



RESEARCH PAPER

Emerging Identities: An Application of ISA to *Breaking it Up* by Bapsi Sidhwa

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ABSTRACT

The research delves into Bapsi Sidhwa's *Breaking It Up* which explores how the parental authority, driven by traditions of cultural ideologies, operates as Ideological state Apparatus throughout the narrative. The primary Aim of the research is to uncover the impacts of Zareen acting like a state in her daughter Feroze's life under the influence of family and culture. The second objective is to investigate the existing Pakistani and American cultural differences through the character of Zareen and Feroze in *Breaking It Up*. It critiques the Family and cultural ISAs present in the *Breaking It Up*, which is a part of Louis Althusser's Conceptual framework of ideological state Apparatus. The research is qualitative, and it purely relies on a descriptive approach. The key findings reveal that emotional connection between the mother and daughter weakens throughout the story, which shows a negative effect of the forceful imposition of ISAs over the mind and life of the daughter. The coercion of ISAs on Feroza depicts the falsely constructed social ideologies that leads to her suffrage followed by her emerging identity throughout the short story.

KEYWORDS Ideological State Apparatus, Family ISA, Culture ISA, Identity Crisis, Emerging Identity, Ideology

Introduction

Bapsi Sidhwa's *Breaking It Up* is a Poignant investigation of Cultural Identities, Generational Gap which leads to a conflict between people of different generations. The plots structure revolves around the conflict of tradition Versus modernity. The narrative revolves around Zareen who is a traditional Parsi. She embarks on a Journey from Pakistan to The United states to break up her daughter Feroza's engagement to a Jewish man named David.

Zareen under the pressure of her traditional parsi community and husband, is forced to break her daughter's engagement in order to preserve their ethnic Identity. She tries to manipulate Feroza through emotional appeals to reconsider her engagement which is significant for the continuation her family's cultural lineage. The Plot remains incomplete with Zareen returning back to Pakistan while Feroza is observed to stand beside David. It is not revealed whether Zareen remains successful in the usage of her parental authority to break up the engagement or fails in her manipulations. The tension that prevails throughout the narrative is the consequence of the abuse Parental authority. The parental

authority in the story becomes the embodiment of Althusser's Ideological State apparatus in action. The parents play the role of the state imposing their ideologies on their children controlling them through the entirety of their life.

Marx presented and elaborated the concept of ideology as a collective belief system or a system of ideas that govern or rule the mind of a person. Ideology is a set of belief systems created, taught and shared by the capitalist class to the proletariat. The ruling class transmits its ideology to the institutions and infrastructures, such as the economic system, educational institutes, and religious institutions. Althusser highlights and elaborates the concept of ideology to be a negative reality, and false capitalist class consciousness. Althusser terms the role of ideology as interpellation. (Althusser, 1971). Henceforth, it can be said that the workers or the proletariates working under oppressed conditions and environment of capitalist or the ruling agents collectively accept the conditioned ideology and behaviour of the ruling class. Thus, the concept of ideology or interpellation given by Louis Althusser works as an interruption to the worker's life. The workers are deceived by imparting them with false ideologies intermingled with the real ones, and thereby, the workers thoughts are shaped in such a way that they feel they have all the rights of choosing and following their own ideas and conditions, that is not the reality.

Althusser described how ideology plays its role in a capitalist society. In a capitalist society, the proletariat or oppressed workers or people are mentally transformed into individuals who follow the exact ideology and behavior taught to them. The proletariat class is conditioned by the capitalist class. The capitalist class creates and maintains such ideologies, goods and services, that the proletariat class is used as a labor force and power to run their system (Althusser, 1971). Therefore, the proletariat class becomes the subject of the capitalist class because they are alienated and oppressed by the ruling class. This research will examine the crucial impact of Family and Cultural ISA in the short story *Breaking it Up* by Bapsi Sidhwa that leads to devastated consequences having life-long impact on the mind and lives of the characters.

Literature review

Aghberi (2018) conducted research on Ideological State Apparatus and the crisis of the Modern State. The concept of ISA was applied to Orwell's *Animal Farm*. The research was based on the Louis Althusser's ISA concept. It also dwells into the role of media declared by Noam Chomsky. The research attempts to dig out the crisis of the modern state based on ISA concept of Althusser. The novella *Animal Farm* by Orwell was chosen and dug out to find out the interconnection between history and culture. The novella is a political satire that summarizes the politics of underdeveloped countries. The research aims to study in-depth how different media runs or governs the modern world to control or direct the masses by the ruling business class. In the novella *Animal Farm*, the *Animal Farm* behaves like a state, where the concept of Ideological State Apparatus works, such that the ruling minority (pigs) in the novella govern the exploited majority (the other existing farm animals).

Chomsky in his book *Media Control* highlights and explains the notion of Modern Democratic State where power is represented by the minority. Chomsky terms this phenomenon of minority power to be Leninist conception of State propaganda. The minority power rules and exploits the majority group via use of media. The one who appears on the front is not the actual ruler, but is governed by the minority pigs through media manipulation. Media manipulation plays an active role in altering thinking patterns or judgement of the masses who unconsciously enact and follow ISA in their social circle.

Althusser declared that ISA supportively strengthen the ruling class due to which Unquestioned power is governed over the layman. This power functions to exploit the layman by means of educational and religious institutes. The religious institutes teach the layman concepts including obedience and good citizenship, whereas the educational institutions teach and train the layman to become good future workers. Likewise, elusive media plays its major part in broadcasting nationalism and patriotism (Aghberi, 2018).

Sadati (2013) conducted research on ISA and identity formation on Amiri Baraka's poem *In Memory of Radio*. The study attempts to scrutinize and dig in depth the ISA based role played by Radio, comic radio and TV programmes, and religious talks broadcast via radio media. The study attempts to deliver that radio broadcasts shape the identity of people by becoming ISA's. For instance, the research showcases that the African American people are shaped and controlled by the White ideology through medium of radio programmes. The study conceptualized the destructive role and influence of Radio transmissions around the globe. It explains how ideology plays a big role in keeping the citizens or layman to be ignorant and submissive. The research disseminates that in the poem, Baraka is in reality a black American who is brought up with White mindset and ideologies. The character named Baraka in the poem willingly accepts ignorance and submission to ISA practices, such that he is in an illusion that all the actions he performs are his own choices. He is subjected to interpellation, and he follows the ISA directed white ideologies willingly.

Setyorini and Idris (2017) conducted research on ISA, where he applied the concept of ISA to Lois Lowry's *The Giver*. The research is descriptive qualitative by nature which attempts to highlight the fact that ISA can be maintained via language of the dystopian community, training programmes, media entertainment and censorship, alongside family also plays a major role in maintaining the function of ISA's in the dystopian community. The research on the novel presents that in *The Giver's* society, the children are imposed to various trainings at a very young age, so that the dominant ideologies are maintained smoothly and effectively. The age at 12 is considered an adult in a dystopian community, where he is subjected to multiple trainings based on dominant ideologies. Additionally, The families also impose such rules on their children that are persistent to the dominant ideology of a dystopian community. The eldest in the family maintain and present a perfect image of themselves in front of their children, such that the children also acquire the quality of obedience. By this way, ISA is maintained smoothly and efficiently to rule over the dystopian community.

Saeed and Khan (2019) conducted research on ISA and Identity Formation in Qaisra Shahraz's *The Holy Woman*. The research aims to study the character named Zari Bano in *The Holy Woman*. The research studies in depth how ISA in its cultural, political and Family form affects the character Zari Bano in the text *The Holy Woman*. The research shows how Zari Bano blindly accepts and follows the ideologies taught to her by the patriarchal society that she lives in. Interpellation of Zari Bano is mainly targeted to the study purpose of the research. The study serves to display the concept of female identity construction in the novel. The results of the study display that the character Zari Bano's life is majorly affected by her grandfather's, her suitor and her parents' decisions. They all act as ISA agents who maintain the role of ISA throughout the novel. The study elaborates how the novel maintains the functioning of ISA in rural Sindh. The identity of Zari Bano is interpellated by the ISA agents to serve their dominant ideologies.

Khalid, Gul and Ullah (2023) conducted research on *Exploration of Language Functions as Ideological State Apparatus*. The text analysed to explore the role of language as ISA is the novel *Lord of the Flies* composed by William Golding. The research aims to

dig out the role of language as a tool of ISA, such that language changes the societal rules and regulations, values, and power structure and relations. The words and language of the selected characters is studied in depth for deeper interpretation of data analysis. The choice of words of the selected characters portray the existing power dynamics and social hierarchies within the societies. Their words empower dominant ideology. For instance, Jack uses aggressive words to prompt power over other people, whereas, Ralph uses collaborative words. The different usage of language by these characters shows that language can be used as ISA's to shape the societal values and power.

Sevgi and Ozgokceler (2016) conducted research on ISA to access and explore Media and Cerattepe in Turkey. The research aims to dig out the role of media transmissions and media communication in Turkey. The study accesses how environmental movements in Cerattepe are displayed to the audience via media channels. The research is focused to decalare how media news in Turkey perform the role of Althusser's ISA's to dominate governmental ideologies in Turkey. The language of Turkey media news is carefully studied analysed to study the ideological intentions behind them.

Gupta (2018) conducted research on ISA to access Education and the School System. The study explores that educational institutes are the tools of ISAs that embed and put many dominant and ruling ideological values and beliefs in child's brain. The research indicates that In Swaminathan's school, English subject is added to the syllabus because it is the language of colonizer, thus, learning and writing of English subject is immensely implemented. Likewise, Profit and Loss subject is also added to the syllabus because capitalism is reinforced to maintain economic stability for the rulers or capitalists via the hard work of their workers. History subject includes chapters such as Vasco Da Gama, to put anti-Indian heroism in the minds of their children. Similarly, moral and ethical values are taught to the students so they accept and add the ruling ideological belief system to their psyche.

Margulies (2018) conducted research on The Conservation Ideological State Apparatus in which Louis Althusser's concept of Ideological State Apparatus (ISA) is applied to political ecology to check the role of the state in violent environments. Conservation is used as an ideology to perform the role of ISAs in Wayand, Kerala. The conservation of wildlife is given an immense importance in South India, henceforth, the capitalists class and the beaurocrats is benefitted through conservation by the local people or community. Therefore, it can be said that local people are interpellated with the ideology of Conservation of enviromental resources, including wildlife. Such Conservation ideology is implemented that performs the role of Althusser's Ideological State Apparatus.

Wolf (2004) conducted research on Ideological State Apparatus from the perspective of the Economy. The research aims to explore how Consumerism is implemented as a social ideology to promote the benefit to the Capitalist class. The concept of Consumerism is embedded and transferred to the minds of common masses including workers and laborers. The research declares the fact that Consumerism is supported in the US to an extreme level where common masses are interpellated via advertisements to shape their thinking patterns, such that people buy more goods than they actually need. As a result more goods are sold out, which purely benefits the Capitalist class. Capitalism in the US is maintained and improved via Consumerism. Thus, we can say that Consumerism ideology performs the role of ISAs in the US to enrich Capitalism.

Andrews and Skoczylis (2022) conducted research on Ideological State Apparatus, which is applied to the Prevent Programme in the UK. The research aims to highlight the ideological nature of Prevent. It explores how Prevent functions as ISAs in the UK to

deradicalise terrorism by the ideology of Safeguarding. The programme aims to safeguard people from supporting or becoming terrorists. It aids in stopping extremist ideologies. It is a voluntary measure that aims to nullify and gradually end extremist ideologies by excluding any form of violence such as War. The programme aims to empower British values such as Democracy, Tolerance and Rule of Law among the citizens of the UK. These ideologies are taught at schools in the UK so that the students adopt them and practically implement them in their life.

