

Ideological state apparatuses in Brian Moore's *The Emperor of Ice-cream* and *The Lonely Passion of Judith Hearne*

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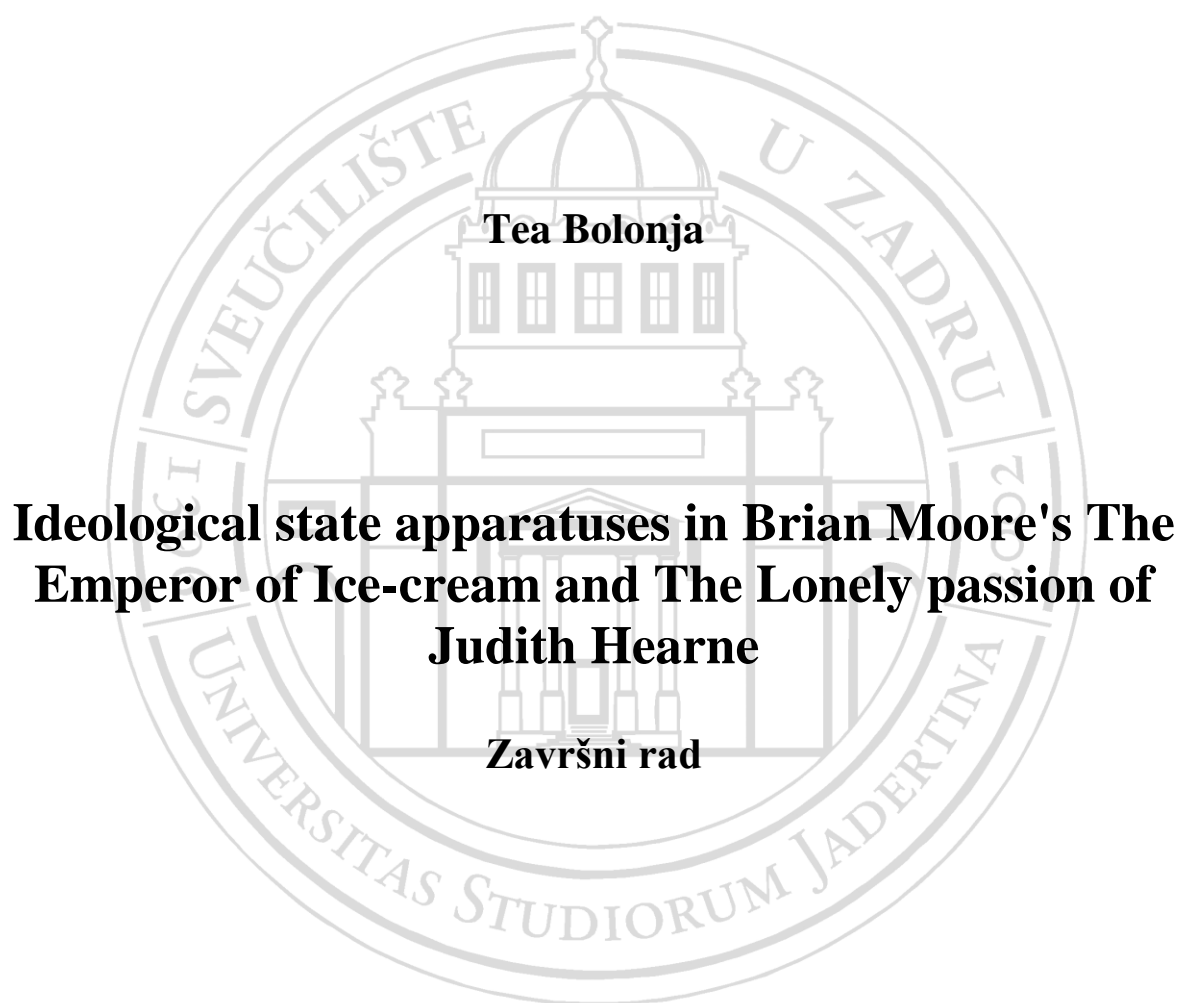
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Ideološki aparati države u romanima *The Emperor of Ice-cream* i *The Lonely Passion of Judith Hearne* Briana Moorea

Ideological state apparatuses in Brian Moore's *The Emperor of Ice-cream* and *The Lonely Passion of Judith Hearne*

Sažetak:

