

**JOHN LENNON'S *IMAGINE* AS PICTURED IN  
AMERICAN YOUTH IN 1960s-1970s PERIOD  
A Marxism Study of Utopia**

**THESIS**

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**ENGLISH STUDY PROGRAM  
LANGUAGE AND LITERATURE DEPARTMENT  
FACULTY OF CULTURE STUDIES  
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2011**

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**Presented to  
University of Brawijaya  
in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra***

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**2011**

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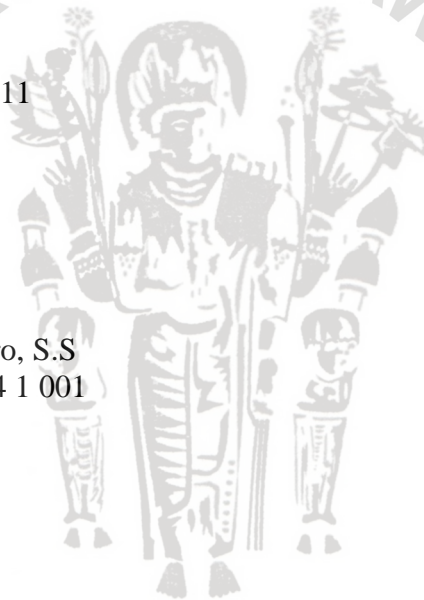
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## ABSTRACT

Prasetyaningrum, Dian. I. (2010). **John Lennon's *Imagine* as Pictured in American Youth in 1960s-1970s Period: A Marxism Study of Utopia.** English Study Program, Language and Literature Department, Faculty of Culture Studies, University of Brawijaya. Supervisor: Sugeng Susilo Adi, Co-Supervisor: Taufan Hendro Baskoro.

Keywords: Utopia, American Youth, 1960s-1970s, protest, Marxism, John Lennon.

Youth became the main focus in the world because they contributed some changes for country. How they reacted to an issue will gain a lot of attention. The Beatles was a legend for the youth in their era and John Lennon was a part of it. John Lennon's *Imagine* was called as utopian anthem because the content of the lyric was full of some perspective about an ideal society. There was one problem to be solved in this study namely how utopia is reflected in John Lennon's *Imagine* and that problem would be connected with three points from the songs which Lennon called as secrets in reaching an ideal society. Those were: no heaven, no country, and no possession. Those points became the focus of the analysis.

American youth's condition in 1960s-1970s periods became the verification data to support the analysis. In 1960s-1970s, youth became the main focus, because of their braveness and strength in showing aspiration to the country and it made 1960s-1970s became the most important period. The Beatles era also influenced the world in 1960s-1970s periods, so the connection between The Beatles and the situation at that time was appropriate to be analyzed.

This study used Marxism theory in analyzing the lyric because Marxism theory is able to show the different side of the song and gain more information related to the background history of the period. This study reveals how dissatisfaction because of alienation which happened in the middle-lower class society gave a big influence to the life of the youth. The tendency to imagine about a new vision of an ideal world came from that problem. It can be conclude that dissatisfaction made youth tried to find a way to run away and solve the problem happened and utopia became one of the easiest way to run. Lennon also wants to share that tolerance is the more important thing to make a world better until now. Confession about their rights both as a society and human being, and also the disappearing of alienation in any kinds of aspects became the reasons youth really wanted to realize that vision. It showed that everyone had a tendency to be Utopist although it could not be put into reality.

## ABSTRAK

Prasetyaningrum, Dian. I. (2010). **Lagu Imagine Ciptaan John Lennon yang Tergambar Pada Kaum Muda Amerika Periode 1960-1970an: Sebuah Studi Marxisme Pada Utopia.** Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Sugeng Susilo Adi (II) Taufan Hendro Baskoro

Kata Kunci: Utopia, Generasi Muda Amerika, 1960s-1970s, protes, Marxisme, John Lennon.

Kaum muda selalu menjadi fokus utama karena mereka selalu bisa membawa perubahan yang besar bagi bangsanya dengan keberanian mereka dalam menyampaikan pendapat dan aspirasi mereka. Cara mereka menanggapi suatu isu juga selalu menjadi sorotan utama. The Beatles adalah legenda bagi kaum muda pada jamannya dan John Lennon adalah bagian dari legenda itu. Lagu *Imagine* ciptaannya dikenal sebagai lagu utopia karena pandangan tentang bagaimana seharusnya masyarakat ideal terbentuk selalu dapat ditemukan di sepanjang liriknya. Rumusan masalah pada skripsi ini adalah bagaimana pandangan-pandangan utopia tergambar pada lagu *Imagine* ciptaan John Lennon. Ada tiga point yang bisa ditemukan pada lagu tersebut yang mana bagi John Lennon merupakan tiga rahasia untuk mencapai masyarakat yang ideal, antara lain: dihapusnya agama, negara, dan kepemilikan. Tiga hal tersebut menjadi fokus utama dalam analisis pada skripsi ini. Untuk mendukung analisis, keadaan kaum muda Amerika pada periode 1960-1970 digunakan sebagai data verifikasi.

Teori Marxisme digunakan dalam analisis lirik pada skripsi ini. Hal ini dikarenakan teori Marxisme dapat menunjukkan sisi berbeda dari lagu tersebut dan menggali lebih dalam tentang sejarah dari latar belakang lagu tersebut. Skripsi ini menunjukkan bagaimana rasa ketidakpuasan yang disebabkan oleh adanya alienasi begitu berpengaruh pada kehidupan, khususnya pada generasi muda. Hal ini membuat generasi muda cenderung untuk menciptakan gambaran baru tentang dunia yang mereka inginkan. Ketidakpuasan membuat generasi muda pada jamannya memilih untuk mencari jalan keluar dari masalah-masalah tersebut. Pengakuan atas hak-hak mereka baik sebagai masyarakat dan manusia dan juga dimusnahkannya alienasi menjadi alasan bagi kaum muda untuk mewujudkan gambaran tersebut. Hal ini menunjukkan bahwa setiap orang punya kecenderungan untuk menjadi seorang utopist walaupun itu tidak pernah dapat direalisasikan pada dunia nyata.

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Malang, 9<sup>th</sup> February 2011

The Writer



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# CHAPTER I

## INTRODUCTION

This thesis is a study about utopia and the analysis is based on John Lennon's *Imagine* song lyrics. This chapter is divided into three parts which consist of description on the background of the study, statement of the problem and the objective of the study.

### 1.1 Background of the Study

Lyrics are a kind of literary work because so many people say that lyrics have the same feel as poems. In the modern era, poets get some difficulties in making their work famous and getting more money from that. But there are wonderful opportunities available in today's music industry for talented poets who successfully adapt their writing style into song lyric. Songs are the popular lyrical media of our time. Sometimes, social condition becomes a medium for creating a literary work. As it was stated by Teew in the book entitled *Sastra dan Ilmu Sastra* (1984, p.229) that "the relation between literary work with reality condition are not one-way relation, but a relation that affects one another". It depends on the year and the historical background of it. Any kinds of literature from any genre such as poem, prose, movie, song are used as media to communicate with others.

There are so many things that cannot be told directly. Literature becomes a medium in giving aspiration which can be informed easier. It makes literature not just talk about the literature itself, but also talk about some aspects such as social background, the writer's status, the writer's ideology, the story of human's goal in

life, the background history of the literary work, and also how the literary work affect the society. It is connected with what happen at that time and how that condition influences literary work. Social condition can be seen from many philosophical point of views, and how social condition represents in the literary work can be explained by using that philosophy.

There are so many philosophies in literature, and Marxism philosophy becomes one example of the representation of philosophy picturing the social condition. According to Saraswati (2002, p. 37-41) there are some arguments about literature base on Marxist thought. It argues that literature can be understood if it is seen from the economic condition because all the things which happen at that time are related to economic point of view. Frederik Engels (cited in Saraswati, 2002, p. 34-41) also says that literature is a picture of society. Beside both of them, Lenin has his own argument about literature. Different with Feuerbach, Hegel (cited in Saraswati, 2002, p.34-41) divided literature from some point of views: “(1) literature is related to the social class, (2) literature as a real picture of the conflict happened in the social class, (3) literature must become a constructive criticism for the society, and (4) there must be a relationship between literature and reality”. It means that literature is not only created base on imagination, but also it must be related with the condition of the society, whether psychological or economic condition.

In most theories, the relationship of literature and social reflection are implied. Albrecht (1945, p.425) said in his book that:

Literature is interpreted as reflecting norms and values, as revealing the ethos of culture, the processes of class struggle, and certain types of social facts. Influence is not strickly the reverse of reflection, since social stability and cultural ideals are

involved. Social control, however, articulates closely with one version of reflection, though to a limited extent in complex, dynamic societies.

It shows that literature and society are connected to each other. It can be concluded that society is influenced by literature or literature is influenced by society. But, beside of those two arguments, literature reflects the condition of its society. As we know, human attitude and behavior towards life is related with its time and age. It also happens to the human moral values which are changing according to time and age. Literature is the main media or the easiest way for the society in expressing their aspiration about the condition on its time.

If literature is the main media in expressing their aspiration, it means cultural tradition which also implies in literature is always changing. Cultural tradition is also changing along by time and age. Both language and civilization are changing with no exception. In this case, literature portrays everything.

Literature gives us a picture of what happens in each ages. Literature is a mirror of social condition in its time. The characters involve in literatures are the sample pieces of real human beings with its real life characters and society as the representation of its time.

Utopia is one of the sample pieces of social condition. But the way utopia can be seen is a little bit different, because utopia offers some perfectness in reality which is different with what actually happens. This quotation is taken from

Thomas More's book *Utopia*:

Everywhere else people talk about the public good but pay attention to their own private interests. In Utopia, where there is no private property, everyone is seriously concerned with pursuing the public welfare. In Utopia, no man worries about food or impoverishment for themselves or any of their descendants. Unlike the rest of the world, where men who do

nothing productive live in luxury, in Utopia, all people work and all live well. .... societies other than Utopia are merely conspiracies of the rich (1516, para. 1)

The term *Utopia* is taken from Sir Thomas More's book which has the same title *Utopia* in 1516. This book is famous as both imaginary condition of society and also a criticism of society. More's most important work was *Utopia*, published in 1516. Utopia is a name of island with a perfect society where there is 'no possession' which means that everything can be possessed by everyone. Everyone has the same amount of income. Everyone has their own job, the work time is only six hours, and everyone has a spare time to eat together.

One of the example how utopia can be clearly pictured in the literary work is in John Lennon's song *Imagine*. John Lennon is a famous singer and song writer who is identical with peace and humanity. Almost all of his songs are talking about love, peace, dreams and etc. He becomes the answer of the question of the society to show their aspiration about life. *Imagine* was his solo song in the 1971 after The Beatles disbanded. DeCurtis (2010, para. 7) said that since it has written, *Imagine* seen as a picture of its historical importance, because it believes that the song provides pleasure, inspiration, and some problems in the humanity.

*Imagine* is Lennon's prescription for dragging ourselves out of the bloody trenches of war, at long last to "live as one" in the Brotherhood of Man. The secret is to get rid of the three things that have been putting us at each other's throats: religion, countries, and possessions. In this thesis, the researcher will focus on the three secrets that John Lennon writes in his song.

The choosing of a song as an object of this thesis is because the power of music can be clearly felt in the world. Music is one aspect which has relation to

the life. Everyone loves music. They can hear it easily and show their feeling from the lyrics. John Lennon's *Imagine* is appropriate to be studied because the song can be heard by youth or elder ages. There are so many things that can be learned from the song. John Lennon is a peace-loving songwriter. All of his songs are related to peace and also humanity. It teaches about how to be brave in saying aspiration which is always connected with rebellion. It is because utopia is created based on the unfairness condition which felt by the society and it shows dissatisfaction of the reality. Therefore, it can be said that Utopia is a form of dissatisfaction. Thomas More's Utopia perspective is chosen as a stand point in this thesis because his book and thought about utopia give a big influence for the world. His utopia makes people want to learn more about Utopia, and how it is formed. American youth dissatisfaction is used in this thesis as the limitation and also supporting data in the song analysis.

