realize what I was doing! (Oe: 2002: 72)

This is the confession of Bird when he actually rapes Himiko. This kind of pervert behavior is something familiar for Bird. The readers can get the information from Himiko’s satirical statement on Bird when Bird asks her to make love again when they are both has grown up.

…Bird, I bet you have had that kind of service lots of times before weren’t their below you in college who worshipped you? And there must be students in your classes who are particularly devoted. I’ve always thought of you as a hero figure for kids in that kind of subculture (Oe: 2002: 77)

The information through the statement from Himiko above has briefly shown the sexual perversion of Bird’s. Bird is quite notorious for this perversion.
b. The Enjoyment of Self

Another thing about Bird that is mostly not recognized by people around Bird is that he enjoys himself. People tend to be unaware of this personality of Bird’s. People might think that Bird is not a happy man. He does not enjoy his life. Yet, that is just merely a physical-based judgment. Bird’s corpse-like body shape (thin and tall) and flat facial expression make an impression of a man without happiness. The truth is Bird enjoys his life or he tries to enjoy his life. In other words, Bird is happy in his way.

Bird deals many problems in his life. He has to deal with the economic condition of his family, the thing that he is the one who is responsible the most because his status as the head of the family. He has to face the ill new-born son of his. He has to face the most people that look down on him, including his parent in-laws. No matter how heavy the burden Bird put his back, he never forgets to enjoy himself. He enjoys his life by living it differently.

One thing that he usually does to enjoy the burdens that is by day-dreaming. He loves to let his mind wander on the problems of his and many times he ends up with new perspective on his problem he is facing. He loves to think deeply. Oe, as the author, mostly describes Bird’s point of view on matters in Bird’s wandering mind. Day-dreaming is absolutely the activity that Bird does the most in this novel. It seems like his mind is always ready for another point of view everytime and everywhere the problem approaches. Let us see from the simplest incident on Bird.
…that queen saw me watching my reflection in the window as if I were waiting for someone, and he mistook me for a pervert. A humiliating mistake but inasmuch as the queen had recognized her error the minute Bird had turned around, Bird’s honor had been redeemed now he was enjoying the humour of the confrontation “Hey!” no greeting could have been better suited to the occasion; the queen must have had a good head of his shoulders.

Bird felt a surge of affection for the young man masquerading as a large woman, would he succeeded in turning up a pervert tonight and making him a pigeon? Maybe I should have found a courage to go with him myself (Oe: 2002; 5-6)

The circumstance above happens while Bird is wandering on a glass of display window and a trans-gender prostitute greets him for she thinks that Bird is looking for a prostitute. The prostitute recognizes this from his style. For many people, that are in fact not in a need for a prostitute, it would be humiliating experience. Many other probably will be mad at the prostitute that offers them her service. Common people will probably feel insulted because people’s opinion on them will be bad. They tend to think that the prostitute tries to despise them. Another thing that makes common people get tempered in this occasion is that the fact that in Japan, as in many eastern countries, sex, especially a commercial sex, is publicly-agreed yet informally as taboo as quoted by the writer of this research from Adhikari’s writing in chapter II.

Bird is different. He takes it differently. He does the thing that is completely different from what probably many people in Japan do. Bird let the incident passes him and then he thinks about it deeply. His mind is wandering around the word “Hey” from the incident. And he reaches the conclusion that the prostitute has done something smart in checking whether Bird is a pervert or not by merely said “Hey”. Then, Bird ends up with a surprising claim “…the queen
must have had a good head of his shoulders...". The writer of this research believes that this kind of reaction will be very rare in the society like Japan.

Now, let us move to a heavier problem that Bird faces with day dreaming. The quotation below will show the occasion when the director of the hospital informed him that the baby is born. The director also informed for the first time that the baby has brain hernia.

..the director sidled up to him and whispered, too familiarly, as if he were beginning a dirty joke, “of course, you can forbid them to operate if you choose to.”

Poor wretched little baby! Bird thought. The first person my baby meets in the real world has to be this hairy pork-chops of a little man. But Bird was still dazed: his feelings of anger and grievés, the minute they had crystallized, shattered. (Oe: 2002: 27)

The readers may notice that just right after Bird receives the information about what he should do with the ‘special’ condition of the baby, he directly does the day dreaming. The director of the hospital intentionally insults Bird related to Bird’s poor knowledge on medication and on his money to pay the operation. Confused Bird then chooses to wander in his mind to relieve himself. Bird knows nothing he can do. He expresses his helplessness by thinking of the wretched destiny his baby has to deal with. But, he chooses to do it in a little sense of humor by despising the director of the hospital. The bad luck of the baby does not rely in the baby’s abnormal head yet in the person he has to meet firstly in this world, saying the Director of the hospital. And again for many times, it works for Bird. In the sentence, Bird succeeds to lighten his burden (anger and grievés) on the baby’s abnormality.
c. The Pride

The title of this sub part is the pride. This sub part will focus on Bird’s pride or the way he sees himself. From common people’s point of view in Japan, Bird is a failed intellectual and a failed father. He does not have a good job and graduate from a good university. As a father, he loves drinking and has strange passion to go to place like Africa which means he will leave his family. But, the writer of this research finds in the quotations in this sub part that Bird is actually pride of himself. He has a high dignity on what he does. He is proud that he does not follow what common people do.

Bird sees himself with full of pride. He will never let anyone look down on him. He always feels that he can finish his own problem. The problem he always faces is that mostly people cannot receive the way Bird finishes his problem though Bird believes that the problem can be finished in his own ‘style’. The example is the case of alcoholism. Bird enjoys sitting calmly and thinking slowly patiently, dissecting part by part the problem he is facing, But, no one in the house accepts that ‘style’ of thinking. Eventhough, Bird always brings something new to be shared on the problems like his perspective on life, death, and last judgment. That is why Bird rarely speaks up his mind though he has a bright idea. Everyone just do not want to listen to him because they already label him as lazy day dreamer, drunkard, rebellious and freak. Bird’s visual appearances also make such label worse.

That kind of dignity in Bird’s self makes a kind of ‘disgust’ for the system run in the society. He does not enjoy every contact with the hospital, the cram-
school where he teaches, the university where his father teaches etc. Bird cannot get along well with the norms and even rules in those places because the places like will not accept the behaviors of Bird. They have strict rules and norms (unseen rules) in there. So, there will not any possible way Bird can accept such ‘oppression’ toward people. This is why the writer of this research state in the earlier part that this sub part is closely related to the two sub parts above because in the dignity of Bird’s there are also some contribution of Bird’s passion and enjoyment of self.

For Bird the system run in the places like the university where his father teaches creates a man just like his father in law. When he gives a visit to his father Bird remembered something about his father. It is about a joke that sounds more like self-praising story for Bird for his father in law tells it in every occasion they meet. Of course, Bird just cannot take that kind of behavior. The quotation below will give the detail.

…Bird’s father in law often said (he told the story wryly, like a favorite joke on himself) that the treatment he received at this private college, including facilities such as the rocking chair, was incomparably better than what he had been used to at the National University: Bird could see there was more to the story than a joke… (Oe: 2002: 44)

That kind of behavior of his father in law is so typical. It is like one clear picture of a successful intellectual. Bird just cannot take the pride of what his intellectuality has given to a person like his father in law. From the last sentence, Bird thinks that the story is told to Bird in every occasion to celebrate the ‘failure’ of intellectuals like Bird. The standard of failures, of course, is based on the achievement of Bird’s father in law, that is produced in the system of education like university.
The next quotation will show the same manner of Bird’s father in law toward Bird. Bird is considered somewhat different from them. Bird is considered as a failed intellectual. Their point of view is, as believe by Bird, a product of education institution.

…the assistants watched too, with identical smiles of no special significance. It was true that they considered Bird a phenomenon of some rarity, but at the same time he was an outsider and therefore not an object of serious concern. That funny, peculiar character who went on a long binge for no reason in the world and finally dropped out of graduate school – something like Bird (Oe:2002:45).