Svrha ovog rada je prikazati ideološke aparate države prema L. Althusseru na primjeru dva romana književnika iz Sjeverne Irske, Briana Moore-a, *The Emperor of Ice-cream* i *The Lonely Passion of Judith Hearne*. Crkva, obitelj i škola jake su društvene sile koji oblikuju pojedinca i upravo su zbog toga iznimno važan aspekt svakodnevnog života. To je posebno vidljivo u Irskoj gdje je katolička Crkva kroz gotovo cijelo 20. stoljeće imala iznimno važnu ulogu te je utjecala na obitelj i obrazovanje. U analizi odabranih romana posebna će pažnja stoga biti usmjerena na Crkvu te njen utjecaj na ostale aspekte irskog društva i identiteta.

Ključne riječi: Brian Moore, Irska, ideološki aparati države, Crkva, obrazovanje, obitelj

Abstract:

The purpose of this paper is to give a representation of what L. Althusser calls 'ideological state apparatuses' based on the analysis of two novels by Northern Irish writer Brian Moore, *The Emperor of Ice-cream* and *The Lonely Passion of Judith Hearne*. Family, school and the Church are strong social forces that influence and shape individuals on a daily basis. That is particularly visible in Ireland where for much of the 20th century the Catholic Church had an extremely important role in shaping both family life and education. In the analysis of the selected novels special emphasis will be therefore put on the influence of the Church on every aspect of Irish life and identity.

Key words: Brian Moore, Ireland, ideological state apparatuses, the Church, education, family

1. Introduction

Ireland is a state full of oppositions and it has been that way since its earliest history. Protestants on the one side and Catholics on the other, Unionists and Nationalists, people living in rural parts compared to those living in the city, educated and non-educated. It is easy to assume that there is not much that connects all those different people, all those different traditions and ways of life, but there actually is something. Irish people find their identity extremely important, it is in fact something that shapes them and gives them direction in life. It is Irish identity that has been talked about and written about for so many years and, if we think about it, what they really want to feel and what they strive for, no matter their religion or education is one thing – sense of belonging.

Throughout Irish history, there was a pattern which people followed in order to fulfill everything necessary to become a true Irish. You were supposed to be religious, have a family, most likely with many kids and if it was possible, to be educated. It was those three ideological apparatuses, as Althusser calls them in his essay ‘Ideology and Ideological State Apparatuses’ – family, school and religion that help us understand how society works and how individuals are subjected to the ruling ideology (133). He argues that there are actually two kind of state apparatuses, the repressive and the ideological apparatus. The repressive apparatus includes institutions like the army, police or government while the ideological includes, as previously mentioned, family, school and religion but also it includes the political, legal, communication and cultural ideological apparatus, and it functions predominantly based on ideology. These ideological apparatuses, although diverse, share the same goal, they are, so to say, advertising the ruling ideology, the ideology of the ruling class (143-48).

Brian Moore, a novelist and screenwriter from Northern Ireland is famous for his representations of life in Northern Ireland after WWII and, as Sullivan states “it is almost as if the early books set in Belfast were fictional example of the philosopher Louis Althusser’s

remark on how individuals function within society” (12). Two of those early books, *The Lonely Passion of Judith Hearne* and *The Emperor of Ice-cream* will be analysed in this work in terms of ideological apparatuses, with the emphasis on the Catholic Church, its power and the way people lived in Ireland under its huge influence. The main characters, Judith and Gavin, “subject themselves – to the representatives or representation ... of these social forces” (Sullivan 12-13). Facing gloomy reality of their everyday lives, they try to mask it by engaging in alternative hobbies but it gives them nothing but a short-time pleasure. Surrounded with these repressive forces, it is easy to get lost between who you want to be and fulfilling all the expectations, and while one of these two novels shows us just how depressing it is to fall under all that burden, the other one conveys some kind of a triumph, victory over values that not everyone needs to possess in order to be happy. Sullivan conveys that in these two books “Belfast is a place of hard, mean men, a place where oppressed await their turn to become the oppressors” (23).

2. Irish identity and nationalism

As Githens-Mazer explains, history, territory, common culture and political self-awareness are factors that distinguish state from any other social organization and the goal of nationalism is to establish harmony between the identity of a nation and the institutions of state (24). Political and social institutions such as religious organizations, family or schools give identity to each individual, have the power to impose the ideology of the ruling class. By doing so they have the power to affect people and their opinions, and even change them completely. Irish history is very complex and it is essential to explain how important it is for Irish people to have a sense of identity before going into any further analyses.