American youth in the period of 1960s-1970s is used because first, The Beatles was the first British band who were accepted by American music industry because of their fashion and music style represented youth condition at that time. Second, the way The Beatles's style of songs was different because they preferred to transfer the idea of their songs directly, they brought their own message. It seemed like The Beatles came to support youth subcultures because they brought more pshydelic and cultural context. Baby Boomer generation is chosen to represent American youth condition, and Hippies culture becomes part of it. It is chosen because *Imagine* song was created and published in the year of 1971 and automatically the period before also influenced in how the song was written. *Imagine* seems suitable with Hippies's goal, which shows how youth at that time

tried so hard to bring some utopia's perspective by creating a new world based on peace and love. It shows how John Lennon songs also affected with the condition of Hippies.

In this research, the researcher concentrates on John Lennon song *Imagine*.

This song was considered as the representative of its age in picturing the condition of the society at that time. And the result of the study is expected to give both theoretical and practical contributions for the reader as the following explanations.

Theoretically, this study is expected to give a reference and contribution to the English literature field. Practically, the researcher hopes that the result of the study can contribute useful information for the English Department students and lecturers to improve their knowledge about rebellion that happens in the society.

Improving knowledge means not only enjoying the music and trying to understand the lyrics, but also catching the message behind it. Beside, this study is also giving some deeper understanding about the real message that John Lennon wants to share both as the picture of the condition of the society and the media for rebellion. By deeper understanding, the researcher hopes that the readers can get the message and understand what the singer wants to share. Researcher also hopes that the study will be useful for other researcher. This study can be a medium of continuation research for other researcher who will study in the same field.

## **1.2 Problem of the Study**

How is Utopia reflected in John Lennon's *Imagine* lyric?

### 1.3 Objective of the Study

To show and find how Utopia is reflected in John Lennon's *Imagine* lyric.





## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the writer describes some theories relate to the study. The subject of this analysis is John Lennon's song *Imagine*. Therefore in order to gain more information about the background history of the songs the writer includes marxism theory. To get wider conception about the theme implies and manifests through those symbolical elements, the writer includes some theories such as capitalist society, Marx's theory of social class, class conflict, Marx's theory of religion, labour and alienation, and utopia socialism.

#### 2.1 Theoretical Frameworks

This study used marxism theory in order to analyze utopia perspective that John Lennon wanted to show from his song. Marxism theory is used to show that economic point of view becomes the basic point in the social interaction between people in the world.

##### 2.1.1 Marxism

Marxism is used to analyze the object by using an economic point of view which was related to the classes in the society. Suseno (2001, p.5) in his book said that the term of *Marxism* was a term which was perceived officially by both Friedrich Engels (1820-1895) and also by Marx Karl Kautsky (1845-1983).

Actually, at first Marx's theory was so difficult to understand. Then they tried to make it simple and easier to understand. At first, Marx admired Hegel's thought,

but when he saw the reality, he thought that the real society was the opposition of what Hegel argued about rational and independent society. He found the answer that, what Hegel's thought was only a theory and not about how to apply it in reality. Hegel believed that the deepest meaning of life laid on the 'worldly spirit.'

When Hegel talked of 'worldly spirit' or 'worldly reason,' he referred to the sum of human utterances, because only man who had a spirit. Hegel said that there was a space that could not be reached in the 'truth', because 'truth is subjective'. Gaarder (1991, p. 393) said that "Hegel's philosophy was mainly a method for understanding the progress of history. Hegel's philosophy taught us nothing about the inner nature of life, but it could taught us to think productively".

With all that Hegel said about his thoughts, it gave us a space to develop our own thoughts to create our own 'truth'.

The definition of 'truth' could be considered more by differentiating between theoretical knowledge and also theoretical truth. Bauer in his study entitled *The knowledge of the Absolute Truth* (2005, para. 2-3) said that the difference was in the first one (the theoretical knowledge), there was a known result expressed in a statement but in the second one (speculative knowledge) it had a philosophical truth, it was conceived thinking, expresses in a speculative sentence which should express the essence. In history case, Hegel (cited in Bauer, 2005, para 4) believed that the basis of human cognition changed from generation to generation and it made no eternal truths exist. The fix philosophy point which could be held on was history itself. History showed that human being always moved to the rationality and freedom. History was understood as a big movement to rationality and freedom. For Hegel (cited in Bauer, 2005, para. 4), the freedom of some people

was how they could use their mind to create a freedom for every people. Hegel saw a modern country as realization of the rationale and freedom.

Another opinion came from Gaarder who tried to explain Hegel's thought about history. Gaarder's opinion about history was (1991, p. 394):

So to Hegel, history was like a running river. Every tiny movement in the water at a given spot in the river is determined by the falls and eddies in the water higher upstream. But these movements are determined, too, by the rocks and bends in the river at the point where you are observing it...The history of thought—or of reason—is like this river. The thoughts that are washed along with the current of past tradition, as well as the material conditions prevailing at the time, help to determine how you think. You can therefore never claim that any particular thought is correct for ever and ever. But the thought can be true from where you stand some things can be right or wrong in relation to a certain historical context.

Therefore, there was no true 'truth' if it was connected with history, and some thoughts could not be judged whether it was true or not without looked to the history. History made human thought always progressed and developed to a better thought. Hegel (cited in Gaarder, 1991, p.394) pointed out that, in the connection with philosophical reflection, reason was dynamic, and in fact it was a process. The 'truth' was this same process, since there were no criteria beyond the historical process itself that could determined what was the most true or the most reasonable. Gaarder (1991, p. 395-396) also said that Hegel believed "history was the story of the *world spirit* which was gradually coming to consciousness of itself. Although the world had always existed, human culture and human development had made the world spirit increasingly conscious of its intrinsic value". Anyone who learned history would found that human being kept walking towards self-knowledge and self-development. In short, Hegel pointed out that the

development of history was driven by the tension between opposites which was resolved by a sudden change. Marx was standing in the opposite argument.

Marx wanted to show that material changes were the ones which affected history. Spiritual relations did not create material change. Material change created a new spiritual relations. It meant human behaviour created history. Marx particularly emphasized that economic forced in society created some changes and drove the history forward. Material relationship, economy, and social were believed as the basic points of the society. Capitalism made human beings changed into a commodity or in the other word was a thing which had its benefit value. Suseno (2001, p.9) said that "The benefit value depended on the two factors, material and immaterial factor". Material factor showed that a thing had a benefit value if it had the exchange value and could be used or consumed. In the other side, immaterial factor showed that a thing had a benefit value if human labor was inside of it. The measurement depended on the work and time that the labor used to make it.

It was also believed that the history of philosophy was a history of class conflict. The way to end the labour exploitation were by grabbing the media of production and overthrowing the social class. By the time, Marx only focused in the requirement of erasing the private ownerships. Suseno (2001, p.9) said that human being's basic alienation came from their work which should became an activity in finding their identity. It was all because of the private ownerships' system. Capitalism used the work as a media for exploitation, and the private ownerships divided society into two kinds. The first was the one who held the

authority and the second was the one who lived under the authority. Independence society could be formed by erasing the private ownerships.

This reason made Marx theory changed from philosophical into more sociological. Using sociological point of view or economic point of view as an approach to a literary work, a form of historical criticism also could be learned as well. A historical view necessarily opened the possibility of seeing a work in its social and economic context. Marxist's approach to literature provided a particular opportunity to note that some emphasize in literary criticism flew or evolved with the times.

Marxism is used to analyze the three Utopia perspectives which are laid in the song. It is connected with hidden message behind it. On the other hand, tries to understand the message behind it also will give some pictures to understand the situation and condition that influences the writer in writing his work. Seeing with different point of view will help to figure out more hidden meaning behind it.

Marxism will have a big role in helping to find out some information base on economic or material point of view which is believed still have a big role in the society until now.

### **2.1.2 Marx's Theory of Social Class**

The modern corporation consisted of class structure carrying on the production and circulation of good and services, as well as new social relations, within which the most important social surplus was produced, appropriated, and spread after that. The tradition in the society which was seeing class exclusively from how the individual made his or her own living, perhaps by how much he or

she earned, and it was all about how much private property that they had. There were three fundamental corporate classes: a top management that forms the most important capitalist class; a middle managerial, professional, and technical class; and the modern working class. McDermott (1991, p. 4) argued that there was the social division of labor internal to the corporation based on what they did in the economy, there were:

(1) A top management that presides over the strategic direction of capital and investment and that in fashion provides broad guidance to (2) a much larger class of middle and lower management who monopolize the administrative and technological activities of the corporation or who provide professional services. And (3) a corporate working class to carry out tasks designed, directed, combined and paced by the middle group.

Social class is usually defined as a collection of people with similar position which was measured by education, occupation, and income. But Marx saw the class stratification was determined by ownership or non-ownership in the means of production. Class was rooted in social relations of production, and could not be referred in the first place to relations of distribution and consumption or their ideological reflections. In considering the class consciousness of the proletariat, Marxists were not concerned with the ideas of individual workers about their position in society.

Marx viewed the structure of society from the relation of its society with the major classes, and how class struggled as the engine of change in this structure. Marx thought that class was defined by the ownership of the property.

Rummel (1977, para. 2) wrote that based on the relation of the property point of view, there were three great classes in the society:

- (1) The Bourgeoisie who own the means of production such as machinery and factory buildings, purchased and exploited labour power, using the surplus value from the workers to accumulate their capital or personal ownerships,
- (2) The Landowners whose income was from the rent of land,
- (3) The Proletariat who own nothing, but their ability to sell their labour power in return for wages.

These classes were determined by distribution and consumption which reflected the production and relationship of classes. In short, in the capitalists society, only two great classes which activities determined all other activities, Bourgeoisie and Proletariat. It was underlined that the most fundamental conflict was the conflict between two powerful classes in the capitalist society “Bougeoisie who own and control the means of production in society and Proletariat or the working class society who sell their labour power in the market place of capitalism easily”

(Marx in Rummel, 1977, para. 10). Marx (cited in Suseno, 2001, p.115) argued that classes were defined and structured by the relations concerning on work, labor, and the ownership or possession of property and the means of production.

That was why Marxists believed that society was divided into two powerful social class based on the ownership of the property and the capitalist system.

This theory of social class has a role in this thesis to help the researcher find some aspects in this song which still has a connection with social class.

Theory of social class will also help in gaining more information about the history behind the song and how it is related with some hidden messages behind it. By

combining some theories of Marxism, will help to give a brief explanation about the hidden messages of the song.

### 2.1.3 Class Conflict

Marx's emphasis on class conflict as dynamics of social change and his view of social relations which was based on power that they contribute. In short, the class struggle was transformed into a proletarian revolution. Marx (cited in Rummel, 1977, para. 9) believed that there were six elements in viewing class conflict:

- (1) Classes are authority relationships based on property ownership,
- (2) A class defines groupings of individuals with shared life situations, thus interests.
- (3) Classes are naturally antagonistic by virtue of their interests,
- (4) Imminent within modern society is the growth of two antagonistic classes and their struggle, which eventually absorbs all social relations,
- (5) Political organization and Power is an instrumentality of class struggle, and reigning ideas are its reflection,
- (6) Structural change is a consequence of the class struggle.

Those elements brought some pictures about the relationship between classes which influenced their daily life. Class conflict was not only talked about the 'war' that happened in class but also talked about what aspects that made each classes different.

In conflict theory that was supported by Dahrendorf (cited in Rummel, 1977, p.4) explained that the conflict began between the one who had power and the one who did not:

Classes do not exist because there is a conflict; the conflict exists because there are classes and it is easy for the strong to exploit the weak. Neither the race nor sex conflict touches directly the class struggle. The class supremacy is in economic discrimination and not in the color of your skin or your gender. Each color and sex can be the oppressor and it is this system of oppression that pits races



and sexes against each other. To take the side of the poor or the rich is to choose against the other, the oppressed against the oppressors, one class against the other.