The three assistants know Bird quite well as they are all the seniors of Bird back in college. They put a strict dichotomy between the intellectual like them and Bird’s father in law and the ‘failed’ intellectual like Bird in the last sentence. The perspective on Bird is actually not natural. It is shaped during their study time in the university. The standard of intellectuality is also given by the university as the education organization. In the university, there is always a standard to make a strict dichotomy between the smart and the ‘less smart’. That system of judging in university is brought they all have graduated even until they get old like in the case with Bird’s father in law.

The behavior of Bird’s father in law and the three assistants is in fact not acceptable for Bird. Bird has a high dignity in seeing himself as an intellectual also. He has proven it with his deep thoughts on matters. He can analyze as deep as those intellectuals.

Another prove on Bird’s disgust to intellectuals that he thinks as a victim of a system is when he meets his ex student in cram-school who is now studying in the same college where his father in law teaches.
…Bird realized as he drove away that he felt as if he had just received charity. And from a boy who in all his time at the cram-school had never learned to distinguish gerunds from present participle, a former student with a brain no bigger than a cat’s! (Oe:2002: 48)

In addition Bird in the end of his meeting with his ex student also states “…what an oddly unique moralist he had in his class!” (Oe: 2002: 45). The dignity of Bird that feels as a different intellectual from those he considers as the victim of the system has led him to think of the charity from his ex student in disgust. Here, Bird wants to state that that boy is not smart, he is just a good and an obedient student that makes him no different from the three assistants and his father in law that cannot think out of the standards given since they are at college. That is why Bird also uses the metaphor of “cat” in the quotation above, because a cat is the most obedient pet for human. Bird has a high dignity for himself because he is out of the system.

Bird’s high dignity can also be seen in his early contact with the hospital. This time, Bird shows the dignity of a father. So, it is little bit different from the dignity that the writer of this research has shown earlier.

…”everything’s fine” said the doctor with the glass-eye, turning around to Bird. There was authority in his attitude, mild but evident, and it’s heat threatened to melt Bird like a piece of candy. (Oe:2002: 30)

The sentence of the doctor that claims that everything is fine is nonsense for Bird and Bird thinks the doctor knows it very well that Bird already understand the condition. The sentence that comes out of the mouth of the doctor, as Bird thought, just to show that he has the authority to do the nonsensical claim like “everything’s fine”. This sentence tries to melt Bird’s dignity as a father like a piece candy because the doctor knows Bird knows nothing about medic and the doctor assumes
that in this condition everything that he says will be accepted by Bird with his lack of medical knowledge. But, Bird’s high dignity leads him to fight for the authority put on him by the doctor by questioning the specialty of the doctor “are you brain specialist?” (Oe:2002: 46). The question given by Bird shows his disgust of the political action of the doctor on him. Bird feels he has the right to know the real condition and not a nonsensical claim done by the doctor in order to do the steps to go through this problem. And as Bird has predicted, the doctor reacts by building his defense by explaining the medical field even to crush Bird, he already talks about the autopsy and he said he would be there to witness the autopsy. Furthermore, the doctor explains the advantage of autopsy toward the development of medical study. At this point of conversation, Bird chooses to think about the condition by himself, by day dreaming, to keep his dignity and pride toward his son. “…like apollonaire…” he said with a heart-crushing pride to his ill son in his heart.

Another fact about Bird’s high dignity is found in the next occasion from the incident above. This time it is related to the bureaucracy of the university hospital. The director of the local hospital and the professor of the university hospital where Bird’s sick baby is moved to are distant relatives. But, Bird cannot find the professor of the university hospital easily though he is holding an introductory letter from the director of the local hospital. Bird is forced to wait with the sick baby beside him by the nurses. And of course Bird fights in his heart.

…now Bird understood the doctor’s sudden dejection. Here in this ward everyone was treated like an infant: the young with the glass eye had begun his own dignity (Oe:2002: 35).
Bird in the quotation above uses the word ‘infant’. That indicates how everyone in this hospital especially the patients and the relatives of the patients are treated like ‘infants’. ‘infants’ indicates how the hospital treats them like persons that know nothing and therefore they should be arranged in such condition like waiting because they know nothing. The only side that knows everything is the hospital so they have the right to give orders to the patients and their relatives. The conclusion made by Bird in the quotation that he starts to understand the system in the hospital how they treat the persons with lack of medical knowledge and Bird does not like it. As a highly-dignified father, Bird questioned to the young doctor “and the baby?”. Bird fights again. Yet, not answers he gets.

d. The ‘Abnormal’ Perspectives

It is rather unfair in fact to judge most perspectives of Bird’s on matters in his life as something ‘abnormal’. In the writer of this research’s opinion, Bird just finds ways to see things from different angles. Yet, the writer of this research thinks that the most suitable title for this sub part uses the diction of ‘abnormality’.

This sub part, the last sub part in the first part of the analysis part, is heavily influenced by all the sub parts above. In other words, those three sub parts lead to this sub part as something like a conclusion. Yes, this sub part is the ‘conclusion’ of the three personalities of Bird, or something that will show the readers a red line of Bird’s personality.
Now, let us explore the ‘abnormality’ of Bird’s perspectives one by one from the fact findings on Bird’s personalities in all earlier sub parts of the analysis part. The first is from ‘the passion’.

Why was it always open to the Africa page? Did the manager suppose the map of Africa was the most beautiful page in the book? But Africa was in a process of dizzying change that would quickly outdate any map… (Oe: 2002: 2).

The occasion above takes place when Bird is searching for road maps of Africa in a store. In the questions delivered by Bird, Bird wants to state that it is a kind of ‘calling’ for him to Africa. That is just a rhetoric to state his feeling of being called or destined to step his feet on the soil of Africa. Moreover, the next sentence shows his bigger interest for Africa because the dizzying changes happen there. It seems like he wants to be a part of the dizzying change. He wants to witness the occasions that will outdate any map. For Bird, his passion for Africa is not just a passion for summer vacation or trip like that. He considers it as his destiny.

Another fact of Bird’s ‘abnormality’ in seeing things takes place in the incident with a transsexual prostitute. As written in ‘the passion’, sexuality (whether normal or pervert one) is a taboo subject in Japanese. Any persons who commit such a thing will be heavily condemned by the society. But, this norm does not seem to give any effect on Bird. Bird is able to see the greatness of the young man which lies behind the ‘abnormality of that young man’s sexual behavior. Furthermore, Bird thinks there is nothing wrong with that and even he praises the ‘bravery’ of the young man.

…I might tell him my wife was having a baby tonight and maybe I’d confess that I’ve wanted to go to Africa alone would become impossible if
I got locked up in the cage of a family when the baby came (I’ve been in the cage ever since my marriage but until now the door has always seemed open; the baby on its way into the world might clang that door shut (Oe:2002; 6).

The quotation above when Bird imagines if he had the courage to go with the young man. Bird plans to talk about his life and his passion for Africa and even the sick baby to the young man. Bird imagines they will spend a whole night talking why? The reason, this is the ‘abnormal’ perspective of Bird on the prostitute, is going to be found below.

...he’d gather them in, and certainly he would understand. Because a youth who tries so hard to be faithful to the worm in himself that he ends up searching the street in drag for perverts, a young man like that must have eyes and ears and a heart exquisitely sensitive to the fear that roots in the back lands of the subconscious (Oe:2002: 6).

The quotation is clearly a commendatory statement from Bird to the prostitute. Normal Japanese, based on their norms, will not be able to see thing like this in Bird’s perspective. They will, maybe like most of the persons do, look down on prostitution along with the people involved in it. They will not be able to reach the depth of Bird’s thought. They will not be able to see the reality that Bird sees.

The writer of this research thinks that the young man, that is as ‘abnormal’ as Bird in terms of his unstoppable passion for Africa though he has a family to lead, will understand Bird’s passion. In the other words, Bird has found a ‘normality’ in the young man. This perspective of Bird is closely related to the way he sees the ‘products’ of the educational system like his father in law, the three assistants and Bird’s ex student in cram. As stated in sub part c, Bird cannot get along with those intellectuals, they just cannot follow Bird’s frame of thought
for they have labeled for his ‘abnormality’. For Bird, the young man deserves more respect than those intellectuals for in his opinion the young man has a better capability in perceiving matter in life.

Another fact that the writer of this research finds about the gap between Bird’ perspectives and the perspective of common people is when he gives the report to his father in law about the baby’s condition like written in the previous sub part.

…”yes, I did. His head was in bandage, like Apollonaire”
“Like apollonaire…his head in bandage. The professor tried the words on his own tongue as if he were pondering the punch line of little joke (Oe:2002:45-46).

Here, it is brief the wide gap of the ways in perceiving matters between the common people represented by Bird’s father in law and Bird. The simile used by Bird “…like apollonaire…” is not merely a problem of word choosing. It is not the word choosing done by Bird that makes his father in law surprised. The real problem relies in the way of perceiving things. Common people will be sad and the sadness forces them to produce another expression other than the ones used by Bird. Bird does not perceive his baby’s illness with mere sadness but with a sense of pride to a new born son. Apollonaire is a hero in Greek mythology who is once wounded in a battlefield. Bird sees the case between his ill son and apollonaire is quite the same like that is shown in the quotation below.

…like apollonaire, my son was wounded on a dark and lonely battlefield that I have never seen, and he has arrived with his head in bandage. I’ll have to bury him like a soldier who died at war (Oe: 2002: 33)

Now, it is clearer that the thing that becomes the focus of the incident in Bird’s father in law’s office is not the diction used by Bird. The ‘abnormal’ way of Bird
B. The Disciplinary Action toward Bird by the Hospital as Ideological State Apparatus.

In the first part of the analysis above, the writer of this research has found out the characteristics of Bird. Bird is a person with a passion for freedom and a youthful passion. He has a dream of going to Africa. In his imagination, Africa is a symbol of freedom. He also enjoys drinking alcohol. It becomes his manifestation of passion for freedom, for in his drunkenness, he can see the world from his own point of view. He does not need to follow the way other people solve the problem of life. He makes peace with the problem by thinking about it deeply in his drunkenness. Another fact is that he has a feeling of disgust about the system in the society especially related to his position as a father and an intellectual. He also has a very different perspective in seeing things in life. From those facts, it is clear that Bird is a common person in the society of Japan which gives much respect to communal life (respects society).

One of the conditions that allow a society to maintain its existence is by maintaining its ideology. So, it needs an apparatus to help it continuing its ideology. Bird, from the facts found above, is not an obedient member of a society (a state) so he is a threat to the existences of a society. He disobeys norms and values in the frame of the ideology believed in the society he lives in. Knowing this fact, Bird must have been through difficult time in his social interaction with
the hospital for hospital is an ideological state apparatus which has a duty to inject state’s ideology to its people.

Foucault argues that there is a system called discipline that is run in the society with the state apparatuses as the motor (Foucault: 1979: 15-16). There are many methods of discipline, yet in this research there are only three disciplinary methods (examination, normalizing judgment and panopticism) to explore what actually the hospital does to Bird. As the number of the method, this part will be divided into three in which each part will focus on one disciplinary method. Each disciplinary method will be put together with the ‘abnormal’ characteristics of Bird. Moreover, the writer of this research will give some cultural background in order to give a clearer image of the disciplinary actions of the hospital and to provide the cultural context of the discipline.

1. Examination and Normalizing Judgment

Information is the key term in this part. In the sense of discipline, the importance of information lays in its ability to be the basic for judgment. Every object of discipline will be made into a ‘case’ (Foucault: 1979: 187), in the sense that the object will be examined to gather the information about him. The information should be gathered from the object of discipline so that he can be qualified, classified and finally punished (Foucault: 1979: 184). In other words, the information gathered from any object of discipline is politicized.

The politization of information also takes place in the interaction between the hospital and Bird. In the case of Bird, with an infra penal system, as Foucault
name it in his theory of normalizing judgment, the hospital normalizes Bird by forcing him to admit the power of the hospital.

…his eyes were adjusting to the darkness in the room: now he discovered a tribunal of three doctors watching in careful silence as he settled himself in the chair. Like the national flag in a court room, the coloured anatomy chart on the wall behind them was a banner symbolic of private law. “I’m the father,” Bird repeated irritably. It was clear from his voice that he felt threatened.

“yes, allright,” the doctor in the middle replied somewhat defensively, as if he had detected a note of attack in Bird’s voice (Oe: 2002: 23)

In fact, the doctor knows the condition of Bird in the quotation above. The examination is done to Bird when the doctors in the room look at him. They know the situation; a patient is looking for information from a doctor. Yet, they somewhat ignore Bird. The ignorance becomes the penal system. It takes form of a humiliation. As one of the mission of penal system in normalizing judgment is to make a differentiation, the doctor forces Bird to understand his position as the one who needs information. As the one who needs the information, Bird has to admit the power of the hospital as the one who has the information. So, in the end of that situation, Bird has to express his admittance his sub-ordinate position toward the superordinate one (the hospital represented by the doctor) by saying ‘I’m the father’ and the doctor accept Bird’s admittance by confirming ‘allright’.

Another fact about the politization is when the doctor gives a choice to Bird.

instead of beginning an explanation, he took a pipe from his wrinkled surgeon’s gown and filled it with tobacco…”would you like to see the goods first? ”his was too loud for the small room…”well then, would you like to see the goods?”…”would you explain first, please?” Bird sounded increasingly threatened…”that might be better: when you first see it, it’s quite a surprise. Even I was surprised when it comes out.” Unexpectedly,
the director’s thick eyelids reddened and burst into the childish giggle…
(Oe: 2002: 23-24)

Here, it is clear how the information is being politized. The doctor can just give away the information yet the doctor makes it difficult for Bird. The doctor plays around with Bird. Again, Bird has to admit the power of the hospital by begging for the information “…would you like to explain first?…”.

Below is another politization of the information from the doctor though this time it is different from the two above. This time the doctor punishes Bird with his advantage on medical knowledge.

…”is there any hope that this kind of brain hernia baby would develop normally?”

“we’re speaking of a brain hernia! You might cut open the spool and force the brain back, but even then you’d be lucky to get some kind of vegetable human being. Precisely, what do you mean by ‘normally’?” the director shook his head at the young doctor’s on either side of him as though his dismayed by Bird’s lack of common sense (Oe: 2002: 25-26)

One of the characteristics of Bird is that he does not like the pride of the intellectuals. Yet, in this situation he has to admit the power of the position of the intellectuals in the hospital. Bird has to follow the bureaucracy those intellectuals made.

Another habit disciplined here is day-dreaming and alcoholism. By forcing the method of giving information in the hospital, Bird can no longer enjoy himself anymore through day-dreaming and getting drunk.. Why? because any decision related to Bird and his baby now is in the hand of the hospital. If Bird continues to escape from the problems by day-dreaming or getting drunk, the hospital will not give any information about his baby. This is not done directly by the hospital by
giving command to change, yet Bird is put in a frame of thought that states that and also this process is helped by setting Bird in a condition that he cannot do the usual way, the ‘abnormal’ way as stated in the first part of the analysis, he finishes his problem. So, he does not have any choices but to finish the problem in the way and process ‘recommended’ by the hospital. Like in the first quotation, Bird is forgotten until he asks for the information. Almost the same thing happens in the second quotation, Bird is forced to focus and not day-dreaming using the game of giving information done by the doctor. Bird is set to be angry and when he is angry his mind is forced to think of nothing but the information he needs and one thing that Bird has to do in order to get the information is by being obedience.

2. Panopticism

‘Panopticism’ is one of the methods of discipline found by Foucault. The main idea of ‘panopticism’ is the surveillance or monitoring on the people over and over with one center that is invisible for those who are being monitored. The effect of this method is that the people will step by step change their behaviors because they feel like they are always being monitored. It is intended to ‘know’ (detect and then be normalized) the abnormal behaviors of those who are monitored until they finally become ‘normal’. This is what Foucault claims as ‘power functions automatically’. This method is called ‘exercise’ as explained in Chapter II. The object of the disciplinary systems is told in their visible condition, so they can be monitored along the process of normalization, to do things that make them considered ‘normal’. In short, panopticism consists of two steps. The first is surveillance (monitoring). The second one is ‘exercise’. The writer of this
research believes that the hospital applies this method on Bird through three forms (the phone calls, the quiz and the hospitalization form).

**a. The Phone Call**

In Bird’s case, telephone becomes the main instrument to apply this method of discipline. The first contact taking advantage of the existence of telephone will be shown by the quotation below.

…the phone was ringing. Bird woke up. Dawn, and raining still. Bird hit the dump floor in his bare feet and hopped to the phone like a rabbit. He lifted the receiver a man’s voice asked his name without a word of greeting and said, “please come to the hospital right away. The baby is abnormal; the doctor will explain (Oe: 2002: 20)

The quotation shows that the hospital with the useful existence of the telephone can do the contact with Bird whenever the hospital wants. The hospital, as written above, has the power to do that because the hospital is the one who has the information about Bird’s baby. This power makes the hospital owns the privilege to ‘check’ the position of Bird and give orders. The way of the officer of the hospital talks to Bird also indicates the relational position between Bird and the hospital. The hospital runs as the commander and Bird as the commanded. In this way, the power is invested toward Bird. Bird is forced to ‘admit’ that the hospital has the power to control himself because in that condition Bird has no choices but to follow the order given.

To strengthen the effect of this method, the frequency of the application of the method should be increased with almost the same style and that is what the hospital does. The quotation below will give a clearer image on this matter.
…”I’m sorry it’s so late but we’ve had our hands full over here,” the voice from the distance said. “I’m to ask you to come to brain surgery at eleven o’clock tomorrow morning, it’s the assistant director’s office. The doctor would have called you himself but he was exhausted. We had our hands full over here until late! (Oe: 2002:174)

The writer of this research analyzes the quotation that it uses the exact same style with the previous phone call above. The telephone rings (again) in a wrong time for Bird and (again) without any greetings to introduce the information given by the officer of the hospital. That style of calling is actually ‘oppressing’ for the one who is called never know when another phone call will come, he can only wait for it. Another style of ‘oppressing’ is that it is more like one-way communication rather than two-way communication. The hospital gives order and Bird, on the other side, takes order. In this style of communication, Bird becomes the one who has no privileges at all. On the other side, the hospital with the power on their hand has the privilege of giving ‘excuse’ for themselves. The information given by the hospital is actually the action of giving excuse to them. The hospital has access to that. Yet, Bird cannot do that. He has no privilege to ask for excuse. If Bird and the hospital have equal position, both of them can ask and give excuse. For example, Bird has the right to refuse the phone call because it is too late and he is very exhausted and sleepy. But, in fact, Bird cannot do that because, again, he is forced to be under the control of the hospital.

The three quotation above show how panopticism has been put on Bird. Let us analyze one by one. Firstly, the phone is a medium to locate Bird. it becomes the medium for the hospital to check the position of Bird and makes sure he is somewhere near. Everytime the phone call from the hospital is picked up, the
hospital knows where Bird is. He is at home. The hospital, in this case, applies the first step of panopticism, that is ‘surveillance’. Bird is put in the position of being visible for the hospital. As Foucault’s claim ‘visibility is a trap’, Bird is trapped in his visible condition. He is in the position of having no place to hide. Then, the next step of panopticism begins. Bird is given an ‘exercise’. The hospital gives him orders to follow. Bird that loves to enjoys his time by day dreaming or drinking alcohol has no time for that any longer for now the hospital always checks his position and makes sure that he is always ready to follow order like coming to the hospital any time the hospital needs him.

This method, exercise, that is forced over and over toward Bird is changes the behavior of Bird step by step. The quotation below shows the early stage of the effect of discipline.

…all that afternoon, their attention was on telephone. Bird stayed behind even it was time to shop for dinner, afraid the phone might ring while he was out. After dinner, they listened to a popular Russian pianist on the radio, but the volume away down, nerves screaming still for the phone to ring. Bird finally fell asleep. But he kept waking up to the ringing of a phantom bell in his dream and walking over the phone to check (Oe: 2002:134)

The quotation above gives a clear image of how Bird becomes disciplined through the process of exercising over and over. Panopticism has been successfully applied on him. The effects of the Panopticism are now started to take over him. He starts to feel afraid to be away from the telephone. His movements are now like being limited. He concentrates only to the telephone. As written above, he does not dare to turn p the volume of the radio. He does not dare to leave the house. He does not even dare to go to sleep. The phone calls make him always aware now. Bird is
now almost completely under the control of the hospital. He cares only to the orders given by the hospital.

b. The quiz

This part will discuss one of the medium of disciplinary system in the hospital using the same analogy as above analysis that is panopticism. Let us see if this quiz is really a panopticon for Bird. First of all, the question is ‘does it really use the method of making Bird ‘visible’?’ In fact, it does. Bird is challenged through the quiz outside the intensive ward. The quotation below will explain the more-detailed condition of the time when the quiz given to Bird.

…not only the nurse who had asked the question but two young nurses who were rinsing baby bottles beneath a huge water heater on the far wall, and the older nurse measuring powdered milk next to them, and the doctor studying file cards, at a cramped desk against the smudgy poster-cluttered wall, and the doctor on this side of him, conversing with a stubby little man who seemed, like Bird, to be the father of one of the seeds of calamity gathered here – everybody in the room stop what they were doing and turned in expectant silence to look at Bird… (Oe: 2002: 91-92)

It is quite clear that Bird is in the position of being ‘seen’ (visible). There are two factors that create this situation for Bird. The first is that the nurses and the doctors and all the ‘spectators’ think that this is a waited ritual. It is a common ritual in the hospital to see if a new father recognize his new born baby, so everybody stops what they are doing at that time and see the ritual. The second, taking advantage of that behaviors, the quiz is done in the place where everyone, even by passers, can see the process.

The previous paragraph strengthens the belief that the quiz uses the analogy of panopticism even at the first glance. The method of making visible is
perfectly done in the first place. Bird is put in a place outside the intensive ward under the surveillance of all the staffs, nurses and the doctors around that area. By doing this, the first condition of panopticism (surveillance) has been fulfilled. Bird is now under the surveillance of the hospital. In this condition, the next step (exercise) begins and Bird will try as hard as he can to do the exercise correctly for he is now being watched.

This time, the exercise is to recognize his new born baby. The quotation below will show the process of the quiz which is in fact practising the analogy of panopticism.

…”can you tell me which is yours?” standing at Bird’s side, the nurse spoke as if she were addressing the father of the hospital’s healthiest and most beautiful baby. But, she wasn’t smiling, she didn’t seem sympathetic; Bird decided this must be the standard intensive ward quiz. (Oe: 2002: 91)

Having placed Bird, as the object, the quiz begins with the question. Bird now realizes the panopticon in his last sentence. The power of panopticon, at the same time, has been infiltrated him by this consciousness. Indirectly, the consciousness leads him to think that if it is a quiz, he has to able to answer because that means he does what everybody does, the ‘normal’ thing. In other words, he tries to fix himself by this consciousness. That is why he thinks so hard to guess. Though, Bird at first does not really care to the quiz. He gives a very long pause to the nurse. He does not answer the quiz. He still hopes that it is a joke. But, the nurse forces him to answer by keeping on questioning Bird “…have you guessed?...” (Oe: 2002: 93). After a long pause, she asks again, “...haven’t you figured it out yet?...” (Oe: 2002: 93). The continuous question, once again,
indicates how serious the result of the quiz is. Why does the nurse as the representative of the hospital need the answer, or perhaps a sentence or gestures indicating Bird is giving up? Because with an answer from Bird, a judgment can be put on him. This is the meaning of the exercise, to put a normalizing judgment that will be explained below.