As stated by Tom Inglis, one of the biggest problems in communication in Ireland is asking them where they are from, as place is seen as social indicator of class, culture etc. and it shapes the identity of individual in that way (3). The Irish always felt oppressed by the British and that

sparked the flare of nationalism even before the partition of Ireland in 1921. What is necessary to achieve in order to start a social movement is a common purpose and solidarity and the goal of nationalist movement in Ireland was to gain control of the state, it was directed against Protestant and British authorities (Githens-Mazer 30). Many famous poets, such as Seamus Heaney, wrote about Irish identity and sensed deep political and religious divisions and that is one of the reason why most of his poetry is associated with land and customs. Sullivan compares Belfast in Moore's books to Heaney's Belfast in some of his poems (23). The situation was especially hard in Northern Ireland where British traditions were clashing with Irish. Another important aspect of culture is language, as it gives us the ability to communicate our thoughts and opinions and without it, a country cannot exist. But, the Irish language faced many problems during Irish history and there is a small percentage of people still fluent in it. Because of that, many poets write in the Irish language in attempt to preserve it.

Position of women in society and their sense of identity is something that has to be taken into consideration when talking about Ireland. Throughout history Ireland was very often personified as a poor, old woman but, the real question is, why was Ireland's identity perceived as feminine? Because the land was a mother to all the people living there or because it was weak? In this respect, postcolonial approach might be helpful as postcolonial criticism actually has a lot in common with feminist literary criticism. Both provide a "voice for the marginalized, the silenced others, and ... offer alternative reading of national texts" (Stevens, Brown, Maclaran 407). Furthermore, as these authors add, even after the struggle with British colonization, Irish nationalist continued identifying their country as feminine and even though it was the traditional, romantic view of Ireland, in rebelling times it was much more 'appropriate'. From the times of British imperialism Ireland was thought to be inferior and weak, just like women and that attitude slowly diminished the authority women had at home, until there was none.

Even though women were fighting and protesting for Independence side by side with men, their struggle was forgotten very soon and the first Irish president, De Valera, said that their place was at home, in privacy. The problem was that female figures who served as an example of sacrifice for their country were women from mythology. Because of that many started idealizing contemporary women and that kind of idealization led to the opinion that a woman could be truly realized as a person only if she sacrificed for the greater good and the country. Nonetheless, after some time women went back to being considered as the 'others'. What is even more ironical is that in the years after that Irish politicians were using the same rhetoric used by British when describing colonial people (409-10). Heaney also used gender while describing a poet, he "genders and sexualizes this creative process itself, his skills as a male poet being used to shape and master the fluid, bog-like protean darkness of his creative urges. Woman is nature, the earth goddess, to be brought to heel by art and culture" (Stevens, Brown, Maclaren 411).

3. Importance and representation of religion

3.1. The rise of the Catholic Church in Ireland

Weber states that religion could be found in some shape in almost every society in the world, it is one of the universal occupations of man and foundation of the society (323-359). That proved to be true in Ireland, where, for a long period of time, Catholicism occupied the minds of people, gave them consolation and comfort in hard times and, most importantly, it gave them hope for eternal salvation. A good Irishman was perceived as an individual who regularly received the sacraments, attended mass and was humble and fair. Although people were supposed to constantly question themselves and their actions, they were, however, forbidden to question the laws of the Church. When people in need came to them, the priest would almost always cite the Bible and claim that it contains answers to all the troubles people can face.

Throughout the history, the State and politicians were questioned many times, their actions were analysed and complained about, but there was little or no criticism or frustration aimed towards the Church, at least not publicly. It can be said that the Church dominated over almost every aspect of everyday life in Ireland, from family, education to politics and that may be the main reason why so many literal works dealing with critical views towards the Church were banned for so many years. However, Althusser raises the following question, do “men need this imaginary transposition of their real conditions of existence in order to represent to themselves their real conditions of existence?” (183). He states that priests or other oppressors are responsible for that imagined need, their aim is to present people with a fake image of the world around us, to “enslave other minds by dominating their imaginations” (163) and lastly, to exploit the masses.

However, even though nowadays the situation is changed and public debate centered around the Church has taken place all over Ireland, statistics show that Irish Catholics are still holding the highest place in Europe when it comes to the level of religious belief. The reason for that may be the fact that the Church is now allowing more freedom, especially in the field of sexuality, and that is one aspect of life that has been under strict supervision for so many years (Inglis 2-5). To be a true Catholic, one should keep his body and mind pure and anything leading people away from that was considered a sin and could result in eternal damnation. That is one of the reasons why young people started to abandon Catholicism, they did not want to be limited by all those rules.

In his essay ‘Religion, National Identity and Political Change in Modern Ireland’, John Coakley also writes about pattern of religious affiliation in Ireland. First of all, from the day of birth, children are surrounded with the religious symbols and even though some physical signs of religious commitment can be removed, there are some things that stay forever. The second feature of religion that has political importance is its connection to territory – even though it is

possible to recognize territory where specific religion prevails, that territory can be divided into zones with small religious minorities. For example, there is no geographical boundary in Ireland between the Catholic and the Protestant zone but it is widely known where mostly Protestants or Catholics are living. The last point has to do with the denominational division of labour, meaning that if leading groups were extracted from the population, it is clear to see that the more prestigious group meant less Catholics included (6-10).

From the point of view of many sociologists, especially Pierre Bourdieu, the aim of the Catholic Church was to impose a particular religious habitus, meaning that the Church was shaping the way people were thinking, there was supposed to be a conformity in terms of view of the world, and that view was not supposed to be any different from the one prescribed by the Church (54-65). To what extent the Church influenced Irish people can be summed up by Inglis who argues that “in the same way that patients handed themselves over to doctors to be cured, the laity handed themselves over to the Church to be saved” (21). However, salvation was not the only result of being a good Catholic, it also brought other advantages in life, such as a good job, financial security and sympathy in the society. Catholic Priests were actually civilizing agents and Inglis states three methods by which they were gaining social control. The first one was simply their presence as well-mannered, moral Catholic men. Priests were taking care of the poor, helping people in their hardest times. The second method was connected with supervision over almost every aspect of social life, from birth, marriage to confessions and death. Lastly, priests were able to disseminate Catholic doctrine through books, homes and schools. With time, people fostered rigid adherence to all the rules and regulations in the fear of punishment from both God and priests. Also, confession was playing a very important role in sexualizing the body because it was during the confession that all the activities were examined and the sense of guilt and embarrassment was really strong (140-45).

3.2. Representation of religion in Moore's novels

Along with going to mass and regular confessions, the Irish found icons and pictures of saints very important and that can be seen in both Brian Moore's books. On the one hand there is Judith Hearne, the middle aged spinster who finds strength in the picture of the Sacred Heart, and carries it with her wherever she goes. That is, together with the picture of her aunt, probably her most valuable possession: "His place was at the head of the bed, His fingers raised in benediction, His eyes kindly, yet accusing. ... He had looked down on Miss Hearne for a long time, almost half her lifetime" (*The Lonely* 7). On the other hand, Gavin Burke, a 17 year old boy who has just decided to join the ARP (Air Raid Protection) has different view on religion. He does not want to be oppressed, either by religion or his father and does not find the statue of the Divine Infant of Prague to be comforting: "Mind your own business, Gavin told him. You are my business, said the infant. Your mother put me in this room to watch over you and Owen" (*The Emperor* 7).

Gavin is also very sarcastic and makes fun of religion and beliefs that statue can have any sort of magical power: "Work a miracle, Infant. Miracles are supposed to be your racket, aren't they?" (*The Emperor* 7). Also, Gavin stops going to confessions a long time ago and is pretty sure he does not believe in God anymore: "I'm sorry. But I don't believe in the Church. I'm fed up with the hypocrisy of the whole damn thing" (*The Emperor* 114). It is easy to understand how hard it was for both Judith and Gavin to cope with everyday issues when we think about how limited they are in doing what they want. As Inglis states, every Catholic can follow his own conscience as long as it is guided by norms imposed by the Catholic Church, and that can sound a bit hypocritical, especially to young Gavin (36). For Judith, going to church every week and afterwards visiting friends was more or less the only communication she had with the world outside, while she was dreaming about finding true, romantic love (Sullivan 15).