Class conflict talked about how the stronger oppressed the weaker. But Conflicts itself would not happened because of no reason. There were always some desires which became the stand point to do that. Keel (2010, para.5) said that there were some reasons that emerged conflict such as:

(1) Solidify loosely structured group, produce alliances with other groups, motivate isolated individuals, clarifies boundaries, and promotes communication, (2) Maintaining the status quo, (3) produces change, (4) Intense conflict can produce radical change, (5) Violence--sudden, structural change, (6) Dynamic relationship: Conflict--status quo and change.

It seemed like the goal of the social conflict referred to the inequality of the status quo and the broken down of the class boundaries which were still become nightmare at that time.

One of the reasons that made class conflict appeared was the status quo, because they tried to fight for equality status. It meant that class conflict happened when proletariat felt that there was inequality position. On the other hand, bourgeoisie wanted to exploits proletariat in order to gain more private ownerships to fulfill their own need. They had a strong desire to dominate the social system of capital while the proletariat had a desire to rebel the system which was made by bourgeoisie. It could be said that it was not talking about the proletariat's jealousy of the bourgeoisie's authority, but it was talking about the different need between both of them.

The bourgeoisie had a goal to get more profit. It was not only for gaining their personal ownership but it also for damaging the proletariat's need because their skill was bought with low price. On the other hand, the proletariat's (the

worker) need was only gaining more wages for reducing the work time and had a chance to take over the factory where they worked. This problem could not be solved easily, because although the communication of both classes was well built, the need and the goal still went to the opposite side. Because the weak position of the proletariat in the capitalist society, they dreamed about independency upon the capitalist domination and their own social welfare. The proletariat's dream in capitalist society was to be free and equal from capitalism. They believed that if the class boundaries were broken down, all the people would have the same position and right. Social class theory became one of the stand point in the marxism because social class was seen as a sign of the influence in the material case. Class conflict also became a sign that a form rebellion was still exist in the society.

This theory will help to gain more information about the rebellion that society wants to show in the song. It is because class conflict is the most visible mark in the society.

#### **2.1.4 Marx's Theory of Religion**

Religion also became one aspect which is concerned with Marxism philosophy. Hegel (cited in suseno, 2001, p.68) believed that human being could find the identity of themselves if they were able to bring a projection about themselves. Capitalism made society lived under pressure of the financial problem, so they were not able and not allowed to do what they wanted to do. It was called as the lost of identity. Feuerbach point of view of how human (cited in Suseno, 2001, p. 69) found the identity of themselves based on the Hegel's thought was

“in order to find the identity, human being must became an object for themselves.

They had to object themselves by projecting out themselves to make the real essence could be seen” For example was a poet need a confession from a society to prove that his work was valuable. But in reality, poem could not be sold and could not give much money to live. It made a poet had to do any job in order to survive. Human being needed to find their self identity and essence.

Religion, for Feuerbach (cited in Suseno, 2001, p.69) was only alienation for human being, because religion made people surrendered everything to the fate and only waited for the grace from God. This reason made human being, as society, did not have any strength to fought for their right and made them being violated by authority. Feuerbach (cited in Suseno, 2001, p.69) also believed that religion was an human’s worship for their own creature unconsciously. It meant that God only existed in the human’s mind. Human created God, not God created human. But on the other hand, Hegel’s theory about spirit philosophy made human became a doll of what worldly spirit arranged for them, so all the decision seemed like based on worldly spirit (Hegel in Suseno, 2001, p.68). Feuerbach did not feel that. He (cited in Suseno, 2001, p.69) believed that the one which true was human being and God only existed in their mind.

Feuerbach’s thought of religion became stand point of Marx’s point of view in religion. In this case Marx believed that “Human creates religion, not religion creates human” (cited in Suseno, 2001, p. 72). It looked like religion became a sign of human alienation and it referred to the physical work that society did under the pressure of capitalism. Religion made human being as society had a tendency to surrender everything to God and accept everything which was

actually hard for them. Marx (cited in Suseno, 2001, p. 73) said that “religion became both deep suffering expression and protest. Religion was human being’s under pressure complain....religion was a opiate for the society”. In the other word, human alienation of religion was just a deeper alienation.

Religion was a place for human to run away from the cruelty of the world. But reality could not let it go, because in reality, human should not run but must face all the problems that came. It was not about how religion could be repaired, but the one thing that must be repaired was how human being as society acted to the religion and reality. But actually religion for Marx was not a primary problem, but secondary problem because for Marx, the primary problem was laid in the social reality and also economic condition. Marx believed that society as the influence of its social environment.

Religion is also believed as one of the difference reason, because everyone in this world has their own right to choose their religion and believe. There is a possibility that they felt better than the other people because of the different religion. This theory about religion will contribute to find the reason why Lennon suggest to erase religion in his song.

### **2.1.5 Capitalist Society**

Capitalism gives a picture about the differences between each class which is based on ownerships. The definition of capitalism could be seen from this quotes by Kautsky (2000, para.4) which told that:

The small, the artisan, the small producers, although they owning the means of production and produce the goods, yet the product of the labour of the proletariat does not belong to them, it belongs to the capitalist, to the owner of the requisite, the main instrument of

production. The proletarian is paid by the capitalist, but the value of their wage is far below that of its product.

Capitalism was talking about the one who paid and the one who was paid. It was more talking about the owner and the worker. Suseno (2001, p. 115) said in his book that the special characteristics of the capitalism was the two big classes which had big roles in the production process, or economic field. Those two big classes were Bourgeoisie (upper class) and Proletariat (lower class/worker). In this case, the proletariat or the worker could not survive in this life if they were not working and being paid by the upper class. Wages seemed like the goal for the workers. In the production process, the authority holder was the owner of the production, and the workers lived under that authority.

In the modern society, bourgeoisie exchanged their production media and tools with the labour who produced commodity because they had no time to do that by themselves. In the other side, labours needed wages to fulfill their daily needs. To gain more surplus, bourgeoisie reduced the labour's wages. The labour's wages was lower than the exchange value of commodity which was produced by labour. The benefit was only felt by the upper class, because they did not have to work directly in the field because workers from the lower class who worked for them. All the time that the workers had, was only used for fulfilling the upper class's need. They never had time to fulfill their own needs as a human being. On the other hand, it became a benefit for the upper class because they could fulfill their own personal ownerships. In short, capitalist system permanently stable, because there were always two sides, one who hold the authority and the one who lived under that authority.

Capitalism created a big change for the society. The used of the machine in the factory and the development of the technology allowed the bourgeoisie to exploit factory form of production in order to gain more private ownerships. At the same time, the majority of the society were wage laborers who worked for the landowners. In short, the production was only about the relationship between the employees and the employers, or in the other words, the relationship between those who owned and used capital and those who exchanged their labor power.

Paden (2002, p.14) told about what man should be without any influence from the capitalism:

man, as an empirical being, has certain purposes, needs, and requirements which form part of the description of man and which must be recognized by any science that has man for its subject. Man's moral demands ... [prescribe the fulfilment of] these requirements.... [and the realization of] these needs. Provided the attempts are realistic and take into account objective conditions and realities, they are norms which any ... [impartial observer] must accept as built into the nature of man.... [Marcuse offered a plausible interpretation of this view when he argued that Marx attempted] to ground this humanistic ethic in logic by arguing that 'man' as a class-concept or universal necessarily involves criteria or principles by which we distinguish the human from the nonhuman. 'Man' is thus a normative concept from the start; to describe or define man is already to recognize goals toward which man works or ends towards which he strives.

This quotation had a different perspective with what capitalism believed about a man. When capitalism demanded human as society to work as long as they could to gain more wages and also produced some goods for the other's need. That quotation showed that man had a right to have their own purpose, goal, and need for their own life.

This theory is used for knowing the relationship between two great classes that have been mentioned before, bourgeoisie and proletariat, which have their

own need of the economic field. It will help to analyse one of the three secrets that appear in Lennon's *Imagine*.

### 2.1.6 Labour and Alienation

Talking about alienation, it refers to talk about the unwanted condition. In Marx case, it is related with work and the worker itself. Marx (Giddens & Held ed. 1982, p.12) stated that "Labour is a man's coming to be for himself within alienation, or as an alienated man". Alienation appeared because of capitalism demand. The desire to collect more private property became the main reason of the appearing of alienation. Started from *The Contemporary Economic Fact*, it said:

The alienation of the worker in his object is expressed as follows in the laws of political economy: the more the worker produces the less he has to consume; the more value he creates the more worthless he becomes; the more refined his product the more crude and mishappen the worker; the more civilized the product the more barbarous the worker; the more powerful the work the more feeble the worker; the more the work manifests intelligence the more the worker declines in intelligence and becomes a slave of nature (ed. 1982, p.13-14).

It meant that labour was not only produce goods but automatically became a commodity which had the same portion as the goods that they produced. The more they produced, the more they fallen under the domination of Capitalism, and the fewer they could possess (the poorer they become in their inner life, and the less they belong to themselves). As Fox (1998, para. 15) said that:

By the 19th century, however, wage labour had replaced all other forms of payment. This meant labuor was now a commodity, sold on the market. Capitalists and workers were formally independent of each other, but in reality inextricably connected. Production no longer took place in the home, but in factories where new systems of discipline

operated. The mechanization of labour in the factories transformed people's relationship with machines, 'those remarkable products of human ingenuity became a source of tyranny against the worker.

It showed how was the connection between workers and Capitalism. In fact, both terms had their own meaning and importance, but it automatically connected to each other when it came to economic condition and it could not be detached.

That connection became an activity of tyranny and the workers could not do anything about that.

The alienated condition that the workers felt was more talking about the relationship between their own need and their work, the thing that they had to do in order to survive in life. Giddens & Held (ed.1982, p.15) said that , "the workers put their life into the object, and his life then belongs no longer to himself but to the object". It was the same as religion. The more they depended God, the less they had faith in themselves. The workers automatically became a slave of the object because they received both object of works (the works itself) and received the subsistence or wages. It made them unable to reflect themselves to exist as a worker or as a physical subject. The connection between the workers and the mechanism could be seen from this statement:

In handicrafts and manufacture, the workman makes use of a tool, in the factory, the machine makes use of him. There the movements of the instrument of labour proceed from him, here it is the movements of the machines that he must follow. In manufacture the workmen are parts of a living mechanism. In the factory we have a lifeless mechanism independent of the workman, who becomes a mere living appendage (cited in Fox, 1998, para. 16)

Alienation made the workers became a physical subject. They felt both physically exhausted and also mentally debased. Because in reality, the workers only had a leisure time when they at home, but they felt depress when they worked. Giddens



& Held (2001, p. 15) said that “Forced labour is suited name for this workers because it is not talking about their own satisfaction of need but the satisfaction of the other’s need”. It was not a spontaneous activity for the workers or some activity that the workers wanted to do by their own desire. As Fox (1998, para. 17) said that:

In this system workers become increasingly dependent on the capitalists who own the means of production. Just as the worker 'is depressed, therefore, both intellectually and physically, to the level of a machine, and from being a man becomes an abstract activity and a stomach, so he also becomes more and dependent on every fluctuation in the market price, in the investment of capital and on the whims of the wealthy'. It became impossible for workers to live independently of capitalism: to work meant to be reduced to a human machine; to be deprived of work meant living death. Without work, if capital ceases to exist for him, Marx argued the worker might as well bury himself alive: 'The existence of capital is his existence, his life, for it determines the content of his life in a manner indifferent to him'. Here is no choice involved - work is a matter of survival. Therefore labour became forced labour; you could not choose not to work, you could not choose what you made, and you could not choose how you made it.

It showed how the workers could not fight the mechanism that bind them to the capitalism. Because they did their work in order to gain wages. It was used to support their life. It was all about a matter of survival for both capitalism and workers. Capitalism needed workers to survive their system, and workers needed the wages in order to survive their life. It was talking about how suffering the workers in doing a work that was not suitable with their own need and desire. It was connected with two parts of human, Brain and heart, which represented feeling and logic.

Brain represented logic because their logic let them think that they needed to spend more time to work in order to get more wages for fulfilling their life, but their heart did not had the same argument because it was not a work that they

really wanted to do. Actually, alienation was not only talking about the product but also talking about alienation in the process of the production. Giddens & Held's (1982, p. 15) said that "How could the worker stand in an alien relationship to the product of his activity if he did not alienate himself in the act of production itself". If the product was an alienation, so the process production itself was an active alienation. In other word, the product was the alienation of activity, and the process is the activity of alienation. Giddens and Held (1982, p. 15) said in his book that there were two aspects in the act of alienation of practical human activity consideration, such as: (1) The relationship of the workers to the products of labour as an alien object which dominated them, (2) The relationship of labour to the act of production within labour.

Back to the definition of human being, we would find that man as a species being not only in creating a community (caring about not only their need, but also the other need), but also as a living species, universal and free being: "(1) man as a direct means of life, and also (2) man as a instrument of his life activity" (cited in Giddens&Held, 1982, p. 16). Giddens and Held (1982, p.16-17) also said in his book that there were some points that described what side of life that the alienated labour was alienated:

(1) Nature from man, (2) From himself, from his own activity; so it alienates him from the species, (3) To turns into the specific life of man, and also nature as his mental species-property, into an alien being and into a means of his individual existence (his own body, his mental life, and his human life), (4) From other man. It is a direct consequence of the alienation of man from the product of his labour, from his life activity and from his species life.

Those alienation factors gave a perspective about what happened to the workers related to alienation. It was not only talking about the relationship between the

workers and their own workfield, but it was also talking about the alienation between the worker and the environment. Marx also argued about four factor in alienation. As it stated by Fax (1998, para. 18) that Marx identified four specific ways in which alienation pervaded capitalist society, such as:

(1) **The product of labour:** The worker is alienated from the object he produces because it is owned and disposed of by another, the capitalist. In all societies people use their creative abilities to produce objects which they use, exchange or sell. Under capitalism, however, this becomes an alienated activity because 'the worker cannot use the things he produces to keep alive or to engage in further productive activity... The worker's needs, no matter how desperate, do not give him a licence to lay hands on what these same hands have produced, for all his products are the property of another'. (2) **The labour process:** The second element of alienation Marx identified is a lack of control over the process of production. We have no say over the conditions in which we work and how our work is organised, and how it affects us physically and mentally. This lack of control over the work process transforms our capacity to work creatively into its opposite, so the worker experiences 'activity as passivity, power as impotence....The process of work is not only beyond the control of the workers, it is in the control of forces hostile to them because capitalists and their managers are driven to make us work harder, faster and for longer stints. (3) **Our fellow human beings:** Thirdly, we are alienated from our fellow human beings. This alienation arises in part because of the antagonisms which inevitably arise from the class structure of society. We are alienated from those who exploit our labour and control the things we produce. (4) **Our human nature:** The fourth element is our alienation from what Marx called our species being. What makes us human is our ability to consciously shape the world around us. However, under capitalism our labour is coerced, forced labour. Work bears no relationship to our personal inclinations or our collective interests. The capitalist division of labour massively increased our ability to produce, but those who create the wealth are deprived of its benefits.

Those four ways reflected how workers were really connected to the Capitalism system and they could not easily released from that system. It showed how the workers being alienated because they did something that actually they did not want to do. It became the reason why they were called as forced labour because not doing something based on their own desire.

This alienation theory will help to find the mental condition of the middle lower classes society, such as the workers, which is felt during the capitalism system and how they suffer because of that. It gives some perspectives about the condition of the alienated labor both as worker and also as human being in their social life.

### 2.1.7 Utopia Socialism

Utopia is generally known as a picture of an ideal society which become both a criticism of the existing society and also a picture of an ideal society.

Piliang (2010, para. 7) said that “Utopianism is a tendency thought about a perfect society in the future, it is connected with technology and science to built it. *Utopia* in greek means *no where*”. Thomas More (cited in Piliang, 2010, para. 25) used term *utopia* to picture an imagination society as an imagination of the future society on which there were no class and no differences in each aspect of live because the people are wiser. *Utopia* was also become a general utterances of an ideal society which was beautiful and perfect. Utopia was a passion or desire inside of the people’s heart and mind, but that passion or desire could not be true in real life. It was only an imagination about something that was perfect. Some dreams about utopia also can be shown from utopia socialism.

Utopia socialism refered to some utopia dreams or vision to make the world perfect. Taylor (cited in Paden 2002, p.2) showed that the vision that utopian socialists develop is potrayed as “earthly paradise[s]... in which man’s various needs, both physical and spiritual [would] find complete satisfaction” which became the main vision of utopia. The old argument of the Utopia

socialism's dream said that public ownership was better than private ownership.

In the middle age, church theologians thought that public ownership was the best way to live because it erased selfishness and the individualist characteristics of the people. The main vision was about creating a better world to live. Utopian socialists theory tried to reduce the individualism in order to argue that society should be reorganized to promote social harmony.

Utopia socialism had its own goal, because it was not only talking about making an ideal society but also finding a way to make society became more cooperative and well arranged. Cole (cited in Paden 2002, p. 2) showed the other vision of Utopia socialism was not emphasized on the political activity, because they focused on a plan to make society became more cooperative, production more efficient, and distribution more fair in order to strengthen the power of the society, erased the individualistic attitudes and belief, and realized their vision about live in harmony. These vision were considered as Utopia's dream which was talking about erasing war; financial gap; social class (the different between poor and rich); and greed of private gain in order to erase all kinds of social problem and bring peacefulness and also public prosperity. Middle age was stated as an endorser of the socialist's dream because at that time, bourgeoisie started to struggle in order to fight for their trade and collect their private ownership as much as they could.

Utopia socialism was influenced by both industrial and french revolution.

Suseno in his book entitled *Pemikiran Karl Marx: dari sosialisme Utopis ke*

*Perselisihan Revisionisme* (2001, p.18) said that the most influential one was

Industrial Revolution because it created the biggest picture about a different social

status in the society, the gap between the rich and the poor. It became a main factor which supported philosophers to struggle for economic equality. The word “socialism” itself appeared in French in 1830. At first, socialism had the same meaning with communism, but at last, communism was used for more radical socialism which demanded the disbandment of the personal ownership. Paden (2002, para. 7) said that “Utopianism, on this view, is a political project involving the description of an ideal society to be used both as a goal to guide social reform and as a normative standard to critically evaluate existing societies” It gave some pictures about utopia from utopia socialist’s point of view.

Utopia was not only a picture of the ideal society, but also a media to criticize the existing society. Paden (2002, para. 4-6) argued that there were three elements that Utopia socialists agree. First, the equal satisfaction of the human needs (both physical and spiritual). Second, the ideas must be based on the scientific analysis of human nature and social processes that the utopian socialists felt they had enough evidences to prove it. They wanted to show that it was not only about utopian with no base at all. And the last, they argued that to realize their visions, it would be helpful to create a small scale socialist communities to demonstrate their ideal societies which both were possible and desirable.

One of the famous Utopia socialist who tried to apply Utopia perspective in the reality was Robert Owen (cited in suseno, 2001, p. 20). Robert Owen was a social entrepreneur. He struggled for the children’s destiny who had to work since they were six years old for 14-16 hours per day. He tried to convince other entrepreneur and blue blooded to reform all economic aspects such as: wages, financial system, education, and industrial order. He convinced that reformation

was not only profitable for the worker but also for the capitalist society. Robert

Owen did not come from upper class. Because of that he could feel what the worker feel and how they suffered from the condition. The example of his attempts in realizing utopia society were: repaired their house, built a school for the children and also built a shop to be a place for them to buy their daily needs with the cheaper price. By this way, Owen could show to the world that a better wages and work condition would not destroy the factory.

Utopia socialism theory will be helpful in analysing some utopia perspectives that can be found in the song. It countains of some dreams and vision about utopia which become a base for the analysis in the song. Those perspective about utopia also become the stand point to analyze some utopia element that Lennon wants to share to create an ideal society.

## 2.2 The Beatles Acceptance in American Music Industry

The Beatles came from United Kingdom, and became a successful musician with a bunch of fans, most of them were girls. But United States became the standard for the musician to be universal and famous in the worldwide. To be approved by Americans, The Beatles had a long history back then. Actually they had already held a mini concert in America in the 1950s with its first name The Quarrymen. The Quarrymen was The Beatles first name before Ringo Star came to join. But it did not create a huge anticipation from America. When The Beatles already became a sensation in United Kingdom, they still had to face a big challenge in the United States. In an article entitled *Music, History, Pop Culture: Beatles in America (1963-1964)* (2009, para. 3) showed that “In the American

music industry, however, there was an initial hesitancy about the Beatles, as some record executives and DJs, especially in 1963, did not think that British acts generally would do well in America. That perspective would soon change” This statement implied that the different culture between United Kingdom, where The Beatles, and America was totally different. It became a reason why many people doubted that Americans could accept The Beatles.

The Beatles tried to defeat America’s music industry with some songs which could not bring them to break through America’s market at that time. First, they tried with *She Loves You!* But it failed. Next, they tried with song *I Saw Her Standing There* but it also failed. But the influence of The Beatles’ sensation for American Youth could be felt. Stu Adams was a disc jockey of a radio in Iowa who have a role in helping The Beatles was known in America with the second hit song *I Saw Her Standing There*. *Music, History, Pop Culture: Beatles in America (1963-1964)* (2009, para. 22) showed Adams believed how difficult for United Kingdom musician to pass all the hardship to overcome United States music industry, but he refused to be narrow minded. His belief came from a man from one of university in United States who had back from a trip to United Kingdom.

As it was stated in the same article (2009, para. 20-21) that there was a young man standing in front of Adam’s house with holding The Beatles’s album *Please Please Me!* and asked Adams to play the song in the radio. At first, Adam tried to ignore, but when he saw a big passion of the young man, he decided to play it. But the responds from the audience was so poor.



The Beatles' third effort was using their hits song *I Want to Hold Your Hand*. This song became a final point for The Beatles to continue in the way defeated American music industry. Spizer (n.d., para. 5) wrote that:

Sid-a Bernstein, he read-a the British papers as part of class he's a-taking in New York. In late 1962, he read-a about this group of long-haired kids, that they're causing a commotion. They're a phenomenon. Every week, he read-a more about this group, the Beatles. At the time, they gotta no records released in America. Nobody knows who they are. But Sid, he wants to bring them to America, but gotta no way to contact them. Then one day in Spring, 1963, he's a-havin' lunch, and what do you think happened? He sees a promotion man named Bud, who says he's a-just begin a-working for Brian Epstein, the manager of the Beatles.

Sid-a Bernstein was the one who believes that The Beatles would be succeed in America, and he wanted to bring The Beatles in the America's music industry. *I Wanna Hold Your Hand* became a hit in America. It brought The Beatles to Ed Sullivan's show which became a confession of Beatlemania's existence in America. In an article entitled *Music, History, Pop Culture: "Beatles in America" (1963-1964)* (2009, para. 62-63) wrote that:

The Beatles' impact, of course, goes well beyond their music-chart numbers in 1963-64. Yet these Beatle years marked a turning point for rock 'n roll, both musically and as a business. From their *Ed Sullivan Show* appearance onward, the Beatles made plain the power of good music meeting the right demographic – in this case, Baby Boomer disposable income. This Boomer market was clearly visible before the Beatles' pop explosion, but they certainly took it to another level, revealing a gigantic "rock business" segment that would only expand over the next several decades in all manner of ways.

The Beatles' physical performance with 'mop' hair (a long hair look like a mop) became a consideration of the different culture that The Beatles tried to show. It was not just about the hair, it also talked about their fashion styles. They always used a tuxedo which colors were black or gray. It was refered to a subculture

which influenced by British Youth at that time. It showed how The Beatles supported the differences that youth subcultures brought. Those bravenesses that The Beatles had and brought, became an inspiration for the youth to show freely and bravely their own aspiration.

One of the important arguments that reflected the role of The Beatles was said by Bob Weir (in Hill, 2007, p. 68) who also argued about The Beatles' songs that "Not much of the ideology survived, but the music, the art, and the feeling behind it flourished". It showed that The Beatles did not want to teach youth about ideology, but from their songs, they wanted to share that they also had the same feeling about the world. The Beatles arrived in the time when American youth in a confusion condition where they lost any hope for a better world. As it was stated by Hill (2007, p. 47) that "The Beatles arrived on the scene in the wake up of the Kennedy assassination. The country was in crisis. More specially, the youth of America felt a sense of alienation and disappointment in their authority figures". It became the reason why youth in America at that time could accept The Beatles. They felt that The Beatles was a 'friend' for them in rebelling the condition and they also felt that The Beatles was one of the right media and appreciation for them to show their dissatisfaction to the country.

Another reason that made The Beatles special was the way they delivered the message of the song. Hill (2007, p.48) stated that "The Beatles embodied the generation gap – they launched a new era of independent singer – songwriters delivering their own messages". The Beatles chose to deliver a different topic in their songs than the same topics. It made them different. The year when The Beatles came to America in 1963-1964, was the years when the generation gap

could be clearly seen between the parents and the children. Hill (2007, p. 48) also stated that “it was the point that the ‘generation gap’ really became apparent.

Because their parents’ generation was so intent on protecting the status quo, teens and young adults were quickly becoming skeptical of the values they have been raised on”. Baby Boom generation who became intense in the 1970s also felt the influence of The Beatles, as Hill (2007, p. 48) said that “The Beatles also introduced a whole generation of Boomers to the Beat sensibility of reverence for the margins of American culture. In this way, The Beatles were able to tap into the mass market and deliver their own message to the mass without intervention from authority figure”. The reason why The Beatles could be accepted by both Boomers and Hippies were because of one of their song entitled ‘Lucy in The Sky with Diamond’ also recognized as the acronym of LSD.

In response to that song, one of the Boomer showed his support toward The Beatles. Boomer Alan Aldridge (in Hill, 2007, p. 68) stated that “I first became aware of the depth of the lyrics to the Beatles songs when I went to a party in 1967 during the Sergeant Pepper era, someone whispered in my ear that ‘Lucy in the Sky with Diamonds’ was a song about an LSD trip”. As we knew before that LSD was one of the kinds of drugs that was used by flower generation in their way to make a new world base on freedom.

They believed that LSD had a power to change one’s consciousness and lead people in the new levels of awareness. Hermanto (2010, para. 4) showed some of the Hippies characteristics those are “Hippies has some characteristics which are different from people in general. They use colorful clothes which are inspired by their hallucination when using drugs (marijuana and LSD)”. It showed

how big was the connection between drugs and Hippies life. The Beatles tried to connect those and showed that they felt the same and also wanted to say that since they were formed, they supported all the subculture that youth created (both in Britain or America). Those became the reasons why The Beatles could be accepted in America although they came from United Kingdom and bring United Kingdom's culture with them.

## 2.2 The Dissatisfaction in the 1960s-1970s

The dissatisfaction of the youth could be felt all over the period because youth became the key protester at that time. There were so many movements that became the symbol of the dissatisfaction of the youth towards some issue and social problems that happened. Hill (2007, p. 67) said that "Just as Beatles quickly moved past political radicalism, so did much of the youth movement. American youth was clearly against the Vietnam war, but their focus was on changing the culture, not fighting the political establishment". The main goal of the youth was not the political changing because they focused on the cultural changing. There were some movements or two youth culture which also became the focus. Baby boomers, and Hippies which also a part of Baby boomer generation.

The Baby Boomers appeared since 1960s. The Baby boomers was moved by youth in order to show their existence to the world. The main point of the baby boomers was rebelling the conservative rules that their parents teach them. This happened because of the generation gap and the different point of view to see the world. Gianoulis (2002, para. 4) said that "The baby boomers' shared experiences began with its parental generation". Most of the baby boomers' parents were born

in the 1930s, when America experienced the Great Depression. They learned to be conservative, prudent, and also thought more about their children security and safety. It was because they did not want their children feel what they already felt before, the uncertain economic condition. An example of the baby boomers condition could be seen from suburban baby boomers.

Suburban baby boomers were the special one, because they chose to rebel against the secure condition of their life. The custom at that time let them to be individualistic. Their house was separated with each other, and they seemed to be isolated from each other. This condition made the suburban baby boomers seemed like lived in the perfect condition but actually it was not. Gianoulis (2002, para. 7) said that "The Suburban houses, separated from each other by neat, green lawns, contained families which were also isolated from each other by the privacy which was mandated by the mores of the time". That statement consolidated about the alienation in human being's social life because of the tradition and the custom which was planted in their mindset. Looked shining outside but not in the inside, as Gianoulis (2002, para. 7) said that "...Within many of these families physical, sexual, and emotional abuse occurred, mothers were stifled and angry; fathers were overworked and frustrated. Communication was not encouraged, especially with the outsiders...". The Baby Boomers' parents seemed that they wanted to create utopia for themselves, especially for their children in order to avoid the suffering that their children could felt.

Baby boomers generation had a different point of view about this. That pleasure brought the baby boomers generation rebelled upon it. They had a different point of view from what their parents had before. They wanted to rebel

upon that safety and the belief of a perfect family. Gianoulis (2002, para. 3) stated that “...the baby boomers have molded and shaped society at every phase, simply by moving through it enmasse.” Gianoulis (2002, para. 4) also stated that “...the baby boomer stereotype refers almost exclusively to white middle-class members of the generation.” It seemed like rebellion that happen at that time came from middle class society who felt dissatisfaction with what happen to them. Boomers (cited in Hill, 2007, p. 47) often felt pride of their domination and they believed that “Since American economy was driven by their whims and desires, then the country as a whole should be driven by the opinions and ideas of these adolescents”. It indirectly reflected that they believed the world could be driven as what they want.

Baby boomers generation wanted to rebel against the vietnam war. Hill (2007, p. 47) also stated that the dissatisfaction of the Boomers as youth representative for Vietnam war could be seen from this statement “.....That meant the Boomers were being drafted to fight in a conflict that they did not understand and were not remotely committed to. For many of the white-middle class teens going off to college, it seemed as though everything their parents had preached about – conformity buying contentment – could not protect them from nuclear threats and death in a jungle on the other side of the world”. They rebelled among a decision to send youth to go to war without explained the reason why they had to do that.

Hippies were also known as one of the famous way in rebel because it rebelled with sex, drugs, and Rock n’ Roll. The aim of this rebellion and protests was purposely for gained more sympathies and also made the issue became one of

the concernable topics. The appeared of hippies was also called as counterculture.

As it was stated by Hernetta (2006, p.892) that “The *Hippies* – attired in ragged blue jeans, tie dyed T-shirt, beads, and army fatigues with long, unkempt hair – symbolized the new counterculture, a youthful movement that glorified liberation from traditional social structures”. They created hippies in order to show their counterculture’s desire against the conservative rules that the old generation believed. The key points of the protests were actually laid in the desire of the youth to create peacefulness and make a place where they could live in a better way. The way Hippies showed their existence could be shown from the way the look. Gitlin (1987, p. 215) said that:

Consider the outward looks, the wild and various antiuniforms that took on special meaning as the nation sent its armed forces off to war. Boys with long and unkempt hair, pony tails, beads, old-timey mustaches and sideburns; girls unpermed without rollers, without curlers, stringy-haired, underarms and legs unshaven, free of make up and bras, To orthodox eyes, this meant sloveliness and sexual ambiguity ....., a turn from straight to curved, from uptight to loose, from cramped to free – above all, from contrived to natural.

Every single look that they showed to the world gave some dissatisfaction feeling toward the government. They strongly refused the draft and any military activities.

It could be seen from the way they look. At that time, Hippies appeared to do the protest toward the vietnam war. Middle-low class youth became the main target to be sent to the battle fields and died there. In the other side, they never knew what was the benefit of the war itself. Gitlin (1987, p. 215) said that:

A beard could be understood as an attempt to leap into manhood, even to age into one’s own grandfather – thus become spiritual father to one’s own failed, draggy Dad. Clothes were a riot of costumes, with preferences for the old and marginal, which meant the unspoiled; India’s beads, Indian’s headbands, cowboy style boots and hides, granny glasses, lng dresses, working class jeans

and fannels; most tantalizingly, army jackets. Colors were pulled toward both plain and fancy – toward psychedelic disorder, homemade to suit via tie-dying, and toward the unadorned, basic, earthy: blues, grays, greens, browns. Food tended toward the “organic”, simple ingredients, unrefined. Beads and amulets, for both sexes, represented the primitive. The antiuniforms became uniform.

The protest toward vietnam war could be seen from how they used army properties in the improper way. It showed how dissatisfied them toward the war.

Hill (2007, p. 68) said that “Hippie culture epitomized that spirit with its emphasis on freedom, self expression, and pleasure. These long haired youths agreed that the war was a ‘bad trip’ and should be ended, but they would also admit that devoting themselves to protesting it was not their ‘bag’, they were looking for something larger. ..The Beatles seems to internalize the spirit almost immediately.

They quickly transition from their radical songs, which evoked the political resistance in the country, into a more psychedelic music”. The rebellion toward war could be felt intensively from this counterculture, and youth tried to show their existence by showing this rebellion.

### 2.3 Previous Study

There were many researchers who had conducted the similar study to the present study. Here, the researcher found two researchers who conducted research regarding Marxism analysis and alienation; they were Nailus Syifa’ (2008) and Retno Annisa (2009).

Nailus Syifa’ (2008) in her study *The Struggle of the Proletariat to Gain their Freedom from Capitalist’s Domination Reflected in the Film Entitled “Chicken Run”* used marxism to analyse the struggle of proletariat because



capitalism's effect. Her research addressed a problem as the main discussion in this study was how the principles of freedom were manifested in the rebellion of "Chicken Run" the film. The purpose of the research was to reveal the manifestation of the principles of freedom in the rebellion of the chickens as the representation of the proletariat's struggle effort in the "Chicken Run" the film.

