

## **CHAPTER II**

### **LITERATURE REVIEW**

Willie Rough has to face complex problems in the drama. There are conflicts between labour and state (government), labour and capitalism, and the conflicts among labours. Willie Rough is somebody who is highly influenced by a famous activist, John McLean, until one day he decides to follow his idol, to be an activist and strive for his class right. This decision rises mostly as the impact of his disappointment to the state and capitalism. Willie's standpoint is the way he thinks about his life and something around him and to be the basic of his life decision.

Talking about life decision, way of life, or standpoint, we can compiled it into a single term, ideology. Marx quoted in *The Encyclopaedia Britannica* vol. 20 from *The German Ideologies* that ideology is;

A set of beliefs with which people deceive themselves; it is theory that expresses what they are led to think, as opposed to that which is true; it is false consciousness (829).

Due to the conflicts built in the drama that mainly covered in three main aspects: state, capitalism, and labour, this drama is considered as a sociological drama. Therefore, the sociological theory used is the Marxism theory.

There are four sources that inspire Marx, which then combined to produce the overall synthesis that constitutes Marxism. First is Hegel's philosophy, especially in the philosophy of history. It gives Marx a dynamic and evolutionary theory of history based on conflict. The second is the works of the British economists, such as Ricardo, Adam Smith, Malthus, and others. They contribute a new objective analysis of economic phenomena, in which all economic factors are viewed in abstract terms as commodities, or variables, relating to each other on the basis of demonstrable and quantifiable laws. The third is the French utopian socialists who contribute hints on the construction of the future society. Finally, the fourth is the social and economic reality of the mid-nineteenth century, particularly in England. The reality of British industrial society in mid 19<sup>th</sup> had a profound impact on both Marx and Engels; impact on the working conditions, class struggle, and capitalism (Macridis 112).

The Marxism used is the classic Marxism, which is derived directly from Karl Marx and Fredrick Engels' *The Communist Manifesto of 1848*. Kusumandaru divides the document into four interrelated basic conceptions; there are the conception on class struggle, state, revolution, and capitalism (52). These four conceptions are used to analyse the problem in the thesis but these conceptions will only be described in general.

## 1. Conception on Class Struggle

*The history of all hitherto existing society is the history of class struggle*

The above sentence is the first sentence of the first part “Bourgeoisie and Proletarians” in *The Communist Manifesto*. This is the basic premise of the conception of class struggle. The history of class struggle can be found from the early epochs of history

Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes.

(Part 1, par 1)

Marx and Engels see that the process of class formation is part of the society and economic process and it is based on the process of production. In simple way, there are two classes, consisting of those who own property and those who do not. This has been the reality of social life and the basic source of conflict. Each historical period has different forms of private property, from the landed property, artisans, small manufacturers, and merchants emerged, and finally manufacturing and

industry (Macridis 121). Each new types of property is followed by new types of productive forces. In the era of manufacturing and industry, the two classes emerged, the bourgeoisie and the proletariat. The bourgeoisie is the capitalists who own the means of production and the proletariat is the working class who only own their labour power. Conflicts arise between two classes, which then result on class struggle by the working class. The conflicts are about disputes over wages, housing, unemployment, and social security, and these conflicts can indeed be interpreted as dimensions of fundamental class struggle (Dunleavy 224).

## **2. Conception on State**

Marx and Engels see state as a part of superstructure. Its function is to keep the majority people under the control of the minority who own the property. If Hegel sees the state as the embodiment of noble purposes, as the agency of social justice and protection, but Marx sees it as the instrument of the capitalist class. It is a repressive agency.

But the state is not only agency of domination. The whole superstructure, as we have noted, is fashioned by the ruling class. Religion inculcates observance of bourgeoisie values and respect for property; the family and the laws of inheritance perpetuate the rule of property; the educational system socialises everybody to respect the capitalist ethic

and, most important, private property; art and literature extol the same virtues. No matter where they turn, the workers and their children will confront the same values and principles and many of them will be brainwashed into accepting them. The peculiar characteristic of the State, however, is that it is the only part of the superstructure that can use force. Hence it is necessary to use force against it (Macridis 123)

Marx comes to an understanding that state with its apparatuses is the repressive agent. State as the repressive agent is the tool used by the dominant class to extinguish any possible opposition that may rise from the economically oppressed people. From this standpoint, he pursues to distinguish State by distinguishing three repressive agents; physical (military), law (police, jurisdiction, and bureaucracy), and ideology (upgrading course and indoctrination). He also pursues dictatorship of the proletariat. Marx support the proletariat to move and empower themselves to strive for their right, to be the opposition party for the dominant class.

### **3. Conception on Capitalism**

Marx seeks to reveal the inner laws of capitalism. The heart of capitalism and capitalist production laid in the private property and profit. Profit is the purpose of production. It is the difference between what the

entrepreneurs had spent in the producing activities and what they receive for the product from the market. Marx says, in capitalism, profit is closely related to the labour wage. The workers get their wage in return for the agree number of working hours. The capitalist cheat the workers by setting the inappropriate working hours, which is unequal with their wages and other production costs (Lorwin). The capitalists automatically get higher profit than the production costs he spent. From the capitalism, Marx develops a theory that explains profit, which then called *the theory of surplus value* or *labour theory of value*. For Marx, this theory insists that the workers are paid only the exchange value of their labour power, which is enough to provide (reproduce) themselves and the families (Dunleavy 120). The inequality of the wages results on the workers dissatisfaction and feeling of oppressed, the workers rebel, and set to the class struggle.

#### **4. Conception on Revolution**

Revolution is the biggest stage in Marx and Engels struggle to pursue the classless society. They do not give a brief definition or description about revolution, but it can be concluded from the writing *The Communist Manifesto*. Kusumandaru infers the stage of revolution into five stages.

First is the individual resistance from the working class as the result of the disability to resist the capitalists' oppression. These brave individuals are the pioneers to the next stage of class struggle. The second is the working strike that is done by the majority employee. The strike will burn the labours' spirit to speak up and act. In this second stage, the labours tend to be destructive by making damages in the working place. This is a stage of spontaneous act from the oppressed labours. The third is that the labour development in a line with the development of industry. The labours start to gather and notice the importance of a labour union to organise their strength and thought. This stage is called the stage of *economism*. By the labour union, all the labour movement will be more organised and effective. This can attack the employee to fulfil their demand. The fourth is the development of communication and media that bring the labour unions close. This consistent communication among labour unions then pursues the union gathering to be one proletariat party. The establishment of the proletariat party will pursue the new strength that brings the labour to oppose the capitalist, no longer as an individual or organisation, but as a class. The fifth stage is the moment when the labour, as a class has successful to defeat the capitalism and rises as the new dominant class.

**CHAPTER III**  
**ANALYSIS**