However, what happens when a person is left all alone, with no one by her side? What was Judith Hearne supposed to do when her whole life was falling apart, when her hopes for relationship with Mr Madden were shattered? Yes, she tried to find comfort in her faith, in talking to priest and praying, but it did not help her, it did not give her strength or solved her problems. And it is at those moments that people start to doubt their faith, or even the existence of God. Judith asks herself the following question:

Was there nothing to pray to? Was the confession she had just made a form, something you went through to ease your conscience? If it was, then how easy it was to explain ... the prayers that never got an answer? ... Deluded men, believing that that they are being helped by a God who is not there. An unhelpful God. Why does he make men suffer? (*The Lonely* 173-74)

That sort of religion can be seen as quite forbidding, because it is in fact based on punishment and making everything worth living for a sin. But, Miss Hearne is asking herself another question, if there really is no God, does that mean there are no sins? (Imhof 180-81). In the moment of true despair, Judith runs into church and attacks the tabernacle – that marks the moment of her profound disappointment with every single aspect of her life and sees no sense in any further fighting. Nevertheless, as O'Donoghue claims, Judith's attitude towards religion is based mostly on observance, not on true belief. Actually, in her life, religion holds a very important place but, instead of inspiring her, it is just a conventional aspect of her everyday life. As O'Donoghue also states, it was important for religious authorities to emphasise the importance of attending mass on other days besides only Sunday as devotionism was considered a form of keeping religious influence strong (17-20). Another character who depicts the anti-clericalism perfectly is, ironically, Father Quigley. He is a combination of all characteristics a priest is not supposed to have, and his behavior is sometimes almost ridiculous. That shows us just how powerful priests, and the Church as a whole, was and how strong

influence they had on people, even when they were everything but worthy of respect. Women were in especially hard position because, once they got married they were supposed to give up their dowry and stop working. Because of that, they were, so to say, left with nothing but Church (Inglis 72).

In *The Emperor of Ice-cream*, Gavin Burke has two imaginary companions that always follow him – a White and Black Angel on his shoulders. As it is easy to assume, the Black Angel is always there when Gavin needs to be encouraged into doing something bad, whereas the White Angel tries to keep him on the good path. What is really interesting is that, as the novel follows Gavin from 1939 until the bombing of Belfast in 1941, the voice of the Angels is getting weaker and weaker. That is probably because he is growing up in a religious family, and everything surrounding him is centered around religion. Even his subconsciousness is obsessed with religion. But, as he grows up at the end of the novel, the voices disappear and that can be seen as a metaphor – now, as he is older, he does not need anyone to tell him what is right or wrong. There is no one, neither his father or priests that can impose their opinions on him anymore because this time he won. This metaphorical victory gives him power over his life and he is now capable of telling right from wrong by himself. From now on, Gavin does not need anyone to tell him what to do because there is no ideology more powerful than his own power of judgement.

4. Family and education in service of ideology

4.1. Irish family and patriarchy

O'Connor states that gender is extremely important in understanding society in Ireland. Because there was not much attention payed to gender roles and gender equality in Ireland, it does not come as a surprise that the Irish society has been described as patriarchal. Patriarchy can be defined as relations within society that enable men to dominate over women. Because

of that, men are considered active subjects while women are passive. What is particularly sad is the common opinion that women in Ireland were suppressed because they wanted it, patriarchy was seen as something natural as woman's place was at home, with her family (81-83). Sullivan, however, focusing on mothers, says that "it was the mother who instilled the moral discipline necessary to sustain a new form of family life, who transformed the house into neat, ordered and respectable homes, and who nurtured the vocations on which the Church depended" (13).

Probably the best description of all the hard work women had to deal with is by Imhof, who states that "it may have been the men of Ireland who built these new houses, but it was the women of Ireland who transformed it into homes" (186). Furthermore, Sullivan gives three main reasons why women still do not have the recognition they deserve in Irish history. First of all, it was men who wrote the history, not women, and that leads us to the next point – because women were mostly at home with children, they did not have time or were not even allowed to engage in most social and political activities. Lastly, because they were mostly unemployed, they were completely dependent on men for financial security. It was not until 1960s that Irish historian started taking women into consideration. The crucial role of women was that of mother, a mother who is supposed to pass Catholicism to her children, she had the power to rule over her children and even husband, but only morally (178-79).

The Irish father was the head of the house and made all the important decisions. That authority can be seen very well in *The Emperor of Ice-Cream* where the main focus is on the conflict between a son full of fantasies who is unhappy with his life and wants a complete change and father, strict and full of authority. We can almost say that he is the master of both his children and wife. Imhof says that there are actually three father figures in the book, Mr Burke, Gavin's father, the absolute authority in the house; the commander of the ARP where Gavin worked, Craig and a man he is competing with to win the affection of his crush, Sally.

What they all have in common is the ironic way in which they are presented, every one of them has some strange characteristic, bizarre behavior or attitudes (191-92).

Gavin does not want to share his brother's ambitions and just feel good with all the prejudices dictated by his father or the Church. He decides to follow his own path by joining ARP that was supposed to protect Belfast in case it is bombed by German or anyone else. His family is devastated, especially his father who does not want to see his soon having anything to do with the British. We follow Gavin through his adolescence, his thoughts on sexuality and his rejecting of religion and everything imposed on him. Finally, in the end, every reader is a witness to his victory when his own father admits that he was wrong. We can imagine how big of a deal that was if we take into consideration how powerful father was among family members, and it was the part of ideology imposed on people, as Althusser states:

The forms of family ideology in which the unborn child is expected: it is certain in advance that it will bear its father's name, and will therefore have an identity and be irreplaceable. Before its birth, the child is always-already a subject, appointed as a subject in and by the specific familial ideological configuration in which it is 'expected' once it has been conceived (176).

What is really interesting here is the ambiguity of the very meaning of 'subject' as it can mean both "free subjectivity, a center of initiatives, author of and responsible for its actions" or "subjected being, who submits to a higher authority, and is therefore stripped of all freedom except that of freely accepting his submission" (Althusser 182). Judith Hearne is definitely a subjected being who wants to have a family and longs for a romantic man who will sweep her of her feet. She is the perfect example of a desperate middle-age spinster and, as Sullivan states, the picture of her aunt and the oleograph of the Sacred Heart "represent also those two repressive apparatuses of family and church that hold her desires in check" (15). It was her

demanding aunt that ruined her life as she was taking care of her for so long, and now, what can she even hope for except for renting yet another bed-sitting-room.

However, all of a sudden, Mr Madden arrives and gives her new hope, makes her happy, even for a short period of time. While talking with him, she thinks he is an intelligent and is thrilled he pays any attention to her as not so many men were interested in her. He is not “rejecting her as all males had before him” (*The Lonely* 9-10). That is the time when she feels that maybe she will have a family, because it is so hard to live as a spinster with all those prejudices surrounding her. Mr Madden in fact has a lot in common with Judith, as he is also self-delusional and feels sorry for himself, he is convincing himself that he can go wherever he wants whenever he wants, but that is all a lie because he was, just like Judith, all alone (O’Donoghue 45). But, in the end, not even Church can comfort Judith when she finds out that “probably her last chance to fulfill a desperate desire to be loved” (Sullivan 15) is destroyed. She is left all alone once again, in desperate longing for love and affection:

And what about me, Mr Madden? What am I to think? You took me out, you might say you confided in me, you gave me certain ideas, you led me on to think all sorts of things and then you just ignore me. I have to humble myself to run after you and then you have the nerve to tell me you were only courting me because you thought I might put some money in your silly restaurant (*The Lonely* 137)

After yet another rejection she starts drinking even more and at the same time fears that Madden does not want her because she is an alcoholic: “You think I’m a drunkard, you do, that’s why you’re going away, that’s why you’re so cold. ... I’d make a good wife, Jim, really I would. I’d be a help to you, I don’t care what you were, I don’t care, I don’t care” (*The Lonely* 138). Unfortunately, at the end of the novel, she is, as always, all alone in a mental institution and the only two things that are keeping her company are the pictures of her aunt and the Sacred Heart. Judith is, however, not the only one with a sad family story. Almost every family relation

in the novel is strange. Mrs Rice, the landlady, and her son Bernie are the perfect example. He is always taking advantage of her and she is acting like he is still a baby and supports his dreams that are completely unrealistic; their relationship and the family as a whole is completely dysfunctional. As Mr Madden describes Bernie while talking with Judith: “He’s just a no good mama’s boy, never did a day’s work in his life. Don’t let that poetry stuff fool you. That’s just a gimmick so he can say he’s working. No, he’s got a cinch. Why should he work when May keeps him?” (*The Lonely* 55).