Then, after failing to guess, Bird is given his first judgment on his care and love to his son. The nurse wheels Bird’s baby so Bird can see it while saying “…I’ll wheel it over so you can see the baby better…” (Oe: 2002: 94). The word ‘better’, in the writer of this research’s opinion, is a sarcasm that judges how poor Bird loves his baby. Bird is, for the first time, judges to be an ignorant father. At this moment, Bird starts to realize how power relation is created on him. He starts to realize how this institution (hospital) forces its power on him, “…for an instance, Bird was furious. Then he understood that the game had been a kind of initiations into the intensive care ward…” (Oe: 2002: 94). At this moment, the whole process of panopticism has taken place. In the ‘visible’ condition, the exercise has been more effective and so does the judgment for it is a kind of social judgment with the help of the spectators. This is the meaning of the infra-penalty talked in Chapter II.

Now, it is the time to measure what ‘damage’ caused by the method above (the guessing quiz). Since the beginning, the writer of this research has proposed the key term ‘unnaturality’ related to the shift of Bird’s personality. Based on the characterization of Bird in the first part of the analysis, the writer of this research
will list the function of the visibility, exercise and judgment in process of the quiz and how they works on Bird.

What is the importance of the guessing quiz? This quiz is done to put a standardization of care and love that is ‘new’ for Bird. The standard of love that is ‘normal’. Yet by stating that, the writer of this research does not mean to say that the quiz is the only way of standardizing. It is only the early step of it. Bird, in fact, has a different way of caring and loving the baby. Instead of crying out loud hysterically on his baby’s illness, he chooses to day-dream. He imagines the condition of his baby (remember his imagination about Apollinaire and the war within the womb?). That action is an indication of love on Bird though it is unusual. Well, it is true that he cannot recognize which one his baby is. But, it does not directly lead to the conclusion that he does not care and love his baby as judged by the hospital.

Now, what are seen are two perspectives in caring and loving. But, that is not the main matter. The main matter is the hospital has, through the quiz, a weapon to judge Bird as a part of the ‘exercise’ process. The judgment is a medium to normalize Bird. What is being normalized here? It is his behavior of day-dreaming and his strange high dignity about intellectuality. The disciplinary system requires an infra-penal system. The penal-system in the case of the quiz is the way of the staffs of the hospital in seeing Bird. Bird is ‘punished’ for his lack of care and love indicated by his inability to guess.

The correlation with his day-dreaming and dignity lays in the show of Bird’s ‘fault’. Bird is depicted through the way of seeing of the hospital staffs as
someone that is doing something wrong. Bird is forced to see that he is wrong (abnormal) for he cannot recognize his baby. This show of ‘fault’ pushes Bird to realize that he does something wrong and it needs a change. The quotation below shows the effects of the normalizing judgment on Bird’s dignity and his behavior of day dreaming.

…Bird gazed forbearingly at the incubator the nurse had indicated. He had been under her influence ever since he had entered the ward, gradually losing his resentment and his need to resist. He was now feeble and unprotesting himself, he might have been bound with strips of gauze even like the infants who had begun to cry in a baffling demonstration of accord. Bird exhaled a long, hot breath, wiped the sweat from his brow and eyes and cheeks. He turned his fists in his eyes and blackish flames leaped: the sensation of falling headlong into an abyss: Bird reeled…. (Oe: 2002: 94)

How different bird now is. The ‘real’ Bird will burst in anger because through the quiz his dignity is trampled on. He will go directly into his world of imagination. After the show of his fault, he can no longer do that again. He looses. He even admits his loss by saying that he is under the influence of the nurse. Again, this is how the infra-penal system works. It works within the object being disciplined by correcting himself after being forced to see the ‘normal’ thing and the ‘abnormal’ one.

There is one other thing in Bird that is being normalized here. It is related to his passion of freedom that is represented by his will to go to Africa. This is the other aspect or effect of the given standard of care and love. The standard of care and love ‘introduced’ to Bird by the hospital through the quiz is in fact heavily constituted with the family system in Japan, Marugakae. Marugakae system requires a totality of a person in his mura. In business realm, mura is the company
a person working for. In the realm of family, a mura for a person is his nucleus family (Nakane: 1973: 17). As a consequence, the writer of this research rather says it, Bird who has a dream of going to Africa is considered abnormal. He is not able to leave his family especially his son. A person who has not yet find his other mura, in this case Bird’s newly born baby, family of company, will strictly be a part of his genetic mura, nucleus family. Thus, Bird is prohibited to leave the family to live in Africa. He has the duty to guide his baby until he finds his mura as Bird is the head of the mura, except he is willing to take his baby with him to Japan. The guessing quiz, then, is actually the representation of this Marugakae system. The father, Bird, as the head of his mura has a heavier duty in recognizing his baby than probably in other countries that does not recognize this social system. Close to the members of his mura as the head of mura in this Marugakae system, of course, is the standard of love. In the quiz, it is represented in the guessing action as the show of closeness between the head of the mura and the member of the mura. Through the quiz, as the representation of Marugakae, Bird is forbidden to bury his passion of going to Africa. How it normalize Bird? Let us see the quotation on Bird’s thought below.

we’ll manage to restore our family life to normal. And then, all over gain, the same dissatisfactions, the same desires unrealized, Africa the same vast distance away…(Oe: 2002: 90)

In the quotation, Bird starts to use the term ‘normal’. This thought indicates the shift of his passion. He starts to believe that he is destined to stay near his family and forget Africa. Bird now agrees on the system in the society that a parent should be near his child because it is the only way of showing care and
love. At this point, the system in the society (or the State) has been well to Bird through the State apparatus as the medium. Further analysis on the relationship between the disciplinary system and the State will be discussed on the third analysis.

c. The Form

The writer of this research finds one more disciplinary medium practiced by the hospital. It is the hospitalization form. In fact, this hospitalization form also practices the two methods of panopticism (surveillance and exercise).

To be short, the writer of this research will show that the hospitalization fulfill its first task to put Bird in a visible position. In the novel, the hospitalization form was proposed, or rather forced, to Bird twice. In both time, the hospitalization form is proposed to Bird in ‘public’ place. Anyone in the area is able to see when Bird is asked to fill the form. The first one takes place in the corridor just outside of the intensive ward where Bird is challenged with the quiz. Next, the form is proposed to Bird in the corridor leading to front door near the place where the nurses and the staffs usually gather in. the two spots are the spots where open possibilities that besides the nurse bringing the form any by-passers can also Bird.

The next thing is the exercise. Being different from the quiz, the exercise takes form of an order to fill in the hospitalization form and a direct order.

…”you should complete hospitalization form right away,” the nurse said, returning to his side. “We asked to leave thirty thousand yen security.”Bird nodded (Oe: 2002: 95)

the nurse’s voice caught up with him before he could get out: “as soon as possible please, the hospitalization form!”… (Oe: 2002: 101).
Above are the two quotations depicting the orders to ‘exercise to Bird. The first one is when Bird has just finished with the quiz. He is handled the form in the corridor near the intensive ward. And then “…he was alone and ignored…” (Oe: 2002: 96) after the form the task to be exercised is handled to him. The exercise is very close to the image to a prisoner in panopticon. In the case of panopticon, the exercise is to pray. In the visible condition of the prisoner, made from two source of light (from the front and the back), the guards told the prisoners to pray and then left them. As Bird, those prisoners can only follow the order because they realize that they are under surveillance. Bird also can only follow the order to fulfill the form (though he does not like any bureaucratic things) because he is put under the surveillance. Now, we can see the similarity with the picture in Appendix A. in the appendix, there is a picture of a prisoner told to pray. When he prays, he is not seen from the near. The officer needs only to monitor him from the central tower and the prisoner knows it too well. So, nothing he can do but to pray for everything he does can be seen from the central tower. Bird is left a task that is to fill in the form. He is not seen from the near by the nurse. Yet, a moment later in different spot as we can see in the second quotation, the nurse asks again making sure that Bird fills the form. It explains something though not written by Oe. During the moment between the first quotation and the second quotation, the nurse, the hospital, monitors Bird and when he is caught of not filling the form, he is reminded for the second time. The second quotation that is actually the action of reminding acts as the infra-penal system or the judgment because in this second
time the nurse waits near him to see directly and makes sure Bird really fills in the form.