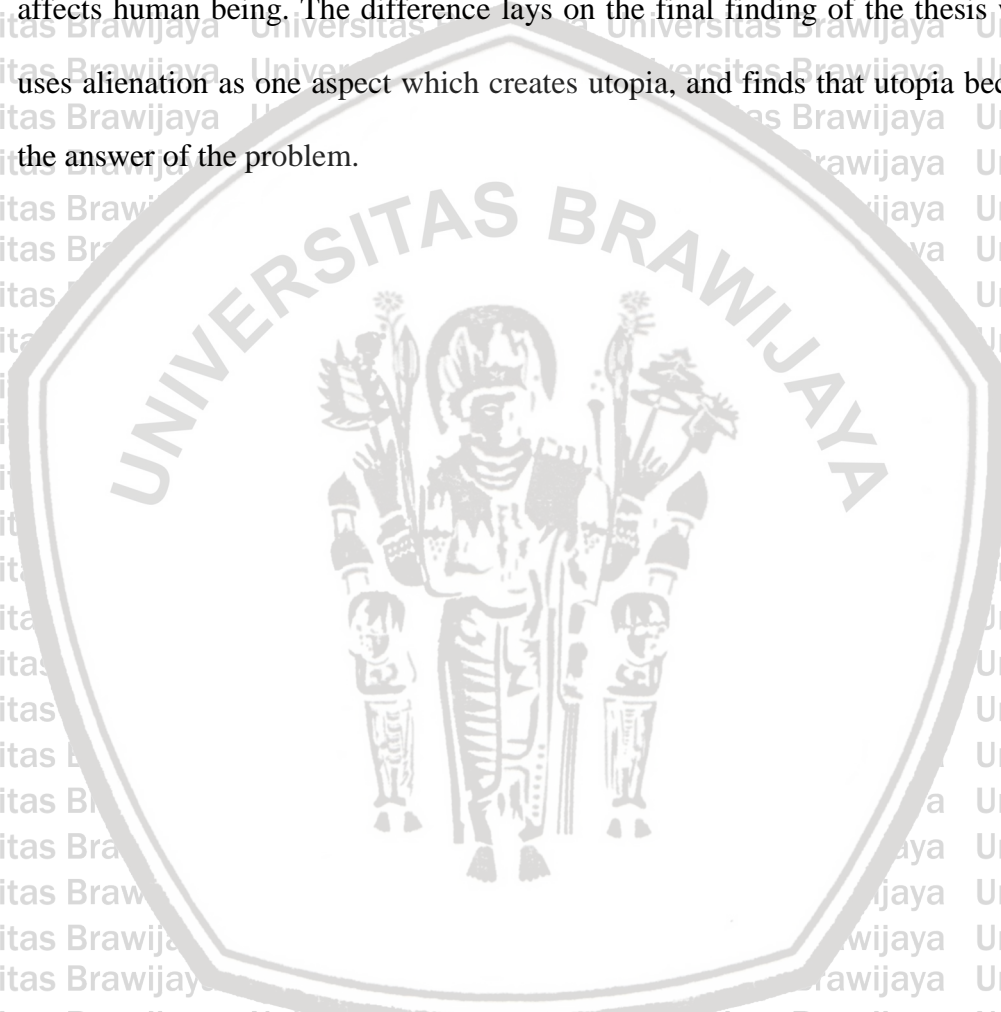
This researcher found a conclusion that the decision to be free as the reaction upon the external causes like the exploitation and the repression brought of the rancher. She found that freedom became the basic need of the living creature. The chicken's desire to be free was forced by their self consciousness because they needed to be free regarding the rancher's bad treatment. This thesis also talks about the desire to gain freedom which is based on utopia perspective, but the different lays on how that way applied in the reality. It is not only talking about a freedom, but it also talks about how that freedom becomes eternal, because of that it is called Utopia.

Retno Maharani (2009) in her study *Narcissism and Dictatorship within Human Alienation as the Product of Adolf Hitler's Nazism reflected on Ionesco's absurd drama, Rhinoceros* saw an alienation that happen because of narcissism and dictatorship. Her research addressed a problem that became main discussion in this study, how did Eugene Ionesco's *Rhinoceros* reflect narcissism and dictatorship within human alienation as the product on Adolf Hitler's Nazism. The purpose was to reveal the reflection of narcissism and dictatorship within human alienation as the product of Adolf Hitler's Nazism in Eugene Ionesco's *Rhinoceros*. The conclusion of this study was the result of the narcissism and dictatorship saw through the loss of identity of the main character. The narcissism

was presented through egoistical features of some characters which lead them to the exclusion of others and the dictatorship was presented through the destruction emotionally and physically during the rhinoceotic.

This thesis also uses alienation as one of the theories to analyze the lyrics.

Mentally and physical's destruction also become stand point to see how alienation affects human being. The difference lays on the final finding of the thesis which uses alienation as one aspect which creates utopia, and finds that utopia becomes the answer of the problem.



### CHAPTER III

#### FINDING AND DISCUSSION

Based on the problem of study that was mentioned in the first chapter, the writer analyzes about how utopia reflected in John Lennon's *Imagine* lyric in this chapter. This chapter begins with the review of the song lyric in order to get the general description of the song, and then continue by the analysis.

*Imagine* was a song created by John Lennon was known as Utopian anthem. This song contained of peacefulness elements which gave a point of view about the condition of the youth, one of the examples was American youth. This song gained lot of attention and becomes a motivation for youth to be brave in giving aspiration. *Imagine* was Lennon's masterpiece which could be accepted by all generation of people in the world, both in the previous and in the next period of the song. The Beatles became one of the most influential musicians in 1960-1970s periods. By combining Rock n' Roll and also R n B, The Beatles successfully represented a new way of Rock n' Roll which was appropriate to be listened by any generations.

The Beatles woke up after John F. Kennedy assassination, when youth started to think that they lost their only hope about this country. American youth at that time felt alienation and disappointment of the authority figures. Hill (2007, p. 47) stated that "The Beatles arrived on the scene in the wake up of the Kennedy assassination. The country was in crisis. More specially, the youth of America felt a sense of alienation and disappointment in their authority figures". It jumped to

the conclusion that The Beatles came right when youth needed a media to share and motivate them. John Lennon's *Imagine* was the answer.

In *Imagine*, there were three secrets that were identified as utopia's perspectives, such as no religion, no country, and no possession. Those three secrets had a connection with what happened at that time. It could be seen from how the song influences youth. The reason why The Beatles could be accepted in America also became a consideration why some events that was happened around 1960s-1970s gave a big influence to how the song was written. The Beatles which was formed in 1960s brought a great change in the music industry. Each member also gave a contribution in the making of the songs.

There was no exception for John Lennon. He also contributed many songs and most of the songs told about humanity and peace. Their songs were not only became a medium to share youth aspiration, but also became an idea to motivate youth to share what they wanted to say and also about authority without insulting the authority figures. Hill (2007, p. 48) said that "The Beatles also introduced a whole generation of Boomers to the Beat sensibility of reverence for the margins of American culture. In this way, The Beatles were able to tap into the mass market and deliver their own message to the mass without intervention from authority figure". The way The Beatles could be accepted in America was same with the way *Imagine* could be accepted as one of the medium to show an aspiration for the youth in that period.

When *Imagine* was called as utopian anthem, it showed that every people agreed if some utopia's perspectives were laid in the song. John Lennon wrote the song based on his life experience and what he saw in surroundings. Most of the

songs were based on humanity, love, and peace which were related with utopia vision, and from the beginning The Beatles brought that message for the world.

John Lennon was famous as a controversial singer and songwriter. The background history of his life influenced his work. Triono (2010, p. 8) in his book entitled *IMAGINE: John Lennon* said that Lennon was known to live under the pressure because of his parents' divorce. It gave trauma for him. He (2010, p. 9)

also wrote that the most memorable moment that would never be forgotten for John Lennon was when his mother died in a car accident right in front of his eyes.

That car was driven by a policeman who was drunk. When Lennon wanted to struggle for a justice for his mother, the court did not decide a fair decision. The policeman was free from jail. Starting from that moment, Lennon became angry and hate the country. He felt that country only gave a justice and freedom to the one who had an authority.

*Imagine* was one of his passion in gaining peacefulness in the world. The influences of the youth revolution could be felt along the lyrics. Below is the lyric of the song:

**Imagine there's no heaven,**

It's easy if you try,

No hell below us,

Above us only sky,

Imagine all the people

living for today..

**Imagine there's no countries,**

It isn't hard to do,

Nothing to kill or die for,

No religion too,

Imagine all the people

living life in peace..

**Imagine no possessions,**

I wonder if you can,

No need for greed or hunger,  
A brotherhood of man,

Imagine all the people  
Sharing all the world...

You may say Im a dreamer,  
but Im not the only one,  
I hope some day you'll join us,  
And the world will live as one.

This song contained of five stanzas whose main points were about three secrets for reaching an ideal society. This song invited youth to reach perfection by fulfilling those secrets. It did not only invite you, but also allow you to have a dream because you were not the only dreamer. *Imagine* let you to believe that dreaming about utopia was the easiest way to get out from the suffering of the world. These secrets to reach an ideal society were no religion, no country, and no possession. This song was opened with *Imagine there's no heaven* as the first secret to create ideal society. *Imagine there's no countries* became the second secret that Lennon suggested in order to create an ideal society. And for the last secret was *Imagine no possession*.

Those three secrets which included heaven, country and possession became three secrets to reach an ideal society. It became the focus of the analysis because those secrets had a relation with utopia perspective about an ideal society.

Religion, country, and possession were believed as three things that made the world imperfect because some problems that happened related with that elements

Religion is considered as one aspect that was crucial in human life. It was because religion referred to their guidance to go through life. Religion also became one reason of war because it created differences between human. Their belief in

God in the different way let them became too fanatic and had their own truth. It made them had a tendency to be arrogance with their own religion without considered that everyone had their own right to choose their own religion. Country also became a crucial aspects because the misunderstanding role in the society. Country had a role to protect its society without differentiated the social class, but it was only a theory because in reality, country only gave a protection for the one who hold the authority. Last was possession which became a root for selfishness and individualism in human life. This point was also important because possession would give a big impact especially in the relationship of the people in a country.

Possession refered to ownership which made people had a tendency to live in their own way without considered anything else. Individualism and selfishness limited the social interaction, because of the differences between poor and rich. The rich could tolerate the poor because of the only thing that they understood was their own need and importance. Lennon saw those three points as the secret to reach an ideal society. When those three secrets were unified, peacefulness could be reached. Religion, country, and possession were believed as some reasons of war which was created by dissatisfaction in some life's aspects.

*Imagine* was called utopia anthem because the content of the lyric was full of utopian dreams. Running away from the reality and also creating a new world where many social problems would disappear also became a part of that dreams.

The basic point of Marxism was on the economic things. Marx believed that social condition was created by social interaction because of social classes. So, Marx concerned more to the economic things than another. It made his philosophy

became more sociological than philosophical. Those three secrets of *Imagine* would be analyzed using Marxism. It was not talking economical things directly, but it was more about the influences of economical things to those three things in the songs.

### 3.1 *Imagine no Heaven*

When Hegel believed that philosophy created history, Marx believed that the interaction between social classes created history. Spiritual thing also became the main consideration for Marx beside of economic. Marx (cited in Suseno, 2001, p. 73) said that “religion becomes both deep suffering expression and protest. Religion is human being’s under pressure complain.....religion is an opiate for the society”. It could be seen that Marx point of view in religion laid on how religion became a sign of suffering expression. Marx’s oppositions in religion were concerned on doctrine that appeared in society and its connection with the power of religion institution.

It brought an argument that religion was used in the wrong way because religion was used to alienate society especially middle-lower class society who already alienated from their daily work. How big was the influence of the institution, especially church at that time, could be seen from this statement (n.d., para. 1) which said that “Church has become a main source for education, science, and economic development and also becomes contributor for the social services in some countries in the world”. It proved that religion also had an authority and power to alienate society. Marx (cited in Nottingham, 1997, para. 3) also said that:

He thinks that religion is not more than an immaterial metaphysic doctrine that only focus on the after death condition. He argues that



religion is created to be a media to built “a fake awareness” to shift the followers from the real suffering and difficulties in their life. In introducing the history of materialism philosophy in the ideology case, Marx explains that religion is only an imagination, or a beautiful daydream. Religion is a religious doctrine that used to legitimate tools in order to endure some goals of the tyrant to the society.

Marx argued that when society was alienated from their daily work and they wanted to search for protection, then they went to the religion, but in fact religion also alienated them. The one who had power in religion, especially church at that time, used their power to give some doctrines to the society in order to support the upper class society. The doctrines that they gave to the middle-lower society, especially in the connection with their alienation in the work field, brought society become misunderstood in understanding the existence of hell and heaven.

It was also connected with the existence of sins that became a boundary for human being to live freely in this world. Material and immaterial things became the main consideration because it was also related to the existence of sins.

When material things belonged to the worldly life, immaterial things belonged to the life after death. Life after death's things consisted of heaven and hell, and the judgement to decide where human being would be placed later. It was based on their deed, both good or bad deed. It had its own reward for each deed. The reward of the bad deed was called sins. It made sins became the most scariest thing for human because sins let them to be placed in the hell.

The explanation above was true based on religion, but became a misunderstanding when it was used in the wrong way. The religion institution at that time tried to plant a doctrine to the society especially middle-low class society which had taught about how people as human being had to be more concerned in how their life after death than in the worldly life. It also became the reason why

they had to accept their fate because complaining so much about material things could bring them to the hell. Complaining was considered as sins. The doctrine let people surrendered everything to fate because they were taught to believe that there would be a big reward waited for them in heaven. The sufferings which were happened during the work could help them to reach heaven, so they had to work harder. This doctrine did not bring the situation become better, but it made the condition worse.

The doctrines given by church had a big connection with the influence of the upper class society. Marx (cited in Nottingham, 1997, para. 3) said when religion was built upon the economic factor which also became the reason of alienation in the society, so religion also became a factor that create alienation for the society. Religion was indicated as an alienation factor in the society who was already alienated in the economic side. Suseno in his book wrote (2001, p.73) "Human alienation in religion is an expression of a deeper alienation. Religion is only a fugitive because the real condition forces them to run away from the truth".

It implied that religion was only used to hide from disappointment in human's life. Those misapplication made society had no desire to fight against their right and had a tendency to give up because they surrendered everything to God

Marx more concerned about the doctrine that was given by the religion constitution. He (cited in Suseno, 2001, p. 73) said that "Human creates religion, not religion creates human". It pictured how Marx believed human must not be influenced by the doctrine of religion because in reality religion was used by some people who had a specific goal to make the condition becomes worse. Marx (cited in Nottingham, 1997, para. 8) argued that religion used to persuade society,

especially middle-lower class society, to believe that all the material things in this world was unreal or only an illusion and society as human being only had to focus on the after death life. In other word, that persuasion was called as doctrine.

That condition became a point of view about alienation that caused by religion. Religion in this case also taught about how people had to surrender everythings to God in order to get more rewards for their life after death. That perspectives made some people had to accept some burden in life and surrender everything to God. Religion also became a media for some people to run away from sufferings that happen in reality. They found so much suffering in reality and then they decided to run away from that pain by using religion. Religion became a sign of alienation because in the name of God, they could surrender everything and God would give them grace as a power to continue their life. Erased religion meant that erased the existence of sins which became a limitation for human being to fight for their own rights. Not only immaterial things, material things were also important.

Marx wanted to make society aware about the reality that they were being dumbled by religion institution, in fact that they were alienated by religion. Talking about alienation, it would directly concern on how debase or suffer the condition but they could not do anything because they did not have that power to rebel against the authority. As it was stated before that religion became a form of a deeper alienation. Alienation happened because there were some dissatisfaction feelings. Fromm (cited in Kamil, 2002, p. 1-2) said that alienation was a phsycological disease of industrial society in which no more people believed that

they belonged to themselves, as the center of their own world. It was because they had been controlled by a mechanism.

In short, alienated people would felt a confusion, alienation, and loneliness because they had been controlled and could not be able to do anything based on their own desire. Marx connected both economic and religious factors as two things that alienated society. Economic factor as social foundation and religion was one of a building that stood upon that social foundation. Religion institution became one thing that Marx really wanted to erase in order to make alienation in the society dissappeared. Marx wanted to make society woke up from their anxious to rebel against the mechansim that bind them. The desire in rebelling upon religion institution also could be felt in the American youth subculture that happened, for example was Hippies culture.

In the Hippies' case in the period of 1960s, their style showed how their feeling about the mainstream. It also showed how they really wanted to rebel upon that. Gitlin (1987, p. 215) said that:

Consider the outward looks, the wild and various antiuniforms that took on special meaning as the nation sent its armed forces off to war. Boys with long and unkempt hair, pony tails, beards, old-timey mustaches and sideburns; girls unpermed without rollers, without curlers, stringy-haired, underarms and legs unshaven, free of make up and bras, To orthodox eyes, this meant slovenliness and sexual ambiguity ....., a turn from straight to curved, from uptight to loose, from cramped to free – above all, from contrived to natural.

That kind of style which was brought by Hippies, showed some oppositions toward some rules that existed in the society and religious aspects. Hippies' style gave no different between male and female because they all had a long hair. It was called as sexual ambiguity. Hippies was also known as one of the famous way in

doing the rebellion by using rebellious sex, drugs, and Rock n' Roll. Sex n drugs were both things forbidden in religion.

At that time, marijuana was illegal and teenagers were cased in using drug would be identified as criminals. Gitlin (1987, p. 218) said that "teenagers who casually indulged these tastes, even as hedonists and crowd followers, find themselves labeled as outsiders, even criminals". Those rebellions gave a point of view that youth also showed their opposition in religion. When Hippies wanted to create a new world base on love and peace, they would also refuse the existence of religion because it was felt as a boundary. Hermanto (2010, para. 7-8) said that:

And one of the form of their protest about religion in America at that time was the domination of the church which belongs to middle class's church. This protest was started with the open minded welcome to the east mystical believe especially Buddhism, astrology, any superstitious practical, until the evil church. It was known as 'Aquarius time' and can be seen as the sign of 'New Age'...'New Age' movement developed as a form of protest to the graeco-roman-western culture establishment including Christian and modernism tradition, and wanted premodern with some traditional culture (especially east mystical) to come back.....

Marx's opposition about the doctrine that religious institution brought, gave a consideration for the Hippies to choose a religion which had a utopia tendency, Buddhism. They refused Christian, did not mean that they wanted to invite people to did the same way like what they had chose. But it was more about to show that it did not matter to choose something different from the mainstream. Because tolerance for each people was more important than being selfish in forcing one religion. It also showed the Hippies' refusal to the religious institution alienation, especially church at that time. It was related to Hippies's goal which wanted to create a new world based on some freedom aspects by leaving some rules that bind them like what happened into the alienated society.

One of the aspects that made The Beatles could be accepted in Hippies was about the same perspective in religion. As Hermanto (2010, para. 9) said that "In 1967, The Beatles influenced by Buddhism and being taught by Mahareshi Mahesy Yogi from India. They also tried to make Hippies' culture popular from the fashion performance, and at that time, they release their album entitled 'Sgt. Pepper's Lonely Hearts Club Band' which becomes a sign of their music genre changing from Pop to Rock, and it was symbolically identifying The Beatles with its Hippies culture". At that time, The Beatles showed their interest in Hippies by trying to make their hair long and keep their beard. John Lennon also tried to learn Buddhism in India, and started to create some songs with a little bit india's feel. Hippies tried to break it by creating a new world base on peace and love and also in the application in life they used drug, sex, and rock n roll to show it. It could be said as one attempt to put utopia vision into reality, but it could not last longer because Hippies also disappeared in the late 1970s.

So, erased religion also meant erased the differences between people. Everyone had a right to choose their own religion but it also considered as differences that separated people. Brotherhood of man could be reached. It was more about an invitation to create a tolerance in society to make utopia's vision of ideal society could be put into reality. The erasing of some religious institution that bind people also being considered by Lennon. Because people had their own rights and it must be respected by each other. They did not need religion to separate them because they wanted to reach an ideal society which was based on peace and love without any kinds of differences in it. They did not need

something that limited and made them different, because in utopia all the people had the same status and perfection in every single way.

### 3.2 *Imagine no Country*

The reason why country must be erased in order to create an ideal society was because of war continuation. *Imagine no Country* was connected with both class conflict and alienation, which was caused by the effect of war. Class conflict explained that the conflict between two classes (upper and middle-lower) happened because of the different need of both classes and strongly related with the economic condition. There were some reasons why conflict happened in the classes as Keel (2010, para.5) such as:

- (1) Solidify loosely structured group, produce alliances with other groups, motivate isolated individuals, clarifies boundaries, and promotes communication,
- (2) Maintaining the status quo,
- (3) produces change,
- (4) Intense conflict can produce radical change,
- (5) Violence--sudden, structural change,
- (6) Dynamic relationship: Conflict--status quo and change.

The oppression that was felt by middle-lower classes brought them to the dissatisfaction which was connected with the status quo. Their desire to fight for status quo came from how they suffered were because of alienation. Marxism always considered and argued that the main problem in the society was based on the economic factor.

Connected with war, status quo of the middle-lower class should be fought for because they became the target of the war's oppression. War oppression in this case was connected with how war gave a worst effect to civil society, especially that was belonged to the middle-lower classes. Talking about alienation, meant talking about a depression and frustration towards a system that was held by upper

class society which could not be defeated by middle-lower class. As it was stated in the previous subchapter, Marx believed that a modern society was divided into two kinds, the one who was stated in the government chair and the civil society. Civil society felt the war effect directly because they mostly became the victims of war. Civil society, who actually had to have a protection from the country, must be sacrificed for the country and it made they did not have a protection from the country. Marx (cited in Suseno, 2001, p. 123) also said that the one who held the authority would get more protection from the country. It became the reason why when civil society did a mistake, the punishment would be much harder.

For the verification data, Vietnam war became the most appropriate example of the alienation that happened because of country. Anti war movements were the main focus of the youth rebellion at that time. There were so many ways that youth used in order to show their opposition towards Vietnam war which seemed never end. From how they did some huge demonstrations until many of youth subcultures appeared at that time. Baby Boomers and Hippies were youth subcultures that dominated in that era.

The appearing of Hippies who refused the establishment, became a form of rebellion that youth did to survive their existence. It was called counterculture which referred to the rebellion towards mainstream. Hernetta (2006, p.892) stated that "The *Hippies* – attired in ragged blue jeans, tie dyed T-shirt, beads, and army fatigues with long, unkempt hair – symbolized the new counterculture, a youthful movement that glorified liberation from traditional social strictures". Many youth left home, work, and school to create an ideal community of peace love and harmony. They wanted to turn back their traditional culture and create a new



alternative culture based on peace and love. At that time they felt that youth, especially middle-low youth had to go to war also did the draft in order to be sent into the battlefield and then they died wastefully. It was a kind of alienation which happened in the youth because they did something which they actually did not want to do, but they have to because a mechanism forced them.

There were two goals that Hippies wanted to show to the world in their way to refuse establishment. First was the antiwar movements done by them as an angry expression toward Vietnam war, and the second was they rejected the idea of getting a well-paid job by the government (n.d., para. 1). The main goal of the Hippies was creating a new world based on peace and love. They showed their rejection based on the fashion, freedom lifestyle, and drugs. They refused the mainstream that had a tendency to support the establishment. The anti establishment that Hippies wanted to show was also connected with the refusal of military draft which required them to do it in order to sacrifice themselves for the country.

In the time when youth tried so hard to do anti war protests against Vietnam war, rebellion toward alienation from the country, which was related to war, also could be seen. They saw that Vietnam war became a medium for alienation, especially for middle-low youth. In the middle-low class youth case, the law about a requirement to go to military draft created the situation became difficult. Then they had to go to war in the young age. This was the reason why youth countercultures appeared at that period. They began to confuse with the war condition and what the benefit of it. It also became the reason why youth subcultures at that time were dominated with middle-low class youth. Hill (2007,

p. 47) also stated that the dissatisfaction of the Boomers as youth representative for Vietnam war could be seen from this statement:

....That meant the Boomers were being drafted to fight in a conflict that they did not understand and were not remotely committed to. For many of the white-middle class teens going off to college, it seemed as though everything their parents had preached about – conformity buying contentment – could not protect them from nuclear threats and death in a jungle on the other side of the world.

It was a kind of dissatisfaction feeling about the unfairness condition that caused by the country's policy. They went to war because of the law and died wastely there. Middle class youth and they became the main target to be sent to the Vietnam war. They had a strong reason why their rebellion toward war was necessary.

War became the main reason why country must be erased in order to reach a vision about an ideal society. The continuation of war that happened all the time, made the society become tired with that condition. Alienation for Marx was how society know that they were being alienated by a mechanism but they did not have a power to fight against it. It also happened in the war case when society thought that war was not an important thing. Ironically, they still had to go to war and die there. It was all about the power of the mechanism that required them to do it.

That alienation brought them to have a perspective about how an ideal society had to be. It refered to utopia. Youth, as mention before, was the one who loudly opposed against the war as a civil society.