Inglis argues that in the twentieth century “the Church perpetuated a notion that women had a natural vocation as housewives and mothers, and should not indulge in matters of the mind and reason, even if they are capable of such things” (195). This attitude is also seen in Gavin Burke’s home where his mother is presented as a passive figure. She is cooking and taking care of children, and her opinion is not taken into consideration almost never. That is considered the only right thing to do as mothers going out to work meant destruction of home. Any sign of affection could be interpreted as weakness and immaturity and it was that lack of feelings that shaped Irish people personality. It can be said that it was the apparatus of family that was the main connection between the Church and the people. Throughout history, devoted Catholics were shaped by no one else but mothers but since 1960s, the situation started changing slowly as women gained the access to field of politics and economics. That resulted in the power of the Church losing its power (Inglis 195-199).

4.2. Education – mechanism of social control?

As Inglis argues, Irish education system is closely connected to the Church. In fact, the Church gained control over education by 1846. It was clear by then that British state or Protestant church have nothing to do with the way Irish children are educated. The Catholic Church even wanted to start their own, Catholic university. Sisters of Mercy and Christian

Brothers were well-known providers of cheap but effective and disciplined education and that education was creating new Catholic rural middle class. It was in the 1950s that the Church was taking control over education and with the approval from the state. Actually, the state paid for building of many schools and gave them to the Church for supervising. Catholic's right to teach in schools was restored back in 1782 by The Relief Act and by then most of the schools were either run by the priest or a nun or it was run by a private teacher but under supervision of a priest. But, it was the aim of Protestant agencies to spread Protestantism and their schools were standardized in terms of building, curriculum and timetables. It did not last for very long and soon they were called "just another Protestant agency" (122-25). Caring for poor, uneducated and sick was the source of moral power for Catholics and that is one of the reasons they proved to be so capable of caring and educating children. Nuns also made a huge contribution to education by taking control over social and health welfare of Irish people. With time schools were starting to bring a whole new level of discipline into homes as life of a family had to be organized around school timetables.

As the ideological apparatus of school is not mentioned in *The Lonely Passion of Judith Hearne*, only *The Emperor of Ice-cream* will be analysed in this context. In this novel, Gavin decides to join the ARP and his job was to direct people into shelters in case of an air raid. He chooses this job instead of going to school and there are many reasons for that. He is 17 and it is so hard for him growing up with his smart and ambitious brother Owen who studies law and has all his future planned out already. Gavin, on the other hand, is afraid that there is something wrong with him and he thinks he is obsessed with girls and will become a drunkard as soon as he gets the chance. Gavin likes poetry and thinks that Yeats' 'Second Coming' is something prophetic. In fact, he even hopes that the war will finally come to Belfast and all of his other worries will disappear: "It would not matter in that ruined world if Gavin Burke had failed his Schools Leaving Certificate. The records would be buried in the rubble. War was freedom,

freedom for futures. There was nothing in the world so imposing that a big bomb couldn't blow it up" (*The Emperor* 11). Eventually, Gavin lies to his father about failing his matric when he did not even went to the test. Education is very important to his father especially since Owen is doing so good, just like any other member of the family and at last, Mr Burke concludes that the reason he is failing is Gavin's lack of abilities:

I won't go into the fact that you're the first member of this family to fail any examination.

I won't mention that when I was your age anything but honours marks would have been inconceivable to me. ... It's not a matter of application, I'm afraid. It's a matter of ability.

You lack ability (*The Emperor* 118-19).

In more contemporary times, Althusser argues that the "school-family couple has replaced the church-family couple" (154). This process can be seen in *The Emperor of Ice-cream* where the father is always lecturing Gavin, but there is no mention of priests or nuns. Education, as Althusser claims:

... takes children from every class at infant-school age, and then for years, the years in which the child is most vulnerable, squeezed between the family State apparatus, it drums into them, whether it uses new or old methods ...or simply the ruling ideology in its pure state. Somewhere around the age of sixteen, a huge mass of children are ejected into production: these are the workers or small peasants. Another portion of scholastically adapted youth carries on ... until it falls by the wayside and fills the posts of small and middle technicians, white-collar workers, small and middle executives, petty bourgeois of all kinds. A last portion reaches the summit, either to fall into intellectual semi employment, or to provide, as well as the intellectuals of the collective labourer, the agents of exploitation (capitalists, managers), the agents of repression (soldiers, policemen, politicians, administrators, etc.) and the professional ideologists (priests of all sorts) (155-156).

At the age of 17, Gavin has to decide whether he will go to college or not. His brother, a member of “scholastically adapted youth”, as Althusser (1955) calls them, continues his education only to become a small executive but he is happy with that because that is the way it has to be. However, this kind of system can be seen not only in education, but also in the work area. In the ARP, where Gavin works, Craig is the boss, the small executive and has the power which he uses far more than he should. All the other workers have to obey him, although some of them are really smart or have bigger plans for their lives. Above Craig, there are the agents of repression, as Althusser (1955) calls them. This is just one of many examples how the ideological apparatuses work and just how strong its influence is. We can conclude that education is indeed a mechanism of social control as it adapts children from the very young age. It is important for the ruling class to keep their own people at the very top, so that those powerful and rich do not mingle with those very smart and competent, but poor and unworthy. To do that, education system uses ruling ideology which is imposed on people, telling them where they belong and it is very hard not to live by those rules. However, sometimes it is possible to realise that maybe there is more to life than going to school, finding a job and stay at that same job until you die. Gavin realizes that and, what is even more important, even his father admits it.

His father was the child now; his father's world was dead. He looked over at the wireless set, remembering his father, ear cocked for England's troubles, pleased at the news of other, faraway disasters. ... He leaned his untidy, grey head on Gavin's shoulder, nodding, weeping, confirming. 'Oh, Gavin', his father said. 'I've been a fool. Such a fool.' (*The Emperor* 252)

5. Conclusion

A strong sense of identity and religiousness are probably the first two things that come to mind when thinking about Ireland and it impossible to understand any aspect of the Irish society without taking them into consideration. Irish identity can be divided into many layers – we can observe an Irishman as a person who wants to have a state free of any British influences, Catholic country based only on Irish history and on the Irish language. On the other hand, there are women, who were for a long time inferior to men and their job was to be at home and take care of family. Family, at the same time, was the most important aspect of society along with the Catholic Church and had control over everything. Priests and nuns were seen as saints who can help you when you are in trouble, give you consolation for your sins and by doing that ensure an eternal salvation which was of great importance since there was a constant fear of sins and God, especially within the less-educated population.

It is thus not difficult to conclude which aspects of society were considered the most important in Ireland – Church, family and education, the three ideological apparatuses that used to impose the ideology of the upper, ruling class. It was important for everyone to know their place in the society; people actually had to be religious in order to follow all the rules, if they did not believe in eternal salvation, why would they even listen to how they are supposed to live? The Church was the most important apparatus of state, controlling families by teaching how the woman is supposed to stay at home, giving her family all the moral values they need, and man, dominant and strong, was there to make all the important decisions and bring financial security. Education was also under Church's supervision, it can be said that State and Church worked together in order to ensure that all the kids know from the very young age how to behave and what to expect from life.

In the two selected novels by Brian Moore, these ideological apparatuses are visible and give us an interesting representation of two completely different people with completely

different preoccupations and dreams, but with one thing in common – both of them desperately want to run away from their own, unhappy lives. Judith Hearne, a middle-aged spinster spends her lifetime longing for affection and love. She took care of her aunt for so long because she felt duty to do so and by choosing that, she forgot to live her own life. She is finding comfort and hope in religion but it hardly ever fulfills her. Her ‘natural’ role, that of a wife and mother, was never offered to her and when she was deeply disappointed again, Judith starts drinking even more and ends up in a sanatory. This shows us how hard it is to cope with not being able to succeed in everything Church tells us or everything we learn is right in school. In the end, Judith is all alone, except for her loyal company: the picture of her aunt who represents the ideological force of family and the Sacred Heart, the symbol of the Catholic religion. Both the family and religion fail her and she ends up despising and even hating them.

On the other hand, Gavin Burke’s story ends in quite a different tone. Oppressed by his strict father and a religious family, he feels not good enough, not being able to do all that he is supposed to do. His coming of age is marked by A few father figures, none of them positive and we witness his fight to prove them wrong and to prove himself that he is worthy of respect. While losing his connection with religion, he eventually starts doubting everything around him and decides to find his own way, against ideology, against his father and religion. At this point of his life he decides that he does not want to be just another subject, now he knows what is best for him. In the end, in a powerful scene which takes place in his ruined house after the bombing of Belfast his father admits he was wrong the whole time. That is a new start for both of them, a start of a new life far away from imposed ideologies and strict rules.

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