Again, Bird’s dignity, as classified in the first part of the analysis, that hates any system ruled on him is crushed by the fact that he is now under the power relation of panopticism of the hospital. As shown in the quotation, Bird does not resist the control of the hospital. He now follows order.

C. The Disciplinary Actions as a process of Interpelation

Having finished locating (mapping) the disciplinary system into practical matters, the next question is ‘where does the disciplining actions lead us to?’. The answer goes back to Althusser’s interpelation that, as a reminder, puts the individuals as the subjects of ideology in the social structures and it is impossible to come to reality without any contributions from the State apparatuses (Selden, Widdowson: 1993: 130-131). Moreover, this process of putting ones to a certain position in a social structure is heavily related to the process of the production of consciousness of who they are. In other words, it is the production of individuals. It is because individuals, who are subjects of ideology, have the duty to be the producer, not merely carrier, of sets of norms and rules in accordance with the ideology (Smith: 1984: 128-129). In Foucaultian framework, as Falzon briefly clarifies, it is the process of shaping normality and indirectly shaping human beings (Falzon: 1999: 51-52). This process is what shapes the society. He even gives a distinction on the steps of this production of consciousness. The first is building an absolute truth (normality) taking advantages of power. The second is
what he calls as ‘enhancement’. Enhancement is the process of directing the individuals to the ‘new’ one in accordance to the prevailing structures and norms (Falzon: 1999: 48).

In this third part of the analysis, the writer of this research wants to combine Foucault’s methods in identifying (detecting) the disciplinary systems run in the society and Althusser’s idea on the usage of Ideological State apparatus (in this case, the focus in on its’ function related to the injection of consciousness, interpellation). Foucaultian detection on the disciplinary system needs to be backed up with Althusser’s idea because Foucault only gives a kind of method in dissecting the system and identify how power relations lead to disciplinary system. Foucault’s methods are good to see power relations in practice. Yet, those methods do not lead to something further. Meaning to say, Foucault’s methods are used to identify the existence of disciplinary system, but they do not give any clues on the further effects or how the system is related to the existence, for example a State with its norms and values. The combination of the ideas between those two great French thinkers is also possible because of their theoretical closeness.

The writer of this research in this part will not treat the disciplining actions done by the apparatus as merely actions to discipline people but as actions that inject a consciousness in accordance to prevailing systems and their values and norms. As Falzon identifies, based on Foucault’s thinking, building absolute truth and enhancement are alike to the process of interpellation. Building absolute truth is the process in which the people are posed with the new consciousness. Then, the process of enhancement is the process in which, as the people believe in a new
conscience, people function in the structure in a State whether politically, economically or socially. The additional point that makes a difference is that when people function, by being located in a specific position, they act as a subject of the new consciousness (ideology). In other words, they have been injected the State’s ideology. The State’s ideology is the ideology that runs the systems in the society. So, logically, they will actively produce the ideology, or in a more practical sense, they continue the existence of certain values and norms as injected to them. After the process of interpelation, they become the agents of the State’s ideology. In short, the additional idea of interpelation allows the writer of this research to identify the systems continuing their existence with the prevailing values and norms.

To give a better understanding on the similarities and difference between discipline and interpelation, related to Bird’s case, the writer of this research will take a depiction Foucault once use in his lecture (though in the case of Bird, it happens in different State apparatus. Bird deals with medical State apparatus and the case raised by Foucault is Law state apparatus, yet both apparatuses are the ideological one). Foucault depicts situation in a court room. The accused in the court room is forced to speak related to the judgments put on him because he hardly speaks. The focus is why he is forced to speak. Foucault raises a statement that it is ‘important’ to make the accused to speak for the power (the Law) needs the admittance by the accused related to the judgments (truth) about him. It is essential to make the subject of the ideology to know and agree who he is after the process. “He (the accused) has to play the given game” Foucault says. If the
accused’s process of interpelation in Foucault’s story is through the judgment on his crime, Bird’s process of interpelation is in his experiences with the system in the hospital. Having realized this fact on Bird, the writer of this research will trace the consciousness of who he is now based on the effects of the disciplining actions and the process will be continued on the results of this new consciousness on the continuity of the systems along with its values and norms.

1. Interpelation on Bird’s Political and Economical Consciousness (Ideology)

Bird has been through disciplinary systems in the hospital. He has been the object of the discipline. He has been put as the object of panopticism and the politics of informations as the method in examination and normalizing judgment. There is only one purpose for the two of them that is obedience and admittance of power. The main characteristic of obedience is the loss of will to resist and the admittance of system (power). Bird in himself, at first, brings a big possibility of resistance with his passion, abnormal perspective and high dignity because this kind of person is difficult to be ruled. This kind of person will not easily follow the system. Yet, now he has a whole new perspective that is more ‘calm’.

…He thought about that thirty thousand yen he would have to pay the hospital. He had already decided where he would get the money; and for just the instant needed for the decision, the sensation of shame was displaced by a despairing rage at no one in particular, that made Bird tremble… (Oe: 2002: 103)

Bird in the quotation agrees to pay the money though he has been through some ‘inconvenient’ treatment. He does not complain through in the way he usually does. He is now aware that he is a part of a system, a strong one, that he has not enough power to break it. Bird now has a larger picture of his environment. He is
aware that he is merely a small dot in many bigger boxes and every box has its norms and systems. He understands that he cannot break for he is inside the box. He is a part of the box.

Another thing Bird realizes is the unbalanced relationship between him and the apparatus. The relationship between the patients and the hospital is not a horizontal one, but a vertical one. What it means is that the relationship is between the commander and the commanded. Bird as the citizen, the one whose position is weaker, has no access to make changes to the State, the stronger one. This consciousness is injected through the disciplinary actions like the phone call, the registration form etc. Bird is not another entity in the relationship with another entity called state apparatus. But, he is a part of the state apparatus as state apparatus is a part of a State. This also triggers the consciousness of Bird as a citizen. The consciousness as a citizen is not merely an understanding that he is a part of the State. But, he is the subject of the norms and system believed by the state. This consciousness is an admittance or agreement with the formal systems. Bird, in this sense, has become a subject of the ideology given to him. He is a part of it that lives to continue the ideology. Bird’s consciousness as a citizen is the way he functions in the process of interpelation in the state.

From the interpelation of political and economical consciousness, as the consequence, of course creates an effect. The main effect is the continuity of the prevailing system. As mentioned earlier, Bird at first has a possibility to challenge or even change the system with his out-of-the-system thinking and behaviors, but after being disciplined Bird gets a new consciousness. This consciousness or
feeling a part (under) of a system drives him to follow the system. Once again, with the new consciousness, he is an agent (subject) of the State’s ideology.

One thing that can be seen clearly is the continuity of the economic system in which Bird has given a contribution more productively as a citizen of Japan. Bird states

…I’ve decided to forget about a career in college teaching – I’m thinking of becoming a guide for foreign tourists. A dream of mine has always been to go to Africa and hire a native guide, so I’ll just be reversing the fantasy: I’ll be the native guide, for the foreigners who come to Japan.” (Oe: 2002: 214).

It is a very different idea (consciousness) of Bird about doing something for a living. Rather than going to Africa, Bird turns his dream into becoming a guide for foreign tourists. The essence of freedom has left from him. The problem does not lie in how he tries to be as close as possible to his utopian dream. But, the freedom of choice in life is the main problem. Africa or elsewhere is just a matter of freedom, the most important thing is the essence of freedom itself. In this statement, Bird does not turn only the place, but also his dream of freedom.

The decision of Bird to be a guide is in fact rooted from the cultural background of Japan. When one is adult, his mura is no longer his family but his place of working. So, a person who has no mura will not be respected. In this point of view, Bird’s decision in taking a job as a tourist guide is based on that norm. Bird was previously a lazy worker. He does not even regret when he was fired from his previous job. He is not afraid of being rejected or despised. That is because he has a dream for freedom which is represented by his will to go to Africa. But, with his new consciousness as a citizen of Japan which has such
economic tradition, he decides to take another job. Though, he thinks his job is near to his dream, yet the essence of freedom has gone actually. This theory is more convincing with another statement by Bird, “...All I want is to stop being a man who continually runs away from responsibility” (Oe: 2002: 211). Bird feels that he has the responsibility to get a job and whether he realizes it or not, he has contributed to the economic system as a whole.