Considering the existing literature on Althusser's ISAs, there is no study on Althusser's ISAs on *Breaking it Up* by Bapsi Sidhwa. The text *Breaking it Up* by Bapsi Sidhwa is a good illustrative example of Althusser's ISAs. The text clearly portrays various instances of ISAs, that are highlighted via an explanatory and detailed data analysis in result and discussion's section of the research.

Material and Methods

This research applies descriptive approach. The research takes content method for the dissection of the text. The relevant dialogues of the characters are chosen and analysed from *Breaking it Up* by Bapsi Sidhwa. A comprehensive textual analysis is carried out to explore the portrayal or depiction of Pakistani and American cultural differences in the text. The present research attempts to dig out the different cultural characteristics depicted in *Breaking it Up* by Bapsi Sidhwa through application of Louis Althusser's ISA theory. Judgemental sampling is hereby used to select both the texts for research. The primary source for the data collection is the text *Breaking it Up* by Bapsi Sidhwa. Whereas, the secondary sources for the data collection of the present research include: Journals, articles, websites, books, and research papers. The complete short story *Breaking it up* by Bapsi Sidhwa is chosen for data analysis among which the relevant dialogues to depiction of American and Pakistani cultural differences are extracted. The complete text is analyzed through the theoretical Framework of Althusser's concept of Ideological state apparatus to validate the research.

Althusser's State and Apparatus

The state controls and maintains the state power, functions and work of society by following the orders of ruling class. The state entails the government, police, offices, judicial courts, prisons, and military forces because they control the proletariat class, workforce, labors, or people. State Apparatus are the institutions that blindly follow the ideologies, rules and regulations of state power (Althusser, 1971). This means that all the ideologies, behaviors, and directions clarified and declared by the state power are followed by the institutes of the state apparatus.

Ideological State Apparatus takes hold of state power over people through the use of ideology so as to appear peaceful as compared to RSA. The capitalist class imparts its ideology to other people via various sources such as family, churches, and other institutions (Althusser, 1971).

Breaking it Up is composed by Bapsi Sidhwa to portray the difference between Pakistani and American culture. It takes us to American culture, in order to highlight how Pakistani parents depict and present their Pakistani values to their children. The short story chosen is an illustrative and perfect example for researching Althusser's ISA. The text contains multiple instances of ISA implementation by the mother, who uses ISA as a tool to divert her daughter from marrying out of caste. The mother uses ISA to convince her

daughter for marrying a Son in law of their choice. The research shows how ISAs impact the mind and life of the daughter.

Results and Discussion

Instances of family and culture ISA leading to devastating impacts on the life of Feroza

These dialogues are spoken by Cyrus and his wife Zareen. When Zareen receives a letter from her daughter named Feroza, she starts trembling and becomes panic. Both the husband and the wife go through the letter that is written by their daughter to them regarding her decision of marrying a non-Parsee or Jewish person named David. The dialogues written by Feroza to her parents are very straightforward in which she has decided to marry David. She requests them not to become upset with her decision of marrying David because he is non Parsee. She requests them that they also convince the grandmother for the marriage. According Culture ISA, in Pakistani Culture and society especially, it is neglected to marry somebody who is out of caste or religion. In this case, Feroza is from Parsee community whereas David is a non Parsee. He is from Jewish community. Feroza tells her mother that religious differences does not matter in America, and requests her parents not to become angry at her and that they should understand her problem and situation which can be seen in her dialogue "Please, please, don't be angry, and please try to make Grandmother understand ... I love you all so much" (Sidhwa, 2013). She also speaks to her parents that she would not be able to bear if they do not accept her marriage proposal to David. This can clearly be seen through her dialogue "I won't be able to bear it if you don't accept David" (Sidhwa, 2013). In most of the families, especially in Pakistani society, parents do not agree to out of caste marriages, therefore with respect to Family Ideological State Apparatus, Feroza alarms her parents that she would either physically or mentally suffer if they disagree to her request of marrying David. This means that family ideological apparatus may lead to emotional damage of Feroza with respect to out of caste marriages.