By using *Imagine*, Lennon wanted to motivate civil society, especially youth, to be brave in giving any aspiration to the country. It was because Lennon thought that they also had a right to give an argument as a part of society who also felt the effects of war and another injustice policy from the country. The

existence of the country was also being questioned because when all the people had the same status and equality, they did not need something to separate and divide them because they all same. War must be ended, because it was no need for people in the world to be separated based on country. It also showed about how people must create tolerance to each other and no need to be divided based on country. It was more important to be unified as one in the world.

### 3.3 *Imagine no Possessions*

Talking about possession meant talking about capitalism and how it influenced the relationship in the society. Class conflict happened because of the the upper class society's greed to gain more and more ownerships. How capitalism changed society could be seen in this quotation told by Kautsky (2000, para.4):

The small, the artisan, the small producers, although they owning the means of production and produce the goods, yet the product of the labour of the proletariat does not belong to them, it belongs to the capitalist, to the owner of the requisite, the main instrument of production. The proletarian is paid by the capitalist, but the value of their wage is far below that of its product.

How upper class society acted in the capitalism, showed a selfishness side supported by individualism and egoism. They had a sharp goal for their life without considered that the workers also had a sharp goal for their own life.

*Imagine there is no possession* referred to erase individualism and selfishness between human being in the world.

The main point of suffering was placed on the selfishness and egoism which made people became more concerned to their need without seeing the condition of surrounding people. The next line also supported the erasing of

possession *'no need for greed or hunger...a brotherhood of man'*. It was suitable to describe the main purpose of erasing possession. Not only talked about ownerships, but also talked about the arrogance. Feeling that one class was better than other classes was a problem which could give a big impact to the society because there would be a quarrel between people who should cooperate to make the world better.

Erased possession also meant erased the boundary of the class. So, there would be no more social class in the society which meant that the real equality had happened. People had their rights both as human being who successfully fulfilled their own need both physically and mentally, and also as society which had a freedom for themselves without worried about any kind of punishments. Utopia socialism believed that the perfection was laid on the happiness both physically and mentally. It was suitable with the main vision of Utopia socialism as it was stated by Taylor (cited in Paden 2002, p.2) that the vision which utopian socialists developed was portrayed as "earthly paradise[s]... in which man's various needs, both physical and spiritual [would] find complete satisfaction". Those changes that were pictured by Imagine no possession and the other two secrets were suitable with the main goal of Utopia socialist.

The main goal of the utopia socialist also could be seen at Cole's statement (cited in Paden 2002, p. 2) which showed that the other vision of Utopia socialism that they did not emphasize in the political activity, but they focused on a plan to make society became more cooperative, production more efficient, distribution more fair in order to strengthen the power of the society, erased the individualistic attitudes and belief, and realized their vision about life in harmony.

Erased possession was also related to capitalism and alienation. Class conflict also became the main reason of why possessions also became the crucial point in the Utopia's perspective in creating an ideal society. Social classes divided people from the economic point of view. Capitalism took part in this case because the oppression of the middle-low class society could be clearly seen. The working class society, which involved middle-low class society, became the target of alienation in their work. It was because they had to spend more time in order to fulfill upper class's need and also their own need. They became the target of the capitalism. Youth movements were rebel against that case. They showed their dissatisfaction by doing something that they thought it could be a revolution for the world.

During that period, antiwar movements could be seen in any side of the world. Those antiwar movements were done by middle-low class society. As it was stated before that in modern society, people were divided into two, government and civil society. Government belonged to the upper class society, and civil society belonged to the middle-low class society. Started from *The Contemporary Economic Fact*, it said:

The alienation of the worker in his object is expressed as follows in the laws of political economy: the more the worker produces the less he has to consume; the more value he creates the more worthless he becomes; the more refined his product the more crude and mishappen the worker; the more civilized the product the more barbarous the worker; the more powerful the work the more feeble the worker; the more the work manifests intelligence the more the worker declines in intelligence and becomes a slave of nature (ed. 1982, p.13-14).

This statement pictured how alienation influences the society. The more time they spent to work, the more wages they got and the chance to fulfill their family life would be bigger. Back to the definition of alienation, it would directly referred to

how suffering society at that time, but they did not have a power to against the mechanism which bounded them. They knew that they were being alienated by the upper class society for their own personal reason and goal in gaining more personal ownerships, but they could not do anything because they needed that wages to survive in their own life.

The example was on the Baby Boomer case. When The Baby Boomers' parents had to work harder to give a better life for their children but the different gap between both age generations brought a different point of view. When their parents felt that it was the best for them, the baby boomer generation could not feel the same. They did not want to follow the mainstream, the custom, and also the law that had planted in the society. It seemed like utopia would never solve the problem because although people tried to put some utopia's perspectives into reality, there would be no perfection in the world. Baby boomers still felt dissatisfaction about the perfection. It was also happened in the Hippies case.

Hippies was a form of counterculture against the mainstream. Their goal was creating a new world based on peace and love. It was similar with Utopia vision, but unfortunately Hippies disappeared in the late of 1970s. It showed that Utopia's perspective could not easily be realized.

All the rebellion that happened in the society were done by middle-low class society because only them who felt dissatisfaction because of government's behavior. It became the reason why some youth countercultures were engaged with middle-low class youth. Capitalism made upper class society wanted to gain more ownerships and made middle-low class lived under the pressure of their job.

As it was stated before that civil society did not have a protection from the

country. It meant that they would get a harder punishment when they did a mistake. It also happened to the youth who did some protests at that period. Gitlin (1987, p. 218) wrote that “teenagers who casually indulged these tastes, even as hedonists and crowd followers, found themselves labeled outsiders, even criminals”. Youth who tried to give their aspiration being punished and also being judged as criminals even though their main goal was only saying what they wanted to say.

To show their dissatisfaction toward this, they did a lot of deviance things. It could be seen from Baby Boomers generation and Hippies. Gitlin (1987, p. 220) said that “According to youth culture proper, the enemy was adults, their institution, and culture. According to countercultural entrepreneurs, the enemy was the established culture, or civilization itself, neither of which was necessarily organized by age.” They felt that the authority that actually must protect them became an enemy for them. It was because country only gave punishment and not protection which was spread equally among the society. Gitlin (1987, p. 215) said that “In fact, they had gotten hold of some sociological truth. Dope, hair, beads, easy sex, all that might have started as symbols of teenage difference or deviance, were fast transformed into signs of cultural dissidence (or what the same thing)”.

The goal of all the movements were gained attention and made the issue become the public agenda.

Most of the baby boomers’ parents were born in the 1930s. It was the time when America experienced the Great Depression. Gianoulis (2002, para. 4) said that “The baby boomers’ shared experiences began with its parental generation”.

The parents learned to be conservative, prudent, and also thought more about their

children security and safety. Gianoulis (2002, para. 7) said that "...Within many of these families physical, sexual, and emotional abuse occurred, mothers were stifled and angry; fathers were overworked and frustrated. Communication was not encouraged, especially with the outsiders". It became the reason why Baby Boomer generation thought it was needed to do a revolution for their life.

When the Baby Boomer looked at their father who was overworked, it meant that there was still oppression toward the middle-low class society because of capitalism. When possession had the same meaning with ownership, it also meant that the greed to gain more ownership was still laid under the upper class society. Although the main reason was to make the world better for the children, the children could not think in the same way. Utopia vision could be felt in this case. The parents wanted to create their own perspective about utopia, but the children could not think the same. It showed that the standard of Utopia for each age generation was different and it made the real utopia could not be reached in the reality.

The importance of possession was also being questioned in this case, because if someone felt what they already possessed were enough for them then why they had to gain more ownerships. Utopia's perspective could be seen because there were no need to gain more possession, in other word the power to share was more important to make a brotherhood of man could be put into reality.

Alienation that was felt under the pressure of Capitalism and social class brought society to think about how ideal society was. It referred to utopia where there would be no greed to gain more possession and also there would be no different gap between people in a society. Tolerance was also taught in this point by erasing



the boundaries of the classes in the society. So, there would be no people in community who felt better than another because of what they had earned.

Brotherhood of man could be reached, and there would be no more greed in gaining private ownership and also no more people suffered because of poverty.



## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

After doing analysis by using Marxism and Utopia, the writer finds that Utopia is the reflection of human dissatisfaction because of some alienation that happen. By focusing on the three points of the song which become the secrets in reaching an ideal society, such as no religion; no country; and no possession then connecting those points with some data about American youth to support, it can be concluded that those points are related with alienation.

First is the erasing of religion this point maintains three things such as: sins, hell, and heaven which influenced human being's life after death. Those points are used by the religion institution in wrong way as a doctrine. The doctrine makes alienation that is felt by middle-upper class society become worse. It is more talking about religious institution alienation, especially church at that time.

Lennon wants to teach people that tolerance is the most important thing in the world because it brings people to respect each other.

Second is the erasing of country. It is connected with the war continuation which makes the condition of civil society become harder. The effects of the war bring alienation to the society. It causes some anti war movements happened at that time. The movements were done by some American youth counterculture which dominated by middle-low class youth. Talking about Hippies means talking about anti establishment, which require them to join military draft that is also included in it. Vietnam War became one of the examples at that time. It became

the reason why youth at that time, especially middle-class youth, did some of antiwar movements. The alienation that happened because of war, gave strength to the youth to be brave in giving aspiration in stopping the war. The main reason was because they did not know the main function of the war and the requirement for the youth to go to military draft was also opposed.

Last, the erasing of possession which is connected with Capitalism. Class conflict becomes the main focus of this. It brings alienation to the society, especially who belongs to the middle-low class. The example is what happens in youth countercultures, in this case Baby Boomer and Hippies. Those countercultures stood against the mainstream which youth opposed. They thought that there was a different point of view between the generation gap of older and younger generation. Erasing possession means erasing the class boundary in society. If those points can be reached, it will bring society to the ideal one.

It can be concluded that Utopia which is pictured in John Lennon's *Imagine* was connected with alienation that happened at that time. It brought youth to fight for their right and had a new vision about an ideal society. It created a perspective that an imagination about ideal society came after the suffering that happened to the society at that time. Those sufferings brought youth to imagine what should be repaired from their life. From John Lennon's *Imagine*, it can be found that there are some points that must be erased to put a picture of an ideal society into a reality. The youth's rebellions towards alienation brought them to one steps above in fighting their dreams about creating an ideal society or utopia.

The last lines of *Imagine* shows how an ideal world for Lennon is built base on tolerance in the society. It can be seen from this line:

**A brotherhood of man,**

Imagine all the people

**Sharing all the world...**

You may say I'm a dreamer,

but I'm not the only one,

I hope someday you'll join us,

**And the world will live as one.**

Those lines show how tolerance is important. The three secrets that have been explained before, give some perspectives of how the power of share and tolerate can bring the world into more comfortable place to be lived on. Lennon wants to emphasize that if those three secrets can be fulfilled, people will be more tolerate and perfectness in life can be reached.

#### 4.2 Suggestion

For the next researchers in English Literature Program who are interested in making analysis in the same object of the research in the future that is song lyric. The following are some suggestions that the writer offers:

1. The writer suggests to find another theory to analyze this song. Cultural studies is suggested to analyze the song because it can help the next researcher to gain more information from the song. It is because there are some aspects that must be paid attention in analyzing song lyrics are not only the lyrics itself, but also the background history of the song and the writer itself. It will be better if there is more time to spend in gaining more information about the external and internal aspects of the songs. Cultural studies will help to find some important information about the history of the song.

2. John Lennon's *Imagine* is an interesting topic to be discussed because this song closes with our life. Almost everyone knows this song. Lennon also used a simple word and it makes the song easier to understand. The writer suggests to find another example of rebellion from the song beside utopia. Because by finding another form of rebellion in this song, Lennon's implication that he wants to share also can be found.



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24.	5 Agustus 2010	Revisi Bab III dan Bab IV	Pembimbing II	
25.	20 Agustus 2010	Revisi Bab I-IV	Pembimbing I	
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27.	30 Agustus 2010	Revisi Bab I-IV	Pembimbing I
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