The continuity of the Marugakae in its economic sense can only take place when the values and norms within it is run. So, the question is ‘what are the values of Marugakae in its economic sense running by Bird as the subjects of Marugakae ideology?’. The value is productivity. In Marugakae belief, as Japanese do, two people cannot make a relation in a horizontally balance because Marugakae believes in oyabun – Kobun logic of relationship. As the effect, a person in a face to face relationship with other person has to take a position above or below the other. So, a person has to be as productive as possible to get a better position in the relationship. This force to be productive is run by the ideological state apparatus (the hospital) well. Bird, through the bureaucracy, the style of the phone call and the style of delivering information, is forced to understand his position as the weaker (subordinate). In other way, Bird is also forced to be productive by those disciplinary actions. One thing for sure, through those actions bird is not allowed to do his unproductive behaviors like day-dreaming as the way he finishes the problems within himself or going to Africa to seek freedom. This value of productivity is one reason he chooses, now willingly, to join in a mura again.
Now, it is clear how the process of disciplining and interpelation has contributed to the continuity of the prevailing formal system. The contact with the State apparatus with the system has given Bird a new consciousness, the consciousness that is in fact is the ideological product of the State.

2. Interpelation on Bird’s Social and Familial consciousness (Ideology) in the Society

Here in this sub part the key term like obedience and admittance of power are still issued but there is one more term is posed, that is responsibility. In the previous part, the consciousness of his position, along with its function, in the structure of a formal system, political and economical side especially, makes Bird realizes his position as citizen, a part of greater and stronger political, economical and ideological constellation. In this part, Bird’s new given consciousness on his position, and function, in the social and familial system (non-formal). but, by this point of view, the writer of this research does not mean to give a clear and strict division on this formal and non-formal system, later on this part, it will be seen how both system are related one another.

To begin, let us take a look at what kind of consciousness having injected into Bird through the disciplinary system of the apparatus related to social and familial system. In the guessing game in the intensive ward, Bird has been posed as a father who does not care about his child. His failure of guessing has been treated, through the judgment of the hospital staffs, as a failure of being responsible to his child in the early time. In the writer of this research’s point of view, this ideological way of thinking namely responsibility is injected to create a
person namely responsible Bird. The jargon of the Marugakae social system like ‘a father should be near to his son before his son has a new mura’ is injected on Bird. Bird in the final chapter of the novel finally decides not to go to Africa. It can be seen from what Bird tells Himiko.

I’ve been running the whole time, running and running, and I pictured Africa as the land at the end of all flight, the final spot, the terminal – you know you’re running away, too. You’re just another cabaret girl running off an embezzler (Oe: 2002: 210-211).

This admittance stated by Bird gives a kind of signal of a new consciousness, as result of ideological disciplinary system, as a father and a normal person in a society.

As a father, there is one more statement from him that indicates his shift of consciousness “ever since the morning the baby was born I’ve been running away” (Oe: 2002: 209). In this sense, the final process of interpelation has taken a place in Bird. Bird is now conscious his position in a familial system in Japan that believe in the closeness of a nucleus family (mura). He is aware of his function as a father to take care of his son and one of the ways is by burying his will for freedom represented by Africa. In his early concept of a father, he thinks he does not have to be near to his son as long as he has a certain special relationship with his son. This concept is seen through the way he finishes problems related to his son like the way he thinks about the abnormality on his son’s head by correlating to the story of Apollinaire. In Bird’s early thought, he finishes the problem in himself by working peace inside and not by doing something like physical
guidance as he is planning to do now. In this new perspective, Bird will remain in
the family and function in his familial position in his *mura*.

Back to the statement that he is running away in the previous page, the
statement leads to another new consciousness of Bird that is he is now working as
a subject of ideology injected to him by the State apparatus. His productivity as a
subject related to his judgement that works to normalize Himiko. Himiko who
loves to drive her MG in the late night in the streets and to have sex with anyone
she likes is classified as running away (abnormal) by Bird now. It is clearly that he
is now becomes a subject to reproduce the ideology of a Japanese people who
considers a pre-marital sex as abnormal thing to do.

His consciousness as a part of social life with its norms is clearly reflected
in his conversation with his father,

…”As a matter of fact, I kept trying to run away. And I almost did. But it
seems that reality compels you to live properly when you live in the real
world. I mean, even if you intend to get yourself caught in a trap of
deception, you find somewhere along the line that your only choice is to
avoid it…That’s what I’ve found, anyway…there are people who leap-frog
from one deception to another until they die (Oe: 2002: 213).

This confession is delivered to his father in law, as the writer of this research
reads, this is like a confession of an abnormal person in his turning point to be
normal that is delivered to a normal person. It is like admitting his ‘fault’. Bird
surrenders to the way the society goes with its norms that he considers as ‘reality’
and his previous life as ‘deception’. To say in other word, the society with the help
of the state apparatus has been successfully creates a homogeneous society, with
the same perspective, way of thinking, behaviors, in the world of thought (ideology).

The focus of this paragraph and the following paragraphs this one will be the systems that continue their existence with the production of a new consciousness. The first is the economic system. The continuity of this economic system is a matter which the writer of this research takes as a proof that there is a correlation between the consciousness on formal system and on the non-formal one. In the first sub part of this analysis, the continuity of the economic system is supported by Bird’s process of interpelation related to his new consciousness of the formal system. Yet, in the second sub part, the explanation will tell us that this continuance is also supported by Bird’s consciousness on the social and familial systems. At this point, the key term mentioned above (responsibility) plays its role. Bird who is now aware as his position as a father in a strict system of Marugakae will find himself has the responsibility to give main financial contribution toward his family. Bird states this one, “….I’m going to have to put away as much as I can for his future as well as our own. Naturally, I’m not going to ask you to help me find another job, not after the mess of the one I had...” (Oe: 2002: 214), to show how he is now aware of his responsibility with the future of the baby in the financial life. With this kind of responsibility injected on him, this paradigm of finding economic mura to support the family financially is a must because it is the normal thing to happen in the Marugakae system. And with this consciousness, there is a guarantee that Bird will do this responsibility by following the Marugakae way that is to join in a mura again. So, now it is clear that beside
Bird’s consciousness as a citizen in a country which believes in *Marugakae*, in its economic sense, his consciousness as a part of a family, a father, in *Marugakae*, in the familial sense, also supports the existence of the economic system in Japan. Bird will find another *mura* as a normal responsible for an adult, a father, and a citizen. Again, it is important to point out that Bird that is earlier contains within himself a chance for a change of frame of thoughts now surrenders to the system that has worked for a long time. He has been disciplined into the right row. Bird’s frame of thought is simplified by making him a kind of losing choices to do with his family. He now believes that this system, or norms, is the best to be lived.

Another system of values that continues to present is the values in the familial system. The values of the *Marugakae* system are closeness and seniority based respect. On the closeness, Bird with his new consciousness decides not to leave his child for a trip. In the value of closeness in the *Marugakae*, as a father, Bird has no right to do that for he is the one who has the responsibility to raise his child, in the physical sense, until the child has his own *mura* (familial or economic one). “*It is for my own good*” (Oe: 2002: 211) he says. Another value, seniority based respect, also continues its existence. Bird who is at the beginning part of the novel states, though indirectly, that he has different opinion in dealing with the family to his father in law, now follows his father in law in raising the family in the way most of the Japanese people does. Yet, this value is, the writer of this research believes, ignited by Bird’s agreement on the concept of closeness.

To sum up, this third part of the analysis shows how the values in the *Marugakae* system whether in economic or social and familial sense continue to
exist. In other word, the ideology of a State is well transferred to the people. Bird’s shift of behavior has explained how it takes place. As an ending of third analysis that heavily related to the process of interpolation, both its process of producing a new consciousness on people and the results of it, the writer of this research will quote a ‘happy-ending’ in Bird’s story that represents the society acceptance or, in a rather cynical way, a congrats of the success of Bird’s normalization process.

“…in a few weeks’ time you’ve become almost another person, that probably explains it”
“do you suppose?”
“You’ve changed.” The professor’s voice was warm with a relative’s affection. “A childish name like Bird doesn’t suit you anymore.” (Oe: 2002: 214).
CHAPTER V
CONCLUSION

To be short, there are three questions which are answered using three different theories and, of course, ignite three answers. By this way of setting analysis, hopefully, the readers will have paradigm that those three questions and answers are closely related with one another and therefore lead to one conclusion.

The writer of this research starts the analysis on Bird’s characterization by giving the visual image of Bird. This is done by detecting the explanation of Oe on Bird’s physical appearances. Then, the writer of this research goes to the deeper side of Bird that is his character. This process is begun by locating the behaviors of Bird into a broader, yet more specific, sense of character.

Let us take one example, Bird is found to person that is fond of getting drunk. One fact-finding is that he once stays drunk for almost a week. This discovery has not been a sufficient matter to judge what kind of person Bird is. The writer of this research feels the need to find another fact-finding. With another “alike” fact-finding, hopefully, there will be found a fairer judgment of Bird’s character (personality). The application of this system of “detection” on Bird’s personality allows the writer of this research what so-called broader yet more specific character of Bird. This method leads to four categories of Bird’s behavior in which the writer of this research the character of Bird. The four categories become sub-parts that each of them contains several fact-finding as supporting ideas. The four categories are the passion, the enjoyment of self, the dignity and the abnormal perspective.
As a matter of fact, both physical appearances and personality of Bird lead to the conclusion that Bird is not a usual person, which is not to say that he is an abnormal person, of course this judgment is based on the cultural condition surrounding him. In general, his abnormality is judged based on the widely-believed values called Marugakae. In Chapter II, this system of values is already explained. The abnormality in Bird’s behaviors is the reason why he deals with the hospital systems so difficulty. As explained in Chapter II, all systems in Japanese society are heavily influenced with the Marugakae system of values. This application of Marugakae, in the hospital hits so hard on Bird for his attitude does not match at all with the applied system in the hospital. In this case, the writer of this research puts the hospital as the ideological state apparatus, applying Althusser’s theory. The hospital, as the ideological state apparatus, works to inject the ideology believed in a country into the heads of its people in order to keep the hegemony on its hand. Within this frame of thinking, the writer of this research thinks that to detect the application of the ideological injection in practice, it is needed to take advantage of Foucault’s idea on discipline. This thought is also forced by the fact that in the end of the story Bird changes.

The key term in this analysis is the ‘unnaturality’ of Bird’s change. There are some attempts done by the state apparatus that heavily force the changes in Bird’s self. The answers for the second question in the analysis part are the disciplining actions, which are accused to be the main force in the ‘unnatural’ change of Bird, done by the hospital. In the same part of analysis, the writer of this research also mentions the behavior of Bird ‘attacked’ by the disciplining actions.
The writer of this research classifies the actions of investing power into two that are represented by the two sub parts. The first is panopticism. The writer of this research believes that there are three disciplinary mediums practicing the analogy of panopticism. They are the phone call, the quiz and the form. Three of them are classified as panopticism because they practice the two elements in panopticism (visibility and exercise).

The phone call makes Bird visible by making sure that he is around and always ready whenever he is asked to come to the hospital. By practicing this medium, the hospital can always monitor Bird. So, Bird will feel that he is always monitored all the time. As the effect, Bird has no chance to act as usual like day-dreaming or getting drunk the whole time or any activities described in ‘The Passion’ and ‘Enjoyment of Self’.

The quiz makes Bird visible in the positioning of giving the quiz to Bird that can be witnessed by any person in the location. The exercise at that time is to guess which one is his baby. And when he fails the quiz, he is judged by all the spectators of the quiz. The quiz in fact is the process of showing Bird the normal standard of loving children. This normal standard then normalizes Bird with his passion and his abnormal perspective.

The form, just like the other panopticon medium above, is intended to normalize Bird. This time, it is related to Bird’s disgust to system. Bird is forced to accept the system and the fact that he is ruled by it.

The next disciplinary action is the examination and normalizing judgment. In the practical sense, the two method is represented by the action of politizing the
information. The politicization requires absolute docility in Bird. The main intention of it is to make Bird docile to the system.

As a conclusion for the second problem analyzed in the problem formulation, the contact between Bird and the hospital is not a usual contact. The writer of the research believes that this contact is the root of Bird’s ‘unnaturality’ of personality change. That is possible with the fact that the actions done by the hospital are indeed attempts to disciple Bird. For normal people, the system of the hospital will be perceived in a usual manner, but for Bird whose behavior is considered pervert, the application of the system is a war for him.

After getting the information on the disciplining actions done by the ideological state apparatus, the next step is to recognize the ideology brought by the state apparatus and the contributions of the process of interpelation, contained in the disciplinary system of the hospital as the ideological state apparatus, toward the continuance of the prevailing system. This part of the analysis uses the theory of interpelation by Louis Althusser. Interpelation is the theory that state that ideology of an individual is injected by the ideological state apparatus through the process of giving the image on his position in the social, political and economic constellation of the society.

The ideology brought through the process of interpelation is *Marugakae* system of values. *Marugakae* is the system that believes in the *oyabun – kobun* relationship or parents – child. In the analogy of the system, there can be no equal relationship among people and even institutions. One should be the subordinate or the superordinate of the other. In the analysis, it is found that Bird is given the
image of his position in the society and the state. Bird is required to obey the systems of the hospital for example the bureaucracy. This system is in fact leads to the thought that Bird is a subordinate of a superordinate namely state apparatus. This makes him aware of his position as a citizen along with the frame of thoughts that a citizen should be obedient to his kobun, the State. Another found fact is that, in a non-formal system, in a family as a father Bird has to stay near to his child until the child has his own mura. This process of interpelation allows the prevailing values continue, in this case Marugakae, its existence for it closes any chance of resistance to grow bigger. And in this discovery, the ideological state apparatus works actively in contributing that process.

Finally, as a final conclusion, the writer of this research claims that Oe has given the readers not only an envisagement of the life of an ordinary person, like Bird. Yet, the novel grows bigger than that. The characterization of Bird, the unnaturality, that gives Oe a noble prize award with its surrounding has given the readers an envisagement of the political and social constellation in Japan. The unnaturality of the shift of Bird’s characters is not simply because of his ‘take-for-granted’ consciousness. this consciousness is in fact, as proven in the analysis, is driven, to say in other fabricated, by the one who has the duty to do that, the ideological state apparatus represented by the hospital in the novel. With the deep look on the works of the power relation inside the state apparatus, the whole strains of cause and effect that triggers the special relation between Japan and Japanese as represented by Oe in the novel comes into being.
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APPENDICES

Appendix A: the explanation on the architectural design of panopticon.

Bentham’s panopticon is the architectural figure of this composition. We know the principle on which it was based: at the periphery, an annular building; at the centre, a tower; this tower is pierced with wide windows that open onto the inner side of the ring; the peripheric building is divided into cells, each of which extent to the whole width of the building; they have two windows one on the side, corresponding to the windows of the tower; the other, on the outside, allows the light to cross from one end to the other. All that is needed, then, is to place a supervisor in the central tower and to shut up in each cell a madman, a patient, a condemned man, a worker or a schoolboy. By the effects of the backlighting, one can observe from the tower, standing out precisely against the light, the small captive shadows in the cells of the periphery. They are like so many cages, so many small theatres, in which in which each actor is alone, perfectly individualized and constantly visible. The panoptic mechanism arranges spatial unities that make it possible to see constantly and to recognize immediately. In short, it reverses the principle of dungeon; or rather its three functions – to enclose, to deprive of light and to hide – it preserves only the first and eliminate the other two. Full lighting and the eye of a supervisor capture better than darkness, which ultimately protected. Visibility is a trap (Foucault: 1979: 200-201)