After receiving the letter from their daughter ,Cyrus orders his wife to go to America and bring back her daughter to their house. According to culture ISA , when somebody attempts to marry a person out of cast, the parents immediately try to restrict their children, this is especially true in Pakistani societies where they set boundaries as restrictions for their children so that they do not marry a person out of cast. These dialogues depict a true Pakistani society, through the character of zareen and Cyrus, living in Pakistan, and trying to follow the ideologies of their choice. Zareen and Cyrus,being Pakistani family, also try to restrict their daughter by bringing her back to Pakistan so that she would not marry the Jewish person named David. Zareen and Cyrus do not like David because of his dressing, which is a baseless and illogical excuse to deny a marriage proposal. Therefore, Feroza immediately tells her mother that David has wore complete pants of their choice which can be seen through her dialogue 'He's had his hair cut; he's all dressed up in long pants for your sake' (Sidhwa, 2013). Her mother ignores the fact by digging out negative points in her that she has become very dark, and that her grandmother would not like her colour and appearance, therefore she should bleach it before going to home. This can be seen in the mother's dialogue 'You've become very dark—your grandmother won't like it. You'd better bleach your face before you come home' (Sidhwa, 2013). As per family ISA, Feroza has decided to take her daughter back to Pakistan because of her decision to marry David. She wants a separation between Feroza and David by taking her back to Pakistan. Feroza had already told her parents that she would not bear a separation between them. Yet, her Parents despite knowing the fact, try to take her back to Pakistan.

These dialogues are a conversation between Feroza and her mother when her mother reaches America to bring her back to Pakistan. Feroza tells her that she lives with David and other three female roommates in the house, and that they share a house together. Her mother does not like the fact that she lives with David. David is sensible to leave both the mother and daughter alone so that they can talk freely to each other. Feroza is concerned and anxious about her mother's remarks related to David whether she likes him or not. She consistently asks her mother if she likes him or not. She is worried about her marriage with David. We can see her anxiety through her dialogue 'Mum, what do you think of him?' (Sidhwa, 2013).

Her mother ignores her question by postponing criteria and delaying tactics and tells her that she will inform her later on about her thoughts regarding David. This can be seen through her dialogue 'It's too early to tell. We'll talk about it tomorrow' (Sidhwa, 2013). According to Culture Ideological state Apparatus, the character of Feroza is becoming anxious and worried regarding her marriage proposal. She wants to marry David but her mother, Zareen, does not show any interest in David. Such actions of her mother creates stressful situation to her daughter. Feroza becomes stressed and she asks her mother if she is too little to handle relationships with inlaws. This is revealed through her dialogue 'I think I'm too young to settle down with mothers-in-law' (Sidhwa, 2013). Her tone of speaking is also very serious when she talks about these things with her mother. According to Family Ideological State Apparatus, her mother responds to her by saying that she is precious member of their family and her parents would not throw her away at the very first proposal that she receives. She indirectly rejects her daughter about the marriage proposal. She tells her daughter that other marriage proposals may come in her way that her better than the present. We can see how her mother reacts to the daughter's words, 'You are too precious. We are not going to throw you away on the first riff-raff that comes your way' (Sidhwa, 2013). Her mother tries to emotionally convince her, but Feroza loses a shine in her eyes and becomes upset and even more stressed. It is obvious that the daughter suffers emotional instability, and anxiety due to her concern about marrying David. Feroza loses her joyous sparks continuously on account of her mother's words and actions.

Zareen informs her daughter Feroza about acceptance of marriage proposals in Pakistani culture. She tells her that Pakistani parents look at the background of the boy who sends marriage proposal to a girl. Feroza immediately answers her mother that according to American culture, people laugh at such people who look at the boy's background because according to their culture a marriage deal with the boy only, and not the background. Feroza says that in America, a husband and wife may wish to live alone and have their own family system. She uses the word "absurd" for her mother by telling that her mother is illogical in this regard 'Don't be absurd, Mum,' Feroza said. 'If you go about talking of people's pedigrees the Americans will laugh at you' (Sidhwa, 2013). Here we can clearly see that the words of Feroza have changed her into a stubborn girl's words who instead of listening to her mother starts justifying herself. Feroza starts to oppose her mother by providing clarifications and justifications. Sticking to culture and family ISA, her mother emotionally blackmails her by telling that if she marries out of cast, she may be thrown out of the Parsee community, and that she would not be accepted by the people of her community. But Feroza, as a result of her discussions with her mother, becomes even more stubborn. She does not listen to the words of her mother, instead she strengthens her supporting views regarding marrying David by opposing her mother's words. According to Pakistani culture, the children do not consistently speak to their parents the way Feroza speaks to her mother. Feroza has become aggressive due to her stressful situation.

Zareen blackmails Feroza by telling her that If she marries David then she would not be allowed to go to temples. According to Family Ideological State Apparatus , her mother emotionally blackmails her that they all became distressed and upset when they received her letter about marrying David. Further, she tells her that the mother in law has requested her mother to beg Feroza on her knees and convince her not to marry David at any cost. Her mother uses the word “selfish” for Feroza. She uses such words to change Feroza’s mindset so that she does not marry David. She also informs her that if she does not listen to the words of her grandmother then she would not be allowed to enter the funeral of her grandmother. Zareen justifies herself by blackmailing her daughter about not attending funeral of her grand mother which can be clearly seen in ‘You won’t be allowed to attend her funeral rites, or mine, or your father’s!’ (Sidhwa, 2013). Furthermore, she tells her daughter that she has spoiled their joy of her marriage ceremony. She tells Feroza that the Pakistani culture its not about marrying just a boy rather it is a marriage or reunion of two families. Apart from all these things and words that her mother speak to Feroza, still Feroza is persistent to her thoughts , and she is committed to marrying David. Therefore Feroza justifies her opinion by telling her mother that American culture is a different culture and she needs to follow the culture of America because she is marrying David and living in America. At last, her mother gets angry at her daughter, and she yells at her that she is “stubborn” to disgrace the whole family through her actions. Feroza immediately responds to her mother by saying that she is still going to marry David even if the family faces disgrace. This can be seen in her dialogue I’m only getting married –if the family wants to feel disgraced, let them!’ (Sidhwa, 2013). Through these dialogues, we can clearly see that the impacts of Family Ideological state Apparatus are devastating and harmful because they are creating a sense of separation between the mother and daughter. the daughter has become so stubborn that she does not care anymore about the dignity of her family.

These dialogues are spoken between Feroza and her mother when her mother emotionally blackmails her so that she does not marry David. Her mother’s intentions are to separate Feroza from David. This is because he doesn’t like David, and the reason for her dislike towards David is that he is a Nun (Jew), and therefore, she does not want her daughter, who is a Parsee, to marry a Nun (Jew). She does not agree to make David her daughter’s life partner. Sticking to Family Ideological Apparatus, her mother emotionally tells her daughter that she is unable to face the family members because of her daughter’s decision to marry David. She tells her that she does not know what her friends will think about the situation. But Feroza opposing yells at her mother with the abusive words that she does not care about what her friends think regarding the situation . Feroza says to her mother , ‘I don’t care a fuck what they think!’ (Sidhwa, 2013). This is the devastating impact of Family Ideological Apparatus on the character of Feroza to an extent that she has been distanced from her mother now. Zareen tells her that she never expected such insulting response and tone from her daughter throughout her life. This can be seen in her dialogue ‘I never thought that I’d live to hear you speak like this!’ (Sidhwa, 2013). Feroza has stopped thinking about dignity of her family, and also she has emotionally detached herself from concerning about her mother’s acquaintances. The familial bond of a mother and daughter has been destroyed due to Family Ideological Apparatus.

These dialogues are spoken between Feroza and her mother when her mother yells at David and she also scolds Feroza because she does not want both to get married. According to Cultural Ideological State Apparatus, her mother attacks the virginity status of her daughter in order to emotionally blackmail her daughter so that she does not marry David. But this in turn makes Feroza even more angry at her mother , and she asks her mother that she does not trust her daughter. Here are the mother daughter relationship

becomes very complicated and sensitive. She tells her mother that she must not worry about her virginity status because she is the only 19 year old virgin in America. This can be seen in her dialogue 'If you're referring to my virginity, you may relax'. 'I'm perhaps the only nineteen-year-old virgin in all America' (Sidhwa, 2013). Here the virginity status differences between American and Pakistani culture is portrayed via the character of Feroza. However, her mother tries to trap her emotionally so that she does not marry David, but the character of Feroza is persistent and strong enough. She is resilient girl and she intends to marry him at any cost. Here in this situation we can clearly see that the family relationship has been destroyed and broken between the mother and the daughter due to the reason that parents do not agree to marry their children out of cast.

These dialogues are spoken by Feroza and her mother to David. Sticking to culture ISA, Zareen starts to trap David by emotionally threatening him. She says she agrees to her daughter's marriage with him only if he agrees to the accustomed values and traditions of their culture. She demands him to travel to Lahore in order to get married to Feroza. Furthermore, she also demands a diamond set from him and his family as a gift to Feroza. This can be clearly seen in her mother's dialogue to David, 'We give our daughters-in-law at least one diamond set. I will give her the diamond and emerald necklace my mother gave me at my wedding(Sidhwa, 2013). The dialogues of her mother clearly portray the cultural system of Parsee community. She also tells him to inform his family about seven sarees (dresses) system that are gifted to the bride by the groom's family by saying I'll help her to choose the saris. We get a good selection in Lahore' (Sidhwa, 2013). She traps him emotionally to scare him such that he disagrees to marry Feroza. But Feroza remains vigilant enough and she creates a sense of humour to David with respect to these cultural things that it will be great fun. Moreover she also tells her mother that she must not scare David. This means that due to strong impact or influence of Cultural Ideological State Apparatus, the daughter has thus emotionally detached from her mother, and now she does not favour her mother, instead she favours her husband to be. Feroza has become even more confident and brave enough to tackle situations accordingly. She tells her mother fearlessly that she tries to scare him which can be seen in her dialogue 'Mum, you'll scare him witless ...' To David: 'It's a lot of fun really!' (Sidhwa, 2013).

Conclusion

The present study explores how ISAs concept delivered by Louis Althusser can be applied to Bapsi Sidhwa's short story *Breaking it Up*. The character of Feroza is analysed, who is forced via use of ISAs, such as emotional blackmailing, to leave her boyfriend, but she refuses to leave him at any cost. Her mother Zareen acts like a state in her daughter's life by continuously interfering in her personal matter of marrying a boy of her choice. Her mother continuously discourages her not to marry out of caste (Parsee Community). As a result of this interference, Feroza emotionally detaches from her mother and her family, which has a lifetime threatening impact over the family. The mind and life of Feroza is badly affected due to her mother's implementation of forcefulness over her. The research summarizes the life of Feroza on account of application of ISAs by her mother, hence, saddening lifelong impacts are digged out as a result of such ISAs. Henceforth, Family and Culture ISAs portray and highlight devastating impacts full of dejection over the mind and life of Feroza. ISAs play a negative role in Feroza's life and spoils her relationship with her mother, which is ultimately a big loss in life.

Recommendations

Feroza proves to be an illustrative example of Emerging Identity, who is continuously subjected to Family and Culture ISA as exhibited by Louis Althusser. Her

relationship with her mother is devastated as a result of her mother's impositions upon her. The current research paves a pathway for future researchers to conduct more alike researches on the conceptual framework of Emerging identities, that maybe applied to diverse literary texts. Furthermore, Louis Althusser's communication ISA is also a recommended concept for future researchers on literary texts.

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