

**HEGEMONY IN CAROL LYNCH WILLIAMS' *THE CHOSEN ONE***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITY  
UNIVERSITAS NEGERI MAULANA MALIK IBRAHIM  
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**HEGEMONY IN CAROL LYNCH WILLIAMS' *THE CHOSEN*  
*ONE***

**THESIS**

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I state that the thesis entitled “Hegemony in Carol Lynch Williams’ *The Chosen One*” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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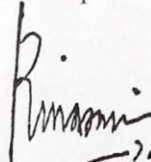
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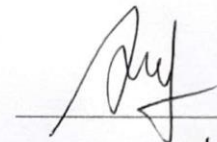
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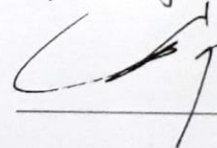
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## **MOTTO**

*I'm the one I should love in this world.*

*The shining me, the precious soul of mine.*

*I finally realized so I love me.*

*Not so perfect but so beautiful.*

*I'm the one I should love.*

**“Epiphany” by BTS**

## **DEDICATION**

This undergraduate thesis is dedicated proudly to my beloved father and mother.

Thank you for the unconditional love and never-ending support.

To my brothers. Thank you for adding a dash of flavor to my life.

To my idols. Thanks to their songs that give me additional strength and become  
the back sound in writing this thesis.

And last but not least, to the inventors of instant powdered drinks and instant  
noodles. Thanks to their inventions that become my little happiness in the writing  
process of this thesis.

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I'd like to thank Dr. Muzakki Afifuddin, M. Pd., my thesis supervisor, for his patience and guidance. Without his guidance, I would not have completed this thesis properly. I'd like to express my gratitude to my academic supervisor Mr. Agung Wiranata Kusuma for his advice and support during my college days. I'd also like to thank all of the English Literature Department lecturers for providing me with useful knowledge and making me a better person.

I'd want to offer my heartfelt gratitude to my parents for all of their material and spiritual assistance. Furthermore, I would like to thank my two brothers, who always cheer me up and encourage me to finish this thesis as soon as possible.

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Fauziatus Salamah

## ABSTRACT

**Salamah, Fauziatus** (2021) *Hegemony in Carol Lynch Williams' The Chosen One*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Muzakki Afifuddin, M. Pd.

Keywords: Hegemony, Coercion, Consent

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Norm is a rule that directs and regulates societal conduct in order to achieve an orderly and harmonious life. The community will follow and obey the norms even though the norms are not written. This causes norms to become important in social life and become a benchmark for good or bad behavior in society. In certain communities, group leaders have an essential role in determining the norms that govern the lives of their citizens. As a result, norms are sometimes misused to benefit specific groups. This causes many individuals must suffer due to injustice, as happened in Carol Lynch Williams' novel *The Chosen One*, where the society's leader utilizes his influence to control the lives of his followers. To understand and raise awareness of the abuse of norms in society, we need knowledge about hegemony which is the strategy of the dominant group, to be able to maintain its power so that it can be accepted happily by subordinate groups. This study shows what the practice of hegemony looks like in a religious community.

This study analyzes the hegemony in the novel *The Chosen One* by Carol Lynch Williams. There are two problems of the study, namely: (1) What are the process of hegemony portrayed in Carol Lynch Williams' *The Chosen One*? (2) What are the effects of the process of hegemony experienced by the residents of The Compound in Carol Lynch Williams' *The Chosen One*? This study aims to explain the process of hegemony portrayed in *The Chosen One* and its effects toward the residents of The Compound. This study belongs to the category of literary criticism. The approach used in this study is sociology of literature meanwhile the theory used is Antonio Gramsci's theory of hegemony. Sources of data used in this study are words, sentences, paragraphs and conversations in the novel. The research was conducted by collecting data, classifying it, and explaining it according to its theory.

The results of the study found that: (1) Hegemony was applied by the dominant group (the Prophet, the Apostles, and God Squad) through coercion in political society and consent in civil society against subordinate groups (the entire population of The Compound). (2) The application of hegemony causes the community to experience negative impacts, namely violations of human rights (discrimination and death, unfair detainment, prohibition of movement, restriction in marriage, and prohibition of expressing opinion), physical and psychological violence.

## ABSTRAK

**Salamah, Fauziatus** (2021) *Hegemoni pada Novel The Chosen One Karya Carol Lynch Williams*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Muzakki Afifuddin, M. Pd.

Kata Kunci: Hegemoni, Paksaan, Persetujuan

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Norma merupakan sebuah aturan yang berlaku dalam masyarakat untuk mengarahkan dan mengatur tindak-tanduk masyarakat demi mewujudkan kehidupan yang teratur dan harmonis. Masyarakat pun akan mengikuti dan menaati norma meskipun norma tersebut tidak tertulis. Hal ini menyebabkan norma menjadi hal yang penting dalam kehidupan bermasyarakat dan menjadi tolak ukur baik buruknya perilaku masyarakat. Dalam masyarakat tertentu, pemimpin kelompok memiliki peran penting dalam menentukan norma yang menjadi peraturan hiduparganya. Alhasil, norma terkadang disalahgunakan untuk bisa memberi keuntungan pada golongan tertentu. Hal ini menyebabkan banyak orang harus menderita atas ketidakadilan tersebut. Sebagaimana terjadi dalam novel karya Carol Lynch Williams yang berjudul *The Chosen One* dimana pemimpin dari sebuah masyarakat memanfaatkan kekuasaannya untuk mengatur kehidupan dari pengikutnya. Untuk bisa mengerti dan memiliki kesadaran atas penyalahgunaan norma dalam masyarakat, kita memerlukan pengetahuan mengenai hegemoni yang merupakan strategi dari kelompok dominan untuk bisa mempertahankan kekuasaannya sehingga bisa diterima dengan senang hati oleh kelompok subordinat. Penelitian ini menunjukkan seperti apa praktik hegemoni dalam sebuah komunitas religius.

Penelitian ini menganalisa hegemoni yang ada dalam novel *The Chosen One* karya Carol Lynch Williams. Ada dua permasalahan penelitian, yaitu: (1) Apa saja proses hegemoni yang digambarkan dalam novel *The Chosen One* karya Carol Lynch Williams? (2) Apa saja efek dari proses hegemoni yang dialami oleh penduduk *The Compound* dalam novel *The Chosen One* karya Carol Lynch Williams? Penelitian ini bertujuan untuk menjelaskan bagaimana proses hegemoni digambarkan dalam novel *The Chosen One* dan pengaruhnya terhadap penghuni *The Compound*. Penelitian ini tergolong dalam kategori kritik sastra. Pendekatan yang digunakan dalam penelitian ini adalah sosiologi sastra sedangkan teori yang digunakan adalah teori hegemoni milik Antonio Gramsci. Sumber data yang digunakan dalam penelitian ini berupa kata-kata, kalimat, paragraph serta percakapan yang ada dalam novel. Penelitian dilakukan dengan mengumpulkan data, mengklasifikasikannya, serta menjelaskannya sesuai dengan teori yang digunakan.

Hasil dari penelitian menemukan bahwa: (1) Hegemoni diterapkan oleh kelompok dominan (*the Prophet, the Apostles, dan God Squad*) melalui paksaan dalam masyarakat politik dan persetujuan dalam masyarakat sipil terhadap kelompok subordinat (seluruh penduduk *The Compound*). (2) Penerapan hegemoni mengakibatkan masyarakat mengalami dampak negatif yakni pelanggaran hak asasi manusia (diskriminasi dan kematian, penahanan yang tidak adil, larangan untuk pindah, pembatasan pernikahan, dan larangan untuk mengungkapkan pendapat), kekerasan fisik dan psikologis.

## مستخلص البحث

فوزية السلامة (2021) الهيمنة في رواية *The Chosen One* لكارول لينش ويليامز (Carol Lynch Williams). البحث اجلامعي، قسم اللغة الإنجليزية وأدهبا. كلية العلوم الإنسانية. جامعة مولنا مالك إبراهيم السالمية احكومية مالنج. امشرف:دكتور. مزكي عفيف الدين، الماجستير.

الكلمات الرئيسية : الهيمنة ,الإكراه ,القبول

القاعدة هي القاعدة التي تنطبق في المجتمع لتوجيه وتنظيم سلوك المجتمع من أجل تحقيق حياة منظمة ومتناغمة. سيتبع المجتمع أيضاً المعايير ويلتزم بها على الرغم من عدم كتابة المعايير. يؤدي هذا إلى أن تصبح الأعراف مهمة في الحياة الاجتماعية وتصبح معياراً للسلوك الجيد أو السيئ في المجتمع. في مجتمعات معينة ، يلعب قادة المجموعات دوراً مهماً في تحديد المعايير التي تحكم حياة مواطنيهم. ونتيجة لذلك ، يُساء استخدام المعايير أحياناً لإفادة مجموعات معينة. وهذا يتسبب في معاناة الكثير من الناس بسبب هذا الظلم. كما حدث في رواية *The Chosen One* كارول لينش ويليامز (Carol Lynch Williams) بعنوان حيث يستخدم زعيم المجتمع سلطته لتنظيم حياة أتباعه. لكي نكون قادرين على فهم وإدراك إساءة استخدام المعايير في المجتمع ، نحتاج إلى معرفة حول الهيمنة وهي استراتيجية المجموعة المهيمنة لتكون قادرة على الحفاظ على سلطتها بحيث يمكن قبولها بسعادة من قبل المجموعات التابعة. توضح هذه الدراسة كيف تبدو ممارسة الهيمنة في مجتمع ديني.

للكاتب كارول لينش *The Chosen One* تحلل هذه الدراسة الهيمنة في رواية ويليامز. هناك مشكلتان بحثيتان هما: (1) ما هي عمليات الهيمنة الموصوفة في رواية *The Chosen One* لكارول لينش ويليامز (Carol Lynch Williams) ؟ (2) ما هي آثار عملية الهيمنة التي عاشها سكان المجمع في رواية لكارول ؟ تهدف هذه الدراسة إلى شرح كيفية *The Chosen One* لكارول لينش ويليامز وصف عملية الهيمنة في رواية *The Chosen One* وتأثيرها على سكان

الكمبوند. ينتمي هذا البحث إلى فئة النقد الأدبي. النهج المستخدم في هذا البحث هو علم اجتماع الأدب بينما النظرية المستخدمة هي نظرية أنطونيو جرامشي (Antonio Gramsci) للهيمنة. مصادر البيانات المستخدمة في هذه الدراسة في شكل كلمات وجمل و فقرات ومحادثات في الرواية. تم إجراء البحث بجمع البيانات وتصنيفها وشرحها وفق النظرية المتبعة.

ووجدت نتائج الدراسة أن: (1) تم تطبيق الهيمنة من قبل المجموعة المهيمنة (The Prophet, The Apostles & The God Squad) من خلال الإكراه في المجتمع السياسي والقبول في المجتمع المدني ضد الفئات التابعة (جميع سكان المجمع) . (2) يؤدي تطبيق الهيمنة إلى تعرض المجتمع لآثار سلبية ، وهي انتهاكات حقوق الإنسان (التمييز والموت ، والاحتجاز غير العادل ، ومنع التنقل ، والقيود على الزواج ، وحظر التعبير عن الآراء) ، والعنف الجسدي والنفسي.

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# CHAPTER I

## INTRODUCTION

This chapter marks the beginning of this study. There are several parts to this chapter. The background of the study serves to introduce the topics, theories, and objects used in the study. Besides, this chapter also contains problems of the study, objectives of the study, scope and limitation, significance of the study, definition of the key terms, previous studies, and research methods (research design, data source, data collection, and data analysis).

### **A. Background of Study**

Merriam-Webster online library defines norms as principles regarding actions that considered right that bind certain group members and serve to guide, control, or regulate appropriate and acceptable behavior ("Norm", n.d.). To be accepted in a certain society, we must behave according to upheld norms. Even though it was not written down, the community consciously obeyed the norm (Weliento, 2020). People who do not behave following norms will be considered abnormal and will receive consequences for their actions. Norms are made as a reference for people's lives to create an orderly, harmonious and prosperous social life. These things make the existence of norms in society very important. However, we cannot deny the possibility that everything that has been believed as a life reference in society could be misused to benefit certain parties, particularly in certain communities where the leader has the right to make and regulate the norms that serve as the rules of life for the community.

Abuse of norms by those in power can also occur in real life. This occurred in the Fundamentalist Church of Jesus Christ of Latter-Day Saints, an American religious sect. Warren Jeff, their leader, is serving a life sentence in jail for a variety of offenses, including sexual activity with minors, rapes, and fleeing to evade punishment after being placed on the FBI's most-wanted list (Danovich, 2019). This sect requires a conservative lifestyle for its members without television or the internet, which causes members to be "cut off" from the outside world (Chozanah, 2018). Besides, children from this sect often experience violence and are even suspected of not receiving formal education. This causes the children who become the future of this sect to become unaware of the outside world. In an interview with BBC News, a former sect member named Faith Bistline explained that the sect's polygamist system could be successful, one of which is because of the expulsion of teenage boys. They were expelled for watching movies that were forbidden in the sect. Bistline's father was expelled because Warren Jeff had dreamed that Bistline's father would report him to the FBI (Gorfett, 2017).

Quite a few members of this sect could not stand the rules and decided to run away. One of them is Brill Decker. She is the 65th ex-wife of the sect leader, Warren Jeff. In an interview with the online newspaper [theguardian.com](http://theguardian.com), she admitted that she was forced to marry Jeff when she was 18 years old. She was always hiding to avoid Jeff when he was around not to be involved in temple activities. After escaping from the sect, Decker started his new life and remarried.

She bought the mansion she used to live in when she was Jeff's wife and turned it into a refuge called The Dream Center (Hannaford, 2018).

Another case was experienced by an occupant of The Dream Center, Beth (not her real name). Beth married as the second of a total of four wives when she was 20 years old and had a total of 15 children from this marriage. Several years before being interviewed by The Guardian, Beth was accused of sin in the form of abortion based on Jeff's revelation, the leader of the sect, who was already in prison at the time. Even though he rejected the accusation, he still had to undergo a "repentance mission" where he had to leave his place of residence leaving his children there. Beth was reunited with her father and brother, who had previously left the sect. She could barely contact her children after leaving the sect and ended up reporting a kidnapping case so she could reunite with her children. It was a painful and challenging process, and in the end, she was unable to embrace all of her children because one of them decided to return to church (Hannaford, 2018).

Through some of the cases previously described, of course, some things can be learned. To live a better life, we must work hard. As mentioned in the Qur'an surah Ar-Ra'd verse 11, which reads, "Verily Allah will not change the fate of a people until they change themselves." The Surah tells us not to wait for things to happen in order to change our fate. Nothing will change until we make an effort. Besides, Allah has mentioned in Surah Yusuf verse 87, "And do not despair of Allah's grace. Surely there is no despair from Allah's grace, but the unbelievers." We must never lose hope, for there is always hope for a better life.

Through the cases mentioned before, it can be realized the importance of awareness of the abuse of norms that may occur in society. For that, we need a tool to help us sort out and uncover the hidden intentions of norms. This tool is a theory of hegemony. In linguistic terms, hegemony originally came from the ancient Greek "eugemonia", which means to lead. This theory was formulated by Antonio Gramsci, a Marxist thinker from Italy. According to Gramsci, hegemony is a power obtained over a group without coercion but by means of consensus (Falah, 2018, p. 353). Hegemony can be done by spreading certain ideologies in society. According to Gramsci, the spread of ideology could be done through three things, namely language, folklore, and common sense (Faruk, 2017, p. 144). This makes this theory very interesting to be discussed.

Based on the explanation previously described, the researcher decided to analyze hegemony by using the novel by Carol Lynch Williams entitled *The Chosen One* as the object of this study. The researcher will determine the process of hegemony portrayed in the novel and the effect experienced by the residents of The Compound. In analyzing the novel, researchers need a theory that follows the topic being proposed, in this case, regarding hegemony. The researcher will use the hegemony theory formulated by Antonio Gramsci. Thus, the researcher decided to title this study *Hegemony in Carol Lynch Williams' The Chosen One*.

Carol Lynch Williams' novel *The Chosen One*, published by St. Martin Press in 2009, is one of her works. Carol Lynch Williams is a prolific writer. She has written a wide range of publications, including Middle Grade (for readers aged 8 to 12), Young Adult (for readers aged 12 to 18), and Nonfiction. She also

managed to get many awards for the works she wrote. Three of them are the AML Award for the 2001 Middle-Grade novel category for her novel entitled *My Angelica*, the Whitney Award for the Best Youth Fiction category for the novel *The Chosen One*, and PEN / Phyllis Naylor Working Writer Fellowship for her novel *Glimpse*. Williams admitted she got the initial inspiration to write *The Chosen One* when she heard the story of a girl who ran away from her house because she did not want to be forced to marry a man from her family who was much older than her (Smith, 2009).

The novel is written from the perspective of Kyra Leigh Carlson, a 13-year-old girl who lives in The Compound, a community cut off from the rest of society. All of the regulations followed in daily life in this community were set by a leader known as the Prophet. The established rules cover various aspects of life, including polygamous marriages and matchmaking. Kyra herself was born into a family of 3 wives and 21 children. Kyra did not mind it because the other families in The Compound were like that.

The public really upheld all the words and orders of the Prophet, whose position is so exalted. At first, Kyra also felt nothing wrong with all the rules in The Compound until one day, and she thought about going against the rules that held her back and living freely. This was because Kyra herself had several secrets that were considered outrageous by the norms in the society in which she lived. Kyra borrowed and read books carried by a mobile library, which often passed near the border even though it is strictly prohibited. She also had a love affair with a young man, Joshua, which was considered taboo because she could not choose

her own partner according to the rules. Kyra never even revealed her secret to her beloved family.

However, all her thoughts changed when it decided that the Prophet marry her off to her uncle, who had six spouses and was sixty years old. Kyra began to have thoughts of rebelling against the choking rules. Unfortunately, it was not that easy to do. On the one hand, she wanted to live freely without worrying about the punishment given to "sinners." On the other hand, she could not afford to leave the family she loves and may harm them. This novel focuses on Kyra's struggle to gain freedom as an individual from the shackles of the rules of the society in which she was born and raised.

The researcher intends to use *The Chosen One* as the object of research. This is supported by two reasons. First, the researchers found that the topic in this novel was very interesting. This novel describes the realities of life that may occur in a polygamous group that is rarely exposed to the public and began to get public attention around the time this novel was released. There are many polygamist groups out there, similar to the group described in this novel. Some groups may even have worse treatment for their members. In her interview with [bookbuzz.com](http://bookbuzz.com), Williams admitted to having done much research on polygamist groups and their punishments for members who break the rules ("The Chosen One," n.d). Second, this novel opens our eyes to the suffering and injustice experienced by members of the group where their lives are constrained by the rules set by the group leader. Lastly, this novel manages to show the practice of hegemony in society well.

The researcher found several novels that also discussed the same topic as *The Chosen One*, namely the life of women in polygamous groups. First, *Hidden Wives* that wrote by Claire Avery. Like *The Chosen One*, this novel follows a teenage girl who grows up in a polygamous group and is ready to be matched with a man chosen by the sect leader. The difference is, this novel does not only focus on one girl but two sisters who are both coming of age. Second, David Ebershoff's novel *The 19th Wife*. This novel is a combination of Ann Eliza Young's historical fiction with a murder mystery story. Unlike *The Chosen One*, some parts of this novel tell the story of Ann Eliza Young, a real character in the real world. Finally, Diane Noble's *The Sister Wife*. This novel features the story of a wife who shares a husband with someone she considers a close friend in early Mormons requiring polygamy. The difference between this novel and *The Chosen One* is that Kyra grew up in a polygamous environment while Mary Rose, *The Sister Wife*'s main character, did not. Despite the similarities and differences of these three novels with *The Chosen One*, the researcher feels that each work has its own uniqueness and charm. However, the researcher still finds *The Chosen One* more interesting to be the object of this study.

The researcher argues that even though hegemony has been studied before, the area of hegemony still needs to be studied more deeply. Therefore, the researcher decided to use it as a topic in this study. In this study, the researcher wants to find out the process of hegemony as portrayed in the novel *The Chosen One* as well as the impact experienced by residents on its application. To find out

these things, the researcher decided to use the hegemony theory formulated by Antonio Gramsci.

Several researchers have examined hegemony practices in literary works. First, Muhammad Habiburrahman (2017) used Antonio Gramsci's theory of hegemony to analyze the cultural hegemony that happens in Nuriadi's novel *Merpati Kembar di Lombok*. Second, Fajrul Falah (2018) used Antonio Gramsci's hegemony theory to investigate Habiburrahman el Shirazy's novel *Ayat-Ayat Cinta* in terms of ideological hegemony. Third, Filyadi Gusti Zamzami (2019) used Antonio Gramsci's theory of hegemony and Max Weber's theory of power to explore the impacts of hegemony on animal life in George Orwell's novel *Animal Farm*. Fourth, Nurin Naufina (2020) looked into Louis O'Neill's novel *Only Ever Yours* to see if it had patriarchal hegemony. Lastly, Nindia Febria Ningrum (2017) examined hegemonic practices carried out by the colonials against indigenous peoples as found in the novel Pramoedya Ananta Toer entitled *Bumi Manusia*.

There are similarities and differences between this study and the previous studies that have been previously mentioned. The similarities between this study and earlier researches concern themes relating to hegemony in the novel, which is studied utilizing Antonio Gramsci's hegemony theory. The difference lies in the object of study and the specific topics discussed. Habiburrahman (2017) decided to discuss the cultural hegemony in his study. Falah (2018) focused his study on discussing ideological hegemony. Zamzami (2019) examines the power hegemony with the second theory's help, namely the Max Weber power theory. Naufina (2020) discusses patriarchal hegemony using the concept of a patriarchal

structure belonging to Sylvia Walby. Ningrum (2017) examined patriarchal hegemony in his study. However, the researcher's intention in this study was to determine the process of hegemony and how it affects the residents of the community in *The Chosen One*.

### **B. Problems of the Study**

Based on the background of the study discussed above, the problems of the study problems are formed as follows:

1. What are the process of hegemony portrayed in Carol Lynch Williams' *The Chosen One*?
2. What are the effects of the process of hegemony experienced by the residents of The Compound in Carol Lynch Williams' *The Chosen One*?

### **C. Objectives of Study**

Based on the problems of the study mentioned earlier, the objectives of this study are:

1. This study aims at explaining the process of hegemony, as portrayed in Carol Lynch Williams' *The Chosen One*.
2. This study aims at finding out the effects of the process of hegemony experienced by the residents of The Compound in Carol Lynch Williams' *The Chosen One*.

### **D. Scope and Limitations**

Determining the boundaries explored in a study is critical to address the study's problem effectively. The researcher's goal in this research is to examine a novel written by Carol Lynch Williams entitled *The Chosen One*. To analyze the novel, the researcher decided to apply Antonio Gramsci's hegemony theory. The researcher also decided to use the basic human rights from the United Nations Declaration of Human Rights (UDHR) to support the analysis. As stated in the problems of the study, the researcher limits this study to investigate the process of hegemony in Carol Lynch Williams' novel *The Chosen One* and its effects on the people who live there.

#### **E. Significance of Study**

This study is likely to have significance in two areas: theoretically and practically. Theoretically, this study will contribute to the understanding of Antonio Gramsci's hegemony theory. Aside from that, it promotes literature studies, particularly those centered on Carol Lynch Williams' novel *The Chosen One* and the issue of hegemony. Practically, this research could assist learners, lecturers, and researchers who want to undertake research in the same subject in understanding how to assess literary works, particularly novels, using this theory. Finally, this study can provide important information and inspiration for those interested in conducting literary criticism research.

#### **F. Definition of Key Terms**

Below are definitions of key terms provided to avoid misunderstanding in the study.

## **1. Hegemony**

Hegemony, according to Antonio Gramsci (1971, p. 12), is society's spontaneous approval and adoption of items in social life, including values, aspirations, ideas, beliefs, viewpoints, knowledge claims, and many more which eventually benefit the dominant group.

## **2. Coercion**

Coercion is the cultivation of power from the dominant group by using violent apparatus such as the police (Faruk, 2017, p. 135).

## **3. Consent**

Consent is the power plantation of the dominant group that carried out by obtaining an agreement with the subordinate group so that they can accept sincerely (Faruk, 2017, p. 135).

## **G. Previous Studies**

This study examines the ways hegemony is practiced in a novel called *The Chosen One*, written by Carol Lynch Williams and its effects on the residents of the community. The following shows several previous studies conducted by several other studies on which this research was based. The researcher found that there has only been one study using *The Chosen One*. Sandra Pradita (2020) conducted the study entitled *Kyra's Resistance to Women's Oppression in The Chosen One by Carol Lynch Williams*. The aim of this study was to describe the oppression of women in the novel, Kyra's attempts to combat matchmaking and

polygamy, and the consequences of her resistance on Kyra and her family. This study was analyzed using qualitative research methodologies as well as theories of feminism and Marxism feminism. The results of this study indicate three things. First, the oppression of women in this novel appeared in the form of gender oppression and power oppression. The Prophet carried out this oppression, where he set regulations on the obligations of matchmaking and polygamy, which later benefited himself and harmed the women who become the victims. Second, Kyra tried to fight against her matchmaking. Finally, the impact that happened to Kyra and her closest relatives was in the form of physical violence; some people were injured and even died, and psychological violence in the form of pressure and threats, which also caused depression and trauma.

The following studies analyzed the hegemony found in literary works, especially novels. The first study was conducted by Muhammad Habiburrahman (2017) with the title "Cultural Hegemony at Novel *Merpati Kembar in Lombok* (Twin Pigeons in Lombok) by Nuriadi: Hegemony Analysis of Antonio Gramsci." The goal of this study was to discover the novel's type of cultural hegemony. This study was analyzed using descriptive qualitative research and the theory of hegemony by Antonio Gramsci. According to this study, the cultural hegemony in this work might be classified into two levels: degenerate hegemony and minimum hegemony. The contradictions experienced by Mamiq Marhaban and his two daughters demonstrated the degenerate hegemony. On the other hand, the attitude of Mamiq Marhaban and his spouse, who are intellectuals from noble lineage

groups who always follow the laws and philosophy of their nobility group, demonstrates the minimum hegemony.

The second study was examined by Fajrul Falah (2018) with the title "Ideological Hegemony in the Novel *Ayat-Ayat Cinta* by Habiburrahman el Shirazy (Study of Gramsci Hegemony)." This study aimed to uncover the novel Hegemony of Ideology. This study was analyzed using descriptive-analytic research and the Gramscian hegemony approach. This study indicated that the novel contained a hegemony of religious ideology (Islam), which was represented through several characters, namely Fahri and female admirers such as Aisha, Maria, Alicia, Noura, and Nurul as subordinates. In this case, Fahri had many positive attributions that made him able to attract almost all female characters who will end up admiring him. This caused Fahri to have the upper hand and benefit. Therefore, Fahri was classified as the dominant party, while his female admirers are the subordinate party.

The third study was conducted by Filyadi Gusti Zamzami (2019) with the title "The Influence of Hegemony toward Animal's Life as Reflected in *Animal Farm* Novel by George Orwell." This study aimed to determine the operation of power hegemony and its adverse effects on other animals' lives. This study was examined utilizing qualitative research, a sociological approach, and Antonio Gramsci's and Max Weber's theories of hegemony and power, respectively. This study revealed that the power hegemony in *Animal Farm* is in an integral state, consisting of a mix of civil society and political communities. However,

Napoleon's power hegemony has some negative consequences: losing a personal right, animal hunger as a subordinate group, and animal slaughter.

The fourth study was examined by Nurin Naufina (2020) with the title "Patriarchal Hegemony in Louise O'Neill's *Only Ever Yours*." The purpose of this study was to determine the patriarchal structure presented in the novel and the media employed to describe patriarchal hegemony. Literary criticism, a sociological perspective, Antonio Gramsci's hegemony theory, and Sylvia Walby's patriarchal framework were used to investigate this study. According to this analysis, this novel contains four patriarchal structures: patriarchal mode of production, patriarchal state, patriarchal sexual interactions, and patriarchal structure. This study also found three media depicting patriarchal hegemony, including hegemony through television, hegemony in institutions, and hegemony through chastity.

The last study was researched by Ninda Febrina Ningrum (2017) with the title "Hegemoni Kolonial terhadap Pribumi dalam Novel *Bumi Manusia* Karya Pramoedya Ananta Toer." This study intended to find out the hegemony practice carried out by the colonial nation against the natives as well as the resistance carried out by the natives against this hegemony. This study used qualitative descriptive, postcolonial theory in literary studies, Antonio Gramsci's hegemony theory, and resistance. The findings revealed that the colonialism hegemony depicted in this novel took the shape of both state and individual hegemony. The resistance to colonial hegemony in this novel was carried out by two characters, namely Minke and Nyai Ontosoroh.

After looking at the explanation of several previous studies above, we can see differences and similarities between the studies that the researcher will carry out and the previous studies. This study and the previous study conducted by Pradita (2020) both used *The Chosen One* as the research object. However, there are different topics and theories used where this study uses the topic of hegemony using Antonio Gramsci's theory. In contrast, the previous study discussed women's oppression using the theory of feminism and Marxism feminism. Meanwhile, the three previous studies, although they had similarities in terms of the topics raised and the theory used with this study, still had differences. Apart from the different objects, the specific topics used are also different. The first study, Habiburrahman (2017), focuses on hegemony in the field of culture. Second, Falah (2018) discusses hegemony in the field of ideology in his study. Third, Zamzami (2019) focuses on hegemony in terms of power by using the second theory, namely the Max Weber power theory. Fourth, Naufina (2020) discusses patriarchal hegemony by using the second theory, the patriarchal structure formulated by Sylvia Walby. Finally, Ningrum (2017) focuses its study on colonial hegemony. In this study, researchers only want to focus on the process of hegemony in the novel *The Chosen One* and its influence on the residents of community.

Apart from the differences and similarities between several of the previous studies mentioned above, the researcher wants to emphasize that each previous study provided significant benefits in this study. The studies that these researchers have carried out help researchers to understand further what the application of

Antonio Gramsci's hegemony theory is like in the analysis. Besides, it also provides an accurate description of how to describe an explanation from good citation data. The researcher learns many things about literary research through the previous studies mentioned above.

## **H. Research Method**

In this section, the researcher will go over the sequence of analysis processes used.

### **1. Research Design**

This study uses literary criticism to analyze the process of hegemony and the effects in the novel *The Chosen One*. Literary criticism is a process in which an analysis of the studies of individual authors, genres, literary movements, and others occurs in the literary work being studied (Stevens, 2015). In studying literary works, literary criticism uses a theoretical framework. Sociology of literature is an interdisciplinary approach or a way of reading and understanding literary works in understanding literary phenomena concerning social aspects (Wiyatmi, 2013, p. 5). The theory used in this study is Antonio Gramsci's hegemony theory. In addition, this study also used the basic human rights from the United Nations Declaration of Human Rights (UDHR) to support the analysis, especially in discussing the effects of hegemony.

### **2. Data Sources**

The researcher only used one type of data source in this study. The data comes from Carol Lynch Williams' work *The Chosen One*. The novel was

released in 2009 by the St. Martin Press. It is divided into four chapters and has a total of 213 pages. The researcher uses this novel in the form of a pdf.

### **3. Data Collection**

The researcher will take several steps to collect the data for this study in words, sentences, paragraphs, and conversations contained in the novel. First, the researcher will read the novel several times carefully, at least three times. It aims to get a deep understanding of the entire storyline and the contents of the novel. Besides, researchers will also look for other references related to novels and writers. Then, the researcher will identify parts of the novel, especially the descriptions and conversations related to the study's objectives and the theory used by underlining and note-taking. Lastly, the researcher will link and interpret the data obtained based on this study's topic with the help of Antonio Gramsci's hegemony theory and the United Nations' basic human rights to determine the process of hegemony and its effects.

### **4. Data Analysis**

In order to carry out the analysis systematically and efficiently, the researcher found several steps required in data analysis. First, the researcher will classify the data obtained related to the topic studied after reading by making notes. The researcher will create a data table to make the data classification easier. This data table will be classified according to the problems of the study so that it will make it easier to filter which data is needed and which needs to be discarded. Given that the researcher's novel in this study is in the form of a pdf without page

numbers, the researcher will use the chapter as a guide when giving references to each data. Then, the researcher will analyze the data obtained using the theory used in this study, namely Antonio Gramsci's hegemony theory and the United Nations Declaration of Human Rights (UDHR). Finally, the researcher will conclude the analysis that has been done.

## **CHAPTER II**

### **REVIEW ON RELATED LITERATURE**

This chapter contains an explanation of the theories used as the basis for this study. By adding an explanation of the theory used, the researcher hopes that the reader can know and understand more deeply about the theory used in this study. This chapter will explain the Sociology of Literature as the broad umbrella of the theory used and the Hegemony theory formulated by Antonio Gramsci as the theory used. The researcher will also include a brief explanation about the Basic Human Rights issued by the United Nations.

#### **A. Sociology of Literature**

In this section, Soekanto (1982) stated in his book that sociology was a relatively young science even though it had undergone a long development process. At first, the issues discussed and attracted the public's attention only revolved around general matters such as power, war, religion, and others. Over time, people increased their attention to social philosophy, which showed the desired things they wanted to apply in realizing an ideal social life (p. 2).

However, it could not be denied that these hopes and desires do not always match society's reality. This caused a conflict between hope and reality. The researchers began to think about the true cause of the mismatch. Therefore, they strived to find out what reality was like in society and formulated societal theories in the process (Soekanto, 1982, p. 2).

One of the French philosophers named Auguste Comte wrote several books containing general approaches to studying society in the 19th century (Soekanto, 1982, p. 3). He thought that certain sequences must be followed based on logic in studying science. Every research carried out must follow certain stages until it reaches the scientific stage, which is the final stage. According to him, the science of society has reached a scientific stage. It became more necessary for the science of society to become a branch of science independently.

In 1839, Comte named the science "Sociology." This name is taken from the Latin "socius" which means "friend", and the Greek "logos," which means "to speak" or "word" (Soekanto, 1982, p. 3). So that literally, sociology could be interpreted as "talking about society." Comte emphasized that the science of sociology must be based on the results of observations made on society, not mere speculation, which results then arranged systematically and methodologically. Although it was named in 1839, sociology was only thought to have originated in 1842 when Comte published the last volume of his work entitled *Positive-Philosophy* (p. 4).

Some experts have various opinions regarding the meaning of sociology. According to Swingewood (1972), sociology is an objective and scientific field of study that studies people in society and how social institutions and processes exist in that society (Faruk, 2017, p. 1). Sukanto (1970) argued that sociology focuses on general aspects of society in order to obtain views of general patterns that occur in social life (Wiyatmi, 2013, p. 6). These two definitions provide an

understanding that what is learned in sociology always has something to do with humans and society.

Apart from being applied through direct observation of people's lives, sociology can also be applied to literary works. Damono (1979) states that the sociology of literature is often interpreted as an approach used to understand and assess a literary work by considering its social aspects or sociology (Wiyatmi, 2013, p. 5). Through this explanation, it can be concluded that the sociology of literature is an approach that combines sociology and literature in understanding a literary work. This approach emphasizes the importance of understanding social aspects to explain a literary work.

Damono (1979) explained that sociology and literature have the same object of discussion, namely Humans. In more detail, the object of discussion of sociology and literature includes the relationships that humans have in society and the emergence of a process in these relationships. However, both of them also have differences. Sociology examines humans and society, social institutions and processes, the reasons for society's existence, and how to maintain that existence; by studying objectively and scientifically. Meanwhile, literature examines by entering the surface of social life and shows how humans live their lives using their feelings; by using subjective and personal analysis (Wiyatmi, 2013, p. 7).

Laurenson and Swingewood (1972) agreed with Darmono's opinion. They also stated that sociology and literature have similar objects, namely regarding humans. Thus, although both sociology and literature have distinct differences,

they can also be used in an effort to understand the meaning contained in literary texts. Given that literature is a form of human expression and cannot be separated from its roots in society. It caused sociology and literature to be two different things that can complement each other (Mursalim, 2019, p. 271). Retno (2009) said that the sociology of literature has similarities with studies of extrinsic elements of literary works. That is because the sociology of literature connects social reality with the creation, existence, and role of literary works (Nurhuda, Waluyo, & Suyitno, 2018, p. 3).

Wellek and Warren (1944) divide the sociology of literature into three types. They are the sociology of the author, the sociology of literature, and the sociology of readers (Wiyatmi, 2013, p. 25). Sociology of the author focuses on the author as the creator of a literary work. Sociology of literary works focuses on content and purpose as well as everything in the literary work that has a relationship with social problems. Finally, the sociology of readers focuses on the relationship between readers and literary works. In this study, the author will only focus on the sociology of literary works. The research was conducted using the contents of Carol Lynch Williams' novel *The Chosen One*. This novel has a relationship with social problems, namely hegemony and its effects.

## **B. Hegemony**

The theory of hegemony is a theory developed by an Italian Marxist thinker and politician named Antonio Gramsci. Because Antonio Gramsci developed it, this theory is often referred to as Gramsci's hegemony theory.

According to Faruk (1988), this theory is often referred to as a cultural or ideological theory that functions to provide an understanding of the forms of politics, culture, and ideology that are considered capable of influencing the formation of society (Wiyatmi, 2013, p. 162).

Gramsci formulated the theory of hegemony to perfect the theory of Marxism which, according to him, was still lacking, especially in the political field (Wiyatmi, 2013, p. 162). He wonders why the operation of the superstructure, especially in ideology and culture, depends on an economic base (Jones, 2006, p. 39). On the other hand, he proposed that culture plays an important role for the ruling class in maintaining its power (p. 27). Besides, he also argues that the base and superstructure have a relationship that is "reflexive and dynamic" (p. 39).

In the following, the author will explain the history of hegemony theory, the concepts of Antonio Gramsci's theory of hegemony, the process of hegemony, and the superstructures of hegemony.

### **1. History of Hegemony**

Although he has developed and popularized the theory of hegemony, Antonio Gramsci is not the first to use this term. This term has been used for a long time in the socialist movement in Russia. The term hegemony was first used by Georgi Plekhanov and several other Russian Marxists in 1880 (Wiyatmi, 2013, p. 163). They wanted to emphasize the importance of cooperation between the working class and peasants in an effort to overthrow the Tsarist movement.

Plekhanov used the term "hegemony" to fight economism, which states that economic laws exceed human control and determine future social and political development (Ives, 2004, p. 63).

Subsequently, Vladimir Ilyich Ulyanov, better known as Lenin, adopted the phrase hegemony (Jones, 2006, p. 42). According to Ives (2004, p. 64), Lenin defines hegemony as a concept in theorizing how the proletariat can secure power in their hands by allying with the peasants against the Tsarist state and a more liberal and bourgeois power. Hegemony, according to Lenin, is a technique that the working class must employ as a minority to obtain support from the majority (Wiyatmi, 2013, p. 164). Gramsci (1971, p. 381) himself has admitted that the person responsible for the use of "the concept and the fact of hegemony" was Ilich (Gramsci's way of referring to Lenin in his book *Prison Notebooks*).

Apart from the use of hegemony by Plekhanov and Lenin, Ives (2004: 64) claims that hegemony was known long before in Ancient Greece. Hegemony was traditionally known as a combination of leadership, authority, and domination. Hegemony in Ancient Greece was distinguished from domination and had limited influence and control. The subject of hegemony can also maintain much autonomy. The hegemony here was also more accurately described as the alliance leader as happened in the fifth century BC in Ancient Greece where Athens had hegemony over other city-states. The rest of the city-state retained its autonomy but followed Athens' leadership in military, political, and cultural terms.

As previously explained, Gramsci's thoughts about hegemony came from the thoughts of Marx and Lenin (Patria and Arief, 2015: 13). This thought was a critique of classical Marxist thought. Gramsci used his thoughts about hegemony as a hidden criticism of the reductionism and essentialism inherent in Marxist and non-Marxist followers (Simon, 2004: xiv). This mindset reduced and considered the essence of something as the only absolute truth. The mindset was, of course, hazardous because it could reduce socialism to Economism alone. Economism in Marxism was an interpretation that the political development that occurred was a manifestation of economic development. (Simon, 2004: 5)

Apart from criticism of reductionism and essentialism, Gramsci's thought was also a criticism of the positivistic and mechanistic tendency of the Classical Marxists (Simon, 2004: xv). This tendency appeared in the theory of social change and revolution, especially about changes in social formation. This can be seen from how they think that the development and change in society occur linearly from primitive social formations to capitalists, then capitalists. When the exploitative mechanisms become so oppressive, a proletarian revolution erupts, creating socialist formations in society. In this understanding, critical awareness, ideology, and belief become unimportant because an economic basis determined it.

## **2. Gramsci's Concept of Hegemony**

In this section the researcher wants to explain the concept of hegemony according to Antonio Gramsci's theory. According to Strinati (2004, p. 153),

Gramsci defined hegemony as dominant groups' cultural and ideological attempt to preserve dominance by obtaining spontaneous agreement from subordinate groups through negotiating constructs of political and ideological agreements that combine dominant and subordinate groups. Gramsci's concept of hegemony begins with a class and its members wielding control over the classes beneath them through violence and persuasion (Simon, 2001: 19). Gramsci obtained this concept through Machiavelli's book *Il Principe* or *The Prince*. In his book, Machiavelli (1988) suggested that the way for "Prince" to become a successful leader, he must be able to combine efforts to draw values from society with a control that is realized through violence (Jones, 2006, p. 50).

In explaining this, Machiavelli used a Greek mythological creature in a Centaurus, with a half-human and half-horse form, as a metaphor (Jones, 2006, p. 50). Gramsci (1971) called the representation of the dual nature of the Centaurus as "dual perspectives": "... the levels of force and consent, authority and hegemony, violence and civilization, of the individual moment and the universal moment ('Church' and 'State'), of agitation and propaganda, of tactics and strategy etc." (p. 170).

In understanding Gramsci's Machiavelli concept, Lajos Brons (2017, p.35) has an easier to understand explanation:

In the simplest possible terms, Gramsci's Machiavellian idea is that Jane can make John do what she wants him to do by two and only two means. Either John accepts Jane's power / authority and follows her instructions, or Jane forces him by means of violence or the threat of violence.

Although many argued that this work was created to guide tyrannical leaders in maintaining their power, Gramsci still considered *The Prince* as a guide

aimed at society to avoid tyrannical leaders. Gramsci thought that through the book, Machiavelli showed the actions of the "Prince" or a leader if he wants to lead a newly established country. The way he runs the government will be influenced by whether or not the "Prince" can serve and support his people. He also could not avoid the conflict between two social groups, namely the aristocracy and the people. The aristocrats want to rule, while the people don't want to be ruled. The "Prince" government will be considered adequate if it can minimize the people's resistance and gain the spontaneous obedience of the aristocracy (Patria and Arief, 2015, p. 119-120).

### **3. The Process of Hegemony**

This section will explain the process of hegemony according to Antonio Gramsci's theory of hegemony. Gramsci (1971, p. 57) stated that social group supremacy could be obtained through two efforts, namely "domination" and "intellectual and moral leadership". He added that "domination" is applied to opposing groups to subdue or destroy them using the aid of armed force when necessary while the leadership is exercised against their allies. Based on this explanation, Femia (1981, p. 24) concluded that the dominant group can obtain social control and apply hegemony to other groups, in two ways: external and internal control. As mentioned in the quote below:

Social control, in other words, takes two basic forms: besides influencing behavior and choice externally, through rewards and punishments, it also affects them internally, by moulding personal convictions into a replica of prevailing norms. Such 'internal control' is based on hegemony, which refers to an order in which a common social moral language is spoken, in which one concept of reality is dominant, informing with its spirit all modes of thought and behavior.

Based on the quote above, Femia called "domination" as an external control that is applied by assigning punishments and rewards to the community's actions. When people do things that are considered wrong, they will get punished, and vice versa, they will get rewards if their behavior is considered appropriate and ideal with the prevailed norms. He also mentioned "intellectual and moral leadership" as internal control intending to form a society with personal beliefs that follow the prevailed norms until it can be considered a replica.

Femia (1981, p. 24) stated that the usage of "Domination" (*dominio*) is equivalent to coercion, while "intellectual and moral leadership" (*direzione intellettuale e morale*) is equivalent to hegemony. This is supported by Gramsci's way of repeatedly using the word *direzione* (leadership) interchangeably with *egemonia* (hegemony), which is contrasted with the use of the word *dominio* (domination) in his book *Prison Notebooks* (Simon, 2004, p. 20).

In addition, Patria and Arief (2015, p. 118) argue that domination and hegemony are still related to Machiavelli's Centaurus concept, which Gramsci later called a dual perspective. In his explanation of the dual perspective, Gramsci (1971) mentions comparisons between domination and hegemony as quoted below, "*... the levels of force and consent, authority and hegemony, violence and civilization* (p. 169-170)." This comparison causes many writers to use the words "coercion/force" and "consent" to refer to domination and hegemony. Besides, Jones (2006, p. 52) also stated that consent is the more commonly used definition of Gramsci's hegemony. Therefore, the researcher chose to use the words "coercion" and "consent" in explaining the process of hegemony in this study.

In his book, Faruk (2017) defined coercion and consent to make it easier to understand. Coercion is a domination way to cultivate power from the dominant group to the subordinate group by force by using violent apparatus such as the police. Meanwhile, consent is a hegemonic way in which the power plant of the dominant group to the subordinate group is carried out by obtaining an agreement with the subordinate group so that they can accept sincerely. Therefore, hegemony becomes a series of complex ways of cultural, political, and ideological practices that are implemented to bind the initially antagonistic societies to appear harmonious with each other (p.135-136).

Patria and Arief (2015, p. 120) stated that compared to the oppression of other social classes, the chain of victory for hegemony can be obtained through a consensus mechanism. The essence of hegemony is numerous attempts to persuade others to interpret and analyze current social problems through a preset frame of mind. Simon (2004, p. 19-20) agreed with this opinion by stating that hegemony is a "consensus organization." Gramsci stated that power could be obtained by the dominant group when combining threats (coercion) and acceptance (consent). However, acceptance has a more important position because it must be accepted by the community when doing coercion. This is because coercion can cause discontentment in which public consent will be eroded if its use cannot be accepted by the community (Brons, 2017, p. 36). As Gramsci (1971, p.80) pointed out:

...the "normal" exercise of hegemony . . . is characterized by the combination of force and consent, which balance each other reciprocally, without force predominating excessively over consent. Indeed, the attempt is always made to ensure that force will appear to be

based on the consent of the majority, expressed by the so-called organs of public opinion...

Consensus is often emphasized in Gramsci's theory of hegemony. In this case, Gramsci always states that the consensus he means is a psychological impulse where there is acceptance of sociopolitical regulations and other aspects of predetermined regulations (Simon, 2004, p. 125). Femia (1981) summarized the three categories of consensus that occurred, which Gramsci has suggested. First, the consensus occurred because a person is afraid of the consequences that might be faced if he cannot adjust. Conformity in this category is achieved through pressure and frightening sanctions. Second, the consensus occurred because someone is already accustomed to following goals in a certain way. Finally, the consensus occurred because a person already has a level of awareness and approval of elements in society. Gramsci referred to this last type of consensus as hegemony (Patria and Arief, 2015, p. 125-126).

#### **4. The Superstructures of Hegemony**

Antonio Gramsci criticized the Marxist concept of superstructure that depends on the economic base. Therefore, he developed his own conception of superstructure to reform it (Femia, 1981, p. 27). As indicated in the following quote:

What can we do, for the moment, is to fix the major superstructural "levels": the one than can be called "civil society", that is the ensemble of organisms commonly called "private", and that of "political society" or "the State". These two levels correspond on the one hand as the function of 'hegemony' which the dominant group exercises throughout society and on the other hand to that of "direct domination" or command exercised through the State and "judicial" government. (Gramsci, 1971, p. 12)

The two terms, civil society and political society, were adopted by Gramsci from Hegel, which he later changed the concept according to his own

understanding (Simon, 2004, p. 105). Gramsci also classifies these two terms as two areas of the State where civil society plays a vital role in hegemony as an area of "consent and free will". In contrast, political society includes areas of force, intimidation, and intrusion.

Gramsci called civil society an ideological instrument that operates to create and disseminate thought in society (Femia, 1981, p. 26). In his book, Gramsci (1971, p. 56) also mentioned what is included in civil society, namely social organizations in private society such as churches, trade groups, schools, and others. Simon (2004, 131) showed that all organizations that are members of civil society have various fields involved, such as politics, economics, arts, and others. These groups have similarities in terms of manifesting social practices, especially regarding the assumptions and values that society accepts, both consciously and unconsciously. He also argued that the family is part of civil society because it is not included in production and the State (p. 103). Gramsci (1976) emphasized the boundaries of civil society as organizations in the social formation that are not part of the material and economic production system, the implementation of which is carried out by components outside these boundaries. (Patria and Arief, 2015, p. 137)

Gramsci coined the term "political society" to describe the coercive relationships that exist in different institutions such as the military forces, police, legal institutions, and prisons, as well as various administrative departments such as tax, finance, trade, industry, and others that rely on the final effort of state monopolies' effectiveness in carrying out coercive actions (Simon, 2004, p.104).

Gramsci also provides another definition in addressing political society, namely “...the set of apparatuses which legally enforce discipline on those groups who do not give their consent during a normative period, and which dominate the whole of society in periods when consent has broken down.” (Jones, 2006, p. 50)

Through the previous explanation, it can be concluded that hegemony is a term developed by Gramsci based on the ideas of his predecessors and then modified according to his understanding and opinion. Hegemony is an effort made by a dominant group to maintain power over subordinate groups by using consent and coercion. Consent is disseminated in civil society, while coercion is carried out in political society. The presentation of Gramsci's history, concept, process, and superstructures of hegemony above will significantly assist this writer in describing the practice of hegemony and its consequences in *The Chosen One*.

### **C. Basic Human Rights**

Human rights are essential rights that every human being has from birth as a result of their being human. Human rights are universal in that they apply to everyone, everywhere, and at any time. No one has the authority to release or withdraw the human rights of another. The state must safeguard its citizens' human rights.

The Universal Declaration of Human Rights (UDHR) is a declaration on human rights drafted by representatives from different legal and cultural backgrounds from all regions of the world. The United Nations General Assembly proclaimed this declaration in Paris on December 10, 1948. This document

becomes the standard of basic human rights that must be protected and universally applied. UDHR has 30 articles containing basic human rights that need to be protected and upheld worldwide (“Universal Declaration of Human Rights,” n.d.), including:

1. Freedom and equality,
2. Freedom from discrimination,
3. Right to life,
4. Freedom from slavery,
5. Freedom from torture and inhumane treatment,
6. Right of recognition before the law,
7. Right of equal treatment before the law,
8. Right of fair treatment in court,
9. Freedom from unfair detention,
10. Right to trial,
11. Right to be considered innocent until proved guilty,
12. Right of privacy,
13. Freedom of movement,
14. Right of asylum,

15. Right of nationality,
16. Right to marry and form a family,
17. Right to own property,
18. Freedom of thought and religion,
20. Right to assemble and form organizations,
21. Right to take part in democracy,
22. Right of social security,
23. Right to work,
24. Right to rest and holiday,
25. Right of social service,
26. Right of education,
27. Right of cultural and art,
28. Right of social and international order,
29. Obligation to subject the law, and
30. Prohibition to deprive the human rights.

## **CHAPTER III**

### **FINDINGS AND DISCUSSION**

This chapter contains explanations and discussions that aim to answer the problems of the study that have been mentioned previously in chapter one. The researcher will describe the results of research conducted on the novel written by Carol Lynch Williams entitled *The Chosen One* using Antonio Gramsci's theory of hegemony. This chapter consists of two parts. The first part describes the ways of the implementation of hegemony that occur in the novel, while the second part describes the effects felt by society as the consequences of the implementation of hegemony.

#### **A. The Process of Hegemony**

To understand the process of hegemony in *The Chosen One* novel, we must understand what the "state" order and the environment are like in the novel's setting. Kyra lives in a society that is separated from the outside world. This community calls their people The Chosen Ones and lives in the middle of the hot desert, far enough from the crowds. This area, called The Compound, is also bordered by a chain-link fence to prevent outsiders who are curious about their different living systems from entering their area. Their isolation causes the order of government that occurs and is practiced in this environment to be different from other areas.

The Compound is a social environment built based on religious beliefs. The person who leads The Compound is called the Prophet. The Prophet's leadership

is passed down through the generations. The new Prophet will be appointed as a leader after the previous Prophet, his father, passed away, as mentioned in the quote below:

*Prophet Childs became prophet when his father died seven years back. The mantle was handed down to him. The line of authority going through the blood. That's what Father says. There was a big funeral when Prophet Childs's father passed. (Chapter 1)*

As a leader, Prophet has a duty to guide and lead the people who live in the environment of The Compound so that they can live without crossing the boundaries that he has determined. As a religious group, The Chosen Ones has one goal that unites them under the leadership of the Prophet. As sung by Uncle Hyrum when welcoming the Prophet in a Special Meeting:

*"God sent us the Prophet of all. Of all. To lead. To guide. To take us to heaven" (Chapter 3).*

Based on the quotation above, it is clear that the Prophet's role and duties as the leader of a religious group are guiding his followers to enter heaven. In carrying out his duties as a leader, the Prophet does not carry it out alone. He needs help from others to share the leader's burdens. One of them is a group of people called the Apostles.

The Apostles are a group of people authorized by the Prophet as his "right-hand man" whose job is to help implement discipline in social life at The Compound. The existence of the Apostles is beneficial for the Prophet because guiding and supervising a large number of followers at the same time cannot be done alone. The Apostles are tasked with directing and telling people to live according to the rules applied in the Bible. This has resulted in the Apostle having a high and respected position in society.

Apart from the Apostles, the Prophet also has a "left-hand man" that can help him organize society. This group is called the Gods Squad. The God Squad has a different task than the Apostles. They are described as a group of large men responsible for protecting the Prophet and The Chosen Ones. Kyra calls them as the "*Prophet Childs's bodyguard*" (Chapter 4). Through this nickname, it can be concluded that the God Squad is responsible for physical aspects.

The three parties described above are part of the dominant group within The Compound. Dominant group is a group that holds more power over other groups. This group has the power to rule other groups in society.

On the contrary, subordinate group is a group that lives under the leadership of the dominant group. This group become the object of the hegemonic practice carried out by the dominant group. This group carries out daily life based on the rules that have been established by the dominant group, either forcibly or voluntarily. The subordinate group in the novel includes The Compound population.

The Compound population becomes a subordinate group because they recognize and follow the Prophet, who is part of the dominant group. However, the story narrated through Kyra's perspective focuses more on the people around Kyra's life, such as her parents, her siblings, and her lover. Other residents are only mentioned briefly in the explanations. Therefore, the researcher will use them as a representation of the subordinate group.

Subordinate groups have an economic situation that is far different from the dominant group. Although it is not stated what the occupations of the subordinate groups are, it is quite a description of the quality of life of the subordinate and dominant groups. Through this description, it can be seen what kind of economic inequality occurs between dominant and subordinate groups. The following are some examples of quotes showing the living conditions of Kyra's family as the representative of the subordinate group:

*I HAVE SISTERS and brothers running all over the place. My mother is Father's third wife. Our trailers, one for each Mother with her children, sit in a group, like wagons circling a fire. This is the way it is all over the Compound, not just with us. Fathers with all their wives grouped together. Making a circle. Like how we're one eternal round in heaven. (Chapter 1)*

The quotation above can clearly show what kind of quality of life the Chosen One's families have. An average family in The Compound consists of at least one husband, three wives, and dozens of children. They live crammed into several small trailers arranged in a circle. A wife and her children occupy each trailer. In this little trailer, there is almost no such thing as privacy. Children have to share the room with their siblings almost all the time without being alone. In addition, they have to live a simple life because the head of the family must support many children and wives. This causes them to save money by sticking to outdated items and not renewing the tools that have been damaged immediately.

The life of the dominant group differs greatly from the subordinate groups previously described, in particular, the Prophet and the Apostles. As described in the following quotations:

*THERE ARE JUST a few places in the whole Compound with pianos.*

*Prophet Childs has a concert grand in his front room. I've seen it myself. Right through the plate-glass window. Pure white and shiny, that piano is. It has to be a concert*

*grand. I bet a body could see her face in the shine of that thing. He lives in a brick house, so big it casts a long shadow on the lawn when the sun starts to set. The Apostles have houses and pianos, too. Not only does being an Apostle mean blessings from God, but blessings from the land, too. That's what they've told us, and it seems that's true. (Chapter 1)*

The residences of the Prophet and the Apostles had pianos that were rarely found at The Compound. The people could only play them in public places such as the Fellowship Hall and the Temple. The fact that they each owned a personal piano already showed how superior their economic condition was. Unlike the older pianos available as public facilities, the Prophet's piano is a shining concert grand and far superior. The residence of the Prophet and the Apostles is a "real house" made of bricks in contrast to the ordinary people who live crammed into crowded trailers with their families. Their house occupies a large area as if confirming the widespread saying that the Apostles received blessings from God and the land. This is emphasized by Kyra's explanation which states that the house of the Prophet "casts a long shadow on the lawn when the sun starts to set."

In addition to the piano, they also have several electronic facilities and equipment that cannot be found in general public residences. Uncle Hyrum's house, for example, has lots of windows, five refrigerators, granite countertops, and a large fireplace. The luxury that the Prophet and the Apostles obtain is said to be the blessings from God for the righteous ones who refer to themselves. This gap makes the position of the Prophet and the Apostles as the dominant group unshaken.

According to Gramsci, to maintain their domination over the subordinate group, the dominant group needs to use two attempts: coercion and consent (Faruk, 2017, p. 135).

### **1. Coercion**

According to Faruk (2017, p. 135), coercion is the cultivation of power from the dominant group through violent machineries such as the police and the like. In this case, coercion acts as a tool to apply the discipline in society. When people deviate from the rules that have been determined, coercion or domination can be done against them. However, keep in mind that coercion cannot be carried out without other efforts in the form of consent. Without consent, there will be resistance and dissatisfaction in society as a result of implementing coercion.

Political society is the area or superstructure of hegemony where coercion is used. The term "political society" is used by Gramsci to describe the coercive interactions that exist within the State apparatus. Institutions that are members of a political society include institutions related to security, such as the police and administrative departments related to economic activities such as taxes, industry, and finance (Simon, 2004, p. 104-105).

One of the characters that have an important role in political society in the novel is the Apostles. Apart from playing a role in the spread of ideology and disciplinary oversight in society, the Apostles also did not hesitate to be involved in executing punishments against members of The Chosen Ones who violated established rules. As shown in the following quote:

*“Quiet the girl, Sister Victoria,” Uncle Hyrum says. His eyebrows meet right over his nose with his unhappiness.*

*“Hush now, Emily,” Mother Victoria says. She looks nervous, the way she glances at Uncle Hyrum and then at Brother Fields and Brother Stephens and last of all at the Prophet. (Chapter 1)*

Uncle Hyrum, as an Apostle, did not need to take action directly to silence Emily, but he did order someone else to do it for her. Mother Victoria, who had the orders, felt restless and afraid that something terrible might happen. She subconsciously stole a glance at Uncle Hyrum, Brother Fields, and Brother Stephens, who were Apostles, before finally dropping her eyes on the Prophet. Her series of actions shows how much she is afraid of the people she glances at. This shows that as Apostles, they could impose punishment indirectly by ordering the immediate family to give the punishment.

Apart from carrying out the punishment by ordering others, the Apostles also did not hesitate to stain their hands by carrying out physical punishments for people who were considered disobedient. As shown in the quotation below:

*Uncle Hyrum slaps me with the back of his hand. Tears sting my eyes and my nose starts to run. I actually see stars.*

*“Ow,” I say. (Chapter 2)*

When the Prophet learned about Kyra and Joshua's relationship, he accused them of adultery and threatened to stone them. Kyra denied the claims, but Uncle Hyrum responded with a physical punishment to silence her who rebelled against the Prophet. The word "slaps" denotes Uncle Hyrum's physical punishment. Uncle Hyrum, as an apostle, had no qualms about using physical punishment towards rule-breakers, including his niece. Their coercion caused the Apostles' existence to be feared by the residents of The Compound. As confirmed by the statement from Kyra's father:

*“Father,” I say. “Please no.”*

*My father can't look at me. He doesn't spank us, like some of the other fathers do. He seldom raises his voice at us. He hugs us, loves us, laughs with us.*

*“Kyra,” he says after a moment, “please, be obedient. This is an Apostle of the Lord.” (Chapter 2)*

Kyra's father tries to emphasize Uncle Hyrum's status as an Apostle to Kyra, who wants to refuse his orders, by stating “This is an Apostle of the Lord”. As followers, they have an obligation to obey and do whatever the Apostle commands, even if they are reluctant. They are not permitted and cannot oppose or reject the orders given by the Apostle because the Apostle has a high position as the right-hand man of the Prophet, their leader.

A group known as God Squad is the second important figure in political society. This group consisted of several big men who served as the guards of The Chosen One group. As mentioned in the following quote:

*...As I pass through the gates, I see three men in dark suits, even in this heat, sunglasses on as they step from the darkness of the Temple into the afternoon. The God Squad. They're here to protect. The Prophet. Us. The grounds. But seeing them, I'm struck with fear. (Chapter 1)*

As the protectors of The Prophet, the people, and their home, this group of people has a great role. Despite their honorable mission as defenders, their presence created a dark impact on the public's psyche, as evidenced by Kyra's fearful demeanor whenever she saw them. This reaction is also caused by another task of God Squad, namely upholding the discipline of coercion in society. When a member of The Chosen One violates one of the rules set by the Prophet, the God Squad is tasked with carrying out physical punishment on them.

*The Prophet spoke louder.*

*And it was Sheriff Felix who quieted Ellen with a hard slap to the face so the ceremony could go on. (Chapter 2)*

In the quote above, Sheriff Felix, one of the God Squad, immediately acts to discipline the rebellious Ellen "with a hard slap to the face." This further emphasized the frightful impression of God Squad in the minds of the people. Kyra herself describes them as "mean ol' things" and prefers to stay away from them to avoid problems.

*Again there's quiet. In my mind I can see those eyes of Brother Felix, Sheriff Felix, the way he squints and makes you feel like you've done something wrong when you haven't even had the chance. His squinting is not a thing like Mother Sarah's. Not a thing like Laura's. His squinting scares me. (Chapter 1)*

God Squad's role as discipline enforcers requires them to look at individuals suspiciously continually. It causes people consciously and unconsciously to feel afraid of them even though they do not do prohibited things. Kyra described that Brother Felix's scariness while squinting is not a par with Mother Sarah, her birth mother who is well known in her family for her tenderness, or Laura, her closest sister.

Apart from carrying out the practice of community discipline, the duties of the God Squad also include protecting the members of The Chosen Ones from the influence of the outside environment. They were guarding the borders of The Compound to prevent outsiders from entering The Compound's territory. As reflected in the quote below:

*"You come here, you stop here, you don't talk to no one. If I see you talking to someone, I'll arrest you. If it looks like you might talk to someone, I'll arrest you. If I think you're talking to someone, I'll arrest you." (Chapter 1)*

The quote above is a statement made by Sheriff Felix to the Ironton County Mobile Library on Wheels' owner, Patrick, when he caught him parking his van quite close to The Compound area. Sheriff Felix threatened Patrick to stay

away from The Compound area and prevent the possibility of residents who feel curious and approach the Ironton County Mobile Library on Wheels. The threat in Sheriff Felix's remarks is shown in the repeated use of the sentence "All arrest you" to emphasize his seriousness. In this way, Sheriff Felix can prevent the interaction between Patrick, an outsider, and The Compound citizens, who could be influenced negatively.

The practice carried out by Sheriff Felix is following one of the bases of class supremacy put forward by Gramsci (1971, p.57). In order to gain class supremacy, one of the things needed is domination over the opposing side. This domination is done to destroy or subdue the opposing party. The use of armed force is also possible if necessary. In this case, the domination exercised by Sheriff Felix against Patrick took the form of the threat of imprisonment.

Some examples of actions taken by the Apostle and the God Squad mentioned above reflect the hegemonic process in the form of coercion or domination. Based on the statement of Femia (1981), which states that coercion/domination is a form of external control carried out by the dominant group to obtain social control and can influence the actions and choices of the community by using rewards and punishments (p. 24). In this case, the Apostle and the God Squad try to influence the community's actions through punishments, either in the form of verbal threats or physical abuse.

## **2. Consent**

Faruk (2017, p. 135) stated that consent is the dominating group's power planting, which is accomplished by reaching an agreement with the subordinate group so that they can accept it sincerely. Compared to coercion, consent is an effort that is more emphasized in implementing hegemony. This is due to the nature of coercion which can cause public dissatisfaction if carried out without prior agreement between the dominant group and the subordinate group regarding the function and use of the coercion (Brons, 2017, p. 36).

The application of consent is carried out in an area or superstructure of hegemony called civil society. Civil society is a private group or organization and separated from the production process and the state apparatus. In explaining civil society, Gramsci (1971, p. 56) gave examples of private organizations such as churches, schools, and trade unions. However, as previously explained, the environment where hegemony occurs in *The Chosen One* is a religious group that separates itself from society and has a system of government that is different from other regions. This group makes their religious leaders as government leaders. This made it difficult to separate the internal government groups from the organizations that Gramsci considered a private group (the Church, a religious group).

Several individuals in this story play pivotal roles in the application of consent in civil society. The first character who has a role in civil society is the Prophet, the leader of The Compound area. The Prophet's presence in the story has two roles at once, first as a government leader in The Compound area and second as a religious leader. His presence as a religious leader represented the

Church which Gramsci had previously referred to as a private group. It is caused by the role of the Prophet as a religious group leader who educates his followers through religious doctrines. Through the teachings he conveyed, the Prophet spread ideology and belief in society. As the following quote shows:

*That eye sees us all the time. "God's eye," Prophet Childs says sometimes. "He sees all. He lets me know all." (Chapter 1)*

Through the words he spoke to his followers, the Prophet confirmed the ideological values of religion regarding "God's eye." He explained that God could know all the followers' actions, and then God would tell him about it. This causes followers to behave more carefully in everyday life for fear that the Prophet will discover their actions. In addition, this affirmation caused them to increasingly believe and obey the Prophet, who was so close to God. The closeness between the Prophet and God is confirmed by the words, "He lets me know all."

In addition, the Prophet also claims that he can get "revelation" from God. Revelation is a glimpse of the future that the Prophet claims came from God to guide his people. In addition to glimpses of the future, revelation can also be in the form of new rules to enforce. Revelation can lead to new rules or even matchmaking of a few people selected.

*And Mother Claire said, her voice low, too, "This is a new Prophet. A new leader. A new time. He's not a thing like his father. Things were hard before. They're harder now." There was silence and then, "God is mysterious." (Chapter 1)*

*"In a light bright as the sun the revelation came," Prophet Childs says. He stares over our heads like he's seeing things all over again. "The two of you at the stone altar, wearing the ceremonial dress, Brother Hyrum standing, you kneeling at his feet. I saw it all. I saw it all. You have been saved for him." (Chapter 1)*

The two quotes above are examples of the revelation received by the Prophet. The first quote shows the revelation in the form of rules that followers of

The Chosen One must apply. This rule only took effect after the revelation was received, so this rule only affects events that occur afterward. For the second quote, the revelation received is a glimpse of the future used to determine matchmake. Therefore, people who appear in such future flashes must marry according to the command of the Prophet.

In order to bind and earn the obedience of his followers, the Prophet added various threats on several occasions of his sermons. He will mention things that he thinks one of The Chosen Ones should not do by inserting religious values so that the community can accept these rules. The following is an example of the Prophet's prohibitions:

*“REMEMBER,”* PROPHET CHILDS has said. *“God punishes those who sin.”*  
*Prophet Childs, as sharp as my Russian Olive thorns, has preached that a woman who dies pregnant or having babies is a sinner. He’s said manufactured medicine is from Satan. He’s said doctors meddle and take away our God-given freedoms. (Chapter 1)*

Through the quote above, it can be seen how the Prophet said that God would punish a sinner to initiate his threat. After that stern statement, he continued his speech using the words "sin" and "Satan" to terrify the followers and emphasize how bad the behavior was. He also said these things in a harsh tone that made people feel scared. By adding religious values to his threat, the Prophet would make people obey and believe everything he said. This obedience and belief are also based on the closeness between the Prophet and God, which he often emphasizes. People will believe everything that the Prophet said and never question its truth.

Using threats in his preaching, the Prophet also cleverly uses sweet words to convey what benefits his followers will get. As shown in the following quote:

*“This is from God,” Prophet Childs said. “This is prophecy. Girls, you are to be a subservient partner to your husband. You and your sister wives will raise a mighty generation of your own children unto the Lord.”*

*I looked at Laura. She had tears in her eyes. She’s so devoted. So good. (Chapter 2)*

In the quote above, the Prophet wants to show what advantages a woman will gain as the "subservient partner" of her husband through his talks to teenagers. Again, he used religious values to make his sermons readily accepted. The difference is that here he gives praise and adulation rather than threats of punishment. He emphasized the vital role that women will play in producing "a mighty generation" of children as the successor of their group.

The Prophet also inserted the value of polygamy in his lecture through the word "You and your sister wives," indicating the plural word of the wife. He tries to make young women believe that polygamy is normal and good in building a strong generation. It can be seen from the reaction of the character Laura who was in tears when she listened to the lecture. She had fully believed the words of the Prophet. In this way, the Prophet managed to get the spontaneous obedience of his followers, a way that Gramsci believes is needed to create hegemony (Patria and Arief, 2015, p.120)

The Apostles, in addition to the Prophet, play a role in civil society as his right-hand men. As previously mentioned, the Apostles have a role in assisting the Prophet in spreading belief and enforcing discipline in society. As Mother Claire explained, “The Prophet tells us be obedient. So do his Apostles. Like it says in the Bible” (Chapter 2). Mother Claire describes the role of the Apostles as a reminder to the followers that they should always live according to the rules set

out in the Bible. The explanation also explains their role in helping the Prophet in carrying out his duties as a religious leader.

The role of the Apostles in helping the Prophet guide his people is also shown in the words of Uncle Hyrum, who is one of the Apostles:

*"Discipline," Uncle Hyrum says to Father, "is God's way to raising righteous children. It's a way you can move up in leadership. I've been telling you this for years, Richard. He shakes his head as if this is the one thing that has kept Father from advancing with The Chosen Ones. (Chapter 2)*

Based on the quote above, Uncle Hyrum always reminded Father to apply discipline in educating his children to be "righteous children." Uncle Hyrum also uses the words "God" to emphasize the importance of what he says. By stating that something he said was an act ordered by God, he was causing people to see what he said as the truth that had to be done. This left them with no other choice but to do the things they were told not to be viewed as rebels.

*"Strip her down," Uncle Hyrum says. He talks to me. Me! Father stands near his brother.*

*At first, I think Uncle Hyrum is talking about Mother Claire. Then I see he means baby Mariah. All the sudden I see he's here to teach my father to be a better disciplinarian.*

*"You're soft, Richard," Uncle Hyrum says right as I realize why he's here. "Soft." (Chapter 2)*

In addition, based on the quote above, Uncle Hyrum tries to teach Kyra's father, Richard, about how to be a better father in disciplining his family. He saw that Richard was too gentle to discipline his family correctly. Therefore, Uncle Hyrum gave an example of how discipline should be enforced by ordering and even forcing Kyra to punish baby Mariah, the toddler younger sister attached to her, and she adored. In this case, Richard could not prevent it because Uncle Hyrum used this opportunity to "educate" him as a supporting reason and justification for his actions.

Apart from the Prophet and the Apostles, civil society in the story also appears in every family, in this case, represented by the family of the main character, Kyra. As Simon (2004, p.103) stated, the family is part of civil society, which including all groups and organizations other than production and the State. He also mentioned that the family has a special place in civil society where women have household duties and economically and biologically produce labor commodities.

In the story, a family consists of a husband and several wives. Although it is not clear what kind of economic activity occurs in this novel, it is shown that the wives in family played a significant role in the effort to build a large succeeding generation for their group. In the family, polygamy is carried out to produce many offspring who will later be educated to become solid and great future generations.

In addition, the wives also work together in providing early education to their children. They provide early knowledge to children about religions, beliefs, and the rules of life that they must obey in their daily life. As illustrated in the following quotation:

*...Mother Victoria keeps all the smallest children quiet by telling a story of Jesus. Mother Claire wipes down an already-clean kitchen. (Chapter 1)*

The quote above shows how the cooperation between the wives in the family works. While one wife was busy doing household chores, the other would educate their children about religion through the stories she told. Even so, educating children is not only the duty of the wives. Fathers also have responsibilities in the education of their children.

*I REMEMBER BEING SIX or seven years old. Father held me on his lap and said, "Always do what God says to do. Always do what Father tells you. And Mother, too."*

*He caught me outside the Compound fence, just standing there, looking past the chain link. "Kyra," he said at home, me on his lap, "you must be obedient. You must do as you're told. Stay home. Stay close." (Chapter 2)*

Kyra's father in the quotation above gently educated the little Kyra always to follow all God's commands and obey her parents' words. He emphasized how important it is for Kyra always to obey and act according to orders. He also carried out this training after catching the little Kyra outside the fence that bordered The Compound. He wanted the little Kyra to stay away from the outside world and remain in their environment with the family and community of The Compound.

In addition, fathers also have an essential role in straightening their children's actions when they want to refuse the Prophet's orders. The father insisted that as followers, they had to follow the things the Prophet ordered even though it was hard to do. In this case, the father's role in the family is an extension of the Prophet in disciplining his family to live according to boundaries. As shown in the following conversation between Kyra and her father:

*"We'll hide this," I said. Smoke filled the air. Cries of joy. The voice of the Prophet.*

*But Father saw us.*

*"Burn it," he said.*

*I held the book behind me. "Let her keep just this one," I said.*

*Father knelt in front of us. "These are the Devil's words," he said. "You heard what the Prophet said. We must obey." (Chapter 1)*

The civil society representations described above show how the hegemony formed in The Compound was made through the spread of ideology in groups in society, in this case, a religious group. In addition, the spread of ideology also occurs in the family environment, where parents have a significant role in this.

This matches Gramsci's statement, which states that civil society is an ethical or moral society where the hegemony of the dominant group is built in civil society through the mechanism of political and ideological struggle (Simon, 2004, p.103).

The Prophet, the Apostles, and families have an essential role in carrying out the hegemonic process in the form of consent/hegemony in *The Compound*. In accordance with Femia's (1981) explanation regarding the efforts of the dominant group to obtain social control through internal control, namely consent/hegemony, by seeking the formation of a society that has a personal view of life that is following the applied norms. They shape people's understanding of their perspective on things in their lives to fit the framework agreed upon by the Prophet as the leader (p. 24). This can be done by teaching and instructing the community since childhood to believe the values taught as truths that cannot be contested.

## **B. The Effects of Hegemony Implementation**

Hegemony's application in society can have a variety of consequences for the community. These effects might be either favorable or harmful in nature. The researcher could only find some negative repercussions from the adoption of hegemony in *The Chosen One*. The residents of *The Compound* are subjected to three undesirable consequences. They are violation of human rights, physical violence, and psychological violence.

### **1. Violation of Human Rights**

Human rights are fundamental rights that every human being has since birth because of their existence as human beings. Human rights are universal where they apply anytime, anywhere, and to anyone. No one has the right to release or revoke another person's human rights. The government must protect the human rights of its citizens. However, there are still violations of human rights in reality. The government fails to protect them, as happened in the story, where human rights are violated due to the application of hegemony.

The researcher found several human rights violations by the dominant group against the subordinate group in the story. To make classification easier, the researcher used the Universal Declaration of Human Rights, issued by the United Nations General Assembly on December 10, 1948, in Paris.

#### **a. Discrimination and Death**

Based on Article 2 of the Universal Declaration of Human Rights, every human being has the right to live freely without discrimination regardless of race, religion, color, or another status (“Universal Declaration of Human Rights,” n.d.). However, the dominant group in *The Compound* made the subordinate groups lose their rights, specifically the right to life free of discrimination. This happened when the Prophet called for new rules at a meeting.

*“The unwhole won’t meet God,” he says. “Those who are lacking here,” tapping his head, “or here,” tapping his eyes, “or here,” tapping his heart, “do not qualify for the kingdom.” (Chapter 1)*

The new regulations discriminate against "the unwhole" or people who have congenital disabilities from other people. By saying that people with disabilities "do not qualify for the kingdom," the Prophet implies that people with

disabilities cannot live in the same place as them or cannot even be allowed to live. This gesture was realized when Sister Janie Abbott gave birth to two twin sons, and one of them is "the unwhole."

*Prophet Childs went to their trailer. Sister Janie wasn't but thirteen. A first wife to her husband just six years older. She cried for a long time when they said the unwhole shouldn't live. She cried, hanging on to that baby as long as she could. But at last Prophet Childs had her talked out of that tiny thing.*

*They did away with him.*

*Not sure how, but I know they did. I listened in on Mother Victoria telling Mother Sarah and Mother Claire. She whispered the whole story to my mothers while I stood in the dark of the living room, quiet in the night so they might not notice me. "They killed that unfit baby," Mother Victoria said. (Chapter 1)*

In the description above, it can be seen how the Prophet immediately acted upon hearing the news of the birth of "the unwhole" baby. He stated that the baby could not live because it was born as "the unwhole." Even though Sister Janie wept and pleaded, she still could not prevent the Prophet from taking her son away. As Mother Victoria whispered, the baby died after only a short time being born in the world.

What happened to Sister Janie's baby shows that there is discrimination against people with disabilities. Discrimination that occurs is accompanied by other human rights violations, namely the right to life. As stated in Article 3 of the Universal Declaration of Human Rights, every human being has the right to live, to have freedom and security ("Universal Declaration of Human Rights," n.d.). By killing the baby Sister Janie, the Prophet also deprived the baby of the right to life.

The discrimination against "the unwhole" was also experienced by Kyra's sister, Emily. Although neither expelled nor killed for being born before the new regulations were enacted, Emily was not free from discrimination.

*“Beautiful family,” the Prophet says. “Your older boys are honorable young men.” He nods. “The older girls are . . .” He stops. He’s looking at Emily. Our wonderful Emily. Right then I see her the way our Prophet must. I see her wide face, her slanted eyes, her smile that’s almost glowing. She looks at him with so much love I cannot understand how he cannot love her back. But I know he doesn’t. I’ve heard him say he doesn’t. I’ve heard him condemn her. (Chapter 1)*

Discrimination against Emily appears when the Prophet pauses when he praises the daughters of Kyra's family just as he drops his eyes on Emily. By doing so, there is an implication that the daughters of the Kyra family would be perfect in the absence of Emily. So no matter how much Emily loved and respected the Prophet, she would never get the same kind of love in return as Kyra mentioned that she heard that the Prophet did not love Emily and even condemn her.

*NOW PROPHET CHILDS looks around the room at us. Mother Victoria wraps her arms about Emily, who says, “The Prophet. The Prophet. See him?” and lets out a laugh full of joy.*

*“Quiet the girl, Sister Victoria,” Uncle Hyrum says. His eyebrows meet right over his nose with his unhappiness. (Chapter 1)*

The second discrimination against Emily is seen in the reaction of Uncle Hyrum, her uncle. Although Emily only expressed her delight at the Prophet's visit to her home in her way, Uncle Hyrum saw it as inappropriate to show in front of their leader. His displeasure is reflected clearly in the description "His eyebrows meet right over his nose with his unhappiness."

Another point found in Article 3 of the Universal Declaration of Human Rights is having security. Having security means a person can live in peace without fear of the safety of himself and his family. However, Kyra could not feel any sense of security in her life at The Compound.

*Father kisses both of us on the tops of our heads. He holds us secure. But his holding me like this is a lie. He can’t do anything to save me. And he’s my father. Aren’t fathers supposed to save their daughters? (Chapter 2)*

Through the quote above, Kyra conveyed how insecure she felt when she was in her father's arms. Even though the embrace should make her feel comfortable and safe, Kyra felt that the comfort she felt was a lie because she knew her father was helpless when faced with the Prophet's power. This shows that under the Prophet's rule, citizens could not feel safe because of fear of the threats given by the ruler.

#### **b. Unfair Detainment**

As residents of an area under the protection of a leader, citizens must have freedom from fear of unjust detention or expulsion. This point is spelled out in Article 9 of the Universal Declaration of Human Rights, where arrest, detention, or exile cannot be carried out arbitrarily on anyone (“Universal Declaration of Human Rights,” n.d.). However, cases of expulsion often occur at The Compound.

The first case occurred in three residents of The Compound. They are Brother Alex Delango, Brother Olsen, and Brother Adamson. They were forced to leave The Compound for going against the Prophet's orders.

*“They took his children and wives and gave them to two other of the brethren. They made him leave, along with Brother Olsen and Brother Adamson. The three of them were run off, all of them losing their families because they crossed the Prophet. Do you remember?” (Chapter 2)*

As told by Kyra's father in the above quote, the three people were kicked out for having disagreements with the Prophet. Not only were they kicked out, but they also lost their families. Their women and children were handed to other men who were deemed more capable of guarding and straightening their behavior to

follow existing regulations. However, life will become more difficult for these wives and children because their new husband and father will act much more rigidly and sternly.

The next case happened to the Bill Trophy. He was a teenage resident of The Compound who disappeared for about three or four years. The residents assume that Bill is now with the Lost Boys, the boys who fled from The Compound. Nobody knows his fate, whether he managed to survive or not. Bill's escape was not without cause. He was forced to do that.

*“Bill was Ellen’s age. Maybe a year older. They sent him away. No one knew what happened. He was just gone.” (Chapter 2)*

Based on the statement above, Bill's departure occurred at the order of the dominant group. The word "they" can be assumed to refer to the dominant group of The Compound, namely the Prophet, the Apostles, and God Squad. This is because the only group of people who have the authority to expel citizens is the dominant group. This expulsion was done to eliminate Bill as a violator of The Compound's rules to avoid spreading the bad influence to other citizens.

A similar incident happened to Joshua Johnson, Kyra's lover. He and several other teenagers were kicked out of The Compound by the dominant group.

*“They’re making me.”  
“Who?” I’m so close to the screen I smell dust. I don’t even care if Laura wakes up.*

*“The Prophet. The Apostles. The God Squad. They’re sending a bunch of us away. Me because I asked to Choose you.” (Chapter 3)*

Through the conversation between Kyra and Joshua above, the dominant group expelled several boys from The Compound, indicated by the word "a bunch of us." However, Joshua was kicked out only because he fought for his right to

have the freedom to choose his life partner. He has the same fate as Bill, who was expelled because of his choice to have a family with the girl of his choice.

### **c. Prohibition of Movement**

Every citizen has the right to freedom to move to leave the country or return. This statement is one of the points mentioned in Article 13 of the Universal Declaration of Human Rights. However, this does not apply to the residents of The Compound. They did not have the freedom to move outside The Compound to the outside world.

*“This place we have here is to keep you safe from Satan. And he is outside our walls. Everywhere. On the street. In the stores. On the televisions and computers. Those people who do not believe what we believe, they carry Satan’s lies and fabrications in their heads. They will kill you, if you even dare to look in their direction.”*

*Prophet Childs pauses.*

*“Keep away from the outside,” he says, “or it will burn you on the inside and on the outside.” (Chapter 4)*

In his teaching, the Prophet fostered the belief that The Compound was the safest place for them in the community. By staying at The Compound, people can stay away from the bad influences of Satan, which is scattered in the outside environment. The Prophet emphasizes how scary Satan is and the outside world by using a hyperbole in the sentence, "They will kill you, if you even dare to look in their direction."

This emphasis made people fearful and chose to obey the words of the Prophet. This causes them to give up their right to move and have a life outside The Compound and the Prophet as leaders have a significant role in this decision. In addition, the lifestyle of the people of The Compound, who are polygamous and have many children, discourages them from moving.

*Mother Claire glances at Father. Maybe . . . Mother Victoria is openmouthed again. They look at one another, back and forth. Have they thought this themselves? Will they leave this place?*

*“Where would a family like ours live?” Father’s voice sounds heavy. He doesn’t move, doesn’t even blink for a long few moments. “It’s God’s will we stay,” he says at last. He rubs his face, and for a moment I see him as an old man in this place with no way out. I crumple up inside. (Chapter 3)*

A very different and conspicuous lifestyle becomes one of the great obstacles for The Chosen family to move out of The Compound. No matter how much they want to move, it will not erase the fact that differences will complicate the adaptation process in a new place. This caused them to surrender to fate and settle in The Compound inevitably.

Finally, the biggest cause of The Compound community's reluctance to move was to avoid becoming a fugitive from God Squad. When someone or a group of people decide to run away, they will be forced to live in endless hiding and become fugitives because the God Squad will continue to search for them until they find them. Not to mention the threat of severe punishment that awaits them when they are caught. As illustrated in the quote below:

*THERE ARE PEOPLE who have run from being a Chosen One. Some stayed in hiding for a long time. The God Squad looked for them. Sometimes they brought the people back, the women back. Sometimes a boy would get away. (Chapter 3)*

People who escape are unable to live comfortably. They had to remain in cover from the God Squad, who were still hunting for them. The women were frequently taken back and punished, while the males were forced to depart empty-handed in the scorching desert. This terrible outcome destroyed the Compound people's expectations of breaking free from the Prophet's laws.

#### **d. Restriction in Marriage**

The violations in the right to marry and form a family in The Compound have been briefly touched upon in the previous point. The Compound has rules when it comes to the marriage of its citizens. Based on established regulations, men must have at least three wives to go to heaven in the afterlife. They can only have the right to "Choose" their partner when they reach the age of nineteen.

However, the rules for choosing a partner can be suspended if the chosen pair appears in the "revelation" experienced by the Prophet. As a religious leader, the Prophet claims to have the ability to receive "revelation" from God to set new rules or peer into the future of the marriage of its citizens. When someone appears in "revelation," he must perform the marriage according to the Prophet's arrangement and have no right to refuse.

This violates Article 16 of the Universal Declaration of Human Rights, which provides that every man and woman has the full right to marry and establish a family ("Universal Declaration of Human Rights," n.d.). In addition, it also states that marriage must occur based on the agreement and willingness of both parties. Marriage practices in The Compound occur based on coercion and threats, as happened to Kyra and her lover, Joshua.

*"The Prophet. The Apostles. The God Squad. They're sending a bunch of us away. Me because I asked to Choose you."*

*It feels like a stool has been pushed from under my feet. I'm sliding sideways in all this.*

*He presses his forehead into the screen. We are separated only by the mesh. I can feel his skin. Smell him through the dust. "The girls here are for all the older men. They told me that yesterday." He takes a breath. (Chapter 3)*

Based on the above conversation, Joshua was kicked out of The Compound because he asked Kyra and Uncle Hyrum's arranged marriage to be

canceled. He wants to build a family with Kyra and convince the Prophet, but he has to face the harsh reality. The higher-ups stated that the existence of the girls in The Compound was only for much older men. Joshua had to leave his family and homeland just because he fought for his right to marry.

Not only that, but Kyra's family also received threats from the dominant group. The Prophet threatened Kyra's father to force him to discipline Kyra so that she could obey and marry Uncle Hyrum according to the Prophet's arrangements. The examples of the events described show that the Compound people have lost their human right to form families under coercion by the dominant group.

#### **e. Prohibition of Expressing Opinions**

Expressing opinions is a fundamental human right to have. This right is stated in Article 19 of the Universal Declaration of Human Rights. However, freedom of expression is a luxury that is almost impossible for The Compound residents to obtain. This is due to the dominant group's domination of thoughts, which causes residents as a subordinate group to be unable to obtain their rights.

People who have opinions contrary to the teachings of the Prophet will be silenced and given harsh punishment. As happened to Joshua when he expressed his opinion:

*“You don't beat people to keep them in line,” Joshua says. I'm not sure how he gets to his feet, he's that hurt, and seeing him like this, because of me, makes me weep. I sob. He's next to me in a moment, touching my hair, pulling me to my feet.*

*“Take him away,” Prophet Childs says.*

*“No!” I say. I'm loud. I put my arms around Joshua's waist and hold tight to him.*

*“Wait, wait,” Joshua says. “Just listen.”*

*But they don't. Brother Nelson and Brother Laramie reach for Joshua. It's a short tug-of-war as they pull him away from me. They wrench his arm up behind him. "Stop it!" I'm screaming. "Let him go!"*

*Joshua swears and shouts how this is not God's true church. "God would never demand this," he says, and his voice is all alone in the room. (Chapter 2)*

The conversation snippet above shows how the Prophet does not appreciate Joshua, who wants to express his opinion. He even ordered the God Squad, Brother Nelson and Brother Laramie, to take Joshua away and silence him. This is done to prevent the spread of thoughts that contradict the teachings that the Prophet spread. By doing this, the Prophet deprives Joshua of his right to speak.

The freedom of opinion in Article 19 also includes the freedom to seek and receive information from all available media. However, the Prophet also revoked this point by prohibiting ownership of books from the outside world.

*"Bring your books," Prophet Childs had said.*

*A fire big as a barn burned in the parking lot of the Temple. I could feel the heat from a distance. Sparks flew in the air and winked out in the night.*

*"Bring the demon's word here. Burn it all," the Prophet said.*

*And everyone did. They brought picture books and teen books. Magazines and newspapers. Novels and even the Reader's Digest.*

*"Bring words from the Infidel," Prophet Childs said. "And I will bring you truth. I will lead you to Heaven." (Chapter 1)*

The Prophet ordered all residents of The Compound to burn all the books they owned without exception. He said that these books contain words of demon and infidels. This caused his followers, who wanted to be devout religious beings, to follow his orders without hesitation. They do not want to fail to enter heaven and be called as the demon's ally and infidel if they reject the Prophet's orders.

Apart from prohibiting book ownership, the Prophet also prohibits his followers from borrowing books from the mobile library, which often passes near their territorial borders.

*Prophet Childs would never let one of us check out books from a public library.*

*“We have our beliefs,” he’s said. “We have our God-given freedoms. And no one is going to take that away by brainwashing us with Satan’s teachings.” (Chapter 1)*

In his statement, the Prophet said that people would get brainwashed by Satan's teaching by reading books. The words "Satan's teaching" aim to scare people and increasingly avoid the public library as a place for "Satan's teaching" to gather. His statement can mean that he is afraid that the outside world will influence people through their books. He tried whitewashing his decision by saying that. He made himself a good person despite taking away the people's right to obtain information.

The Prophet's efforts to isolate his followers did not stop there. He cuts off the access of residents from other media that can provide them with information about the outside world.

*“This place we have here is to keep you safe from Satan. And he is outside our walls. Everywhere. On the street. In the stores. On the televisions and computers. Those people who do not believe what we believe, they carry Satan’s lies and fabrications in their heads. They will kill you, if you even dare to look in their direction.” (Chapter 3)*

Television and computers are excellent media for conveying information. With television, a person only needs to watch broadcasts to be able to access information. Meanwhile, computers are much more powerful. A person only needs to type in the desired information, and he will get all forms of publications in the form of written and audio-visual information. The Prophet realizes the potential of these two media. Therefore, he prohibits their ownership and usage of television and computers.

Although he prohibits his followers from using the information-spreading media, the Prophet has full authority to access these media.

*The room is huge. A whole wall of windows look out on the Temple. There are three computers. Two walls of books. A huge television. Dark green carpet. A desk so large I could sleep on it with Laura and Carolina. (Chapter 2)*

Despite banning them, the upper rooms of the Temple where the Prophet works have all three media. This shows that even though he isolates himself and his people from the outside world, the Prophet is not blind to whatever is in the outside world. By owning these media, he is well-informed about all information that is circulating. He also succeeded in making his followers have no clue about the outside world by banning his followers. This made the hegemony he practiced in society successful because people's thinking followed the frame of mind prepared by the Prophet due to a lack of knowledge and information.

## **2. Physical Violence**

Violence is an act that causes physical or mental harm to another person. Based on this understanding, it can be concluded that violence can be in the form of physical violence and psychological violence. Physical violence occurs when there is physical contact between the perpetrator and the victim, which causes the victim to experience pain and suffer injuries and damage to his body. This violence also often occurs in the story as a reaction from the dominant group to subordinate groups considered to have violated established regulations.

The first example of physical violence occurred against Kyra's younger sister Mariah.

*“Take the baby, Kyra,” Uncle Hyrum says. His voice is sharp as a knife. Filled with anger. But I don’t care.  
 “Administer the punishment,” he says.  
 “I won’t,” I say.  
 “No,” I say.  
 “Never,” I say.*

*“Claire,” Father says. “You’ll have to.”*

*Mother Claire’s eyes fill with tears.*

*“Richard,” she says. In all my life, I’ve never heard her this upset. She’s new to me. “Richard.”*

*“Please, Claire,” Father says.*

*Mother Claire covers Mariah’s nose and mouth tight so there’s no leak. Then she dunks Mariah in the cold water bath. All the way under. Holds her there.*

*Holds her there. (Chapter 2)*

In the conversation snippet above, Uncle Hyrum tries to punish Mariah, who screamed in front of the Prophet. Her behavior is considered inappropriate, and the perpetrator deserves punishment even though she is only a baby who still cannot control her actions. Uncle Hyrum did not do it himself in giving the sentence but instead ordered Mariah's closest family, Kyra, her favorite sister. In the end, the punishment was forced to be carried out by Mother Claire, Mariah's biological mother. The punishment took the form of dunking Mariah into a basin of cold water several times. This resulted in Mariah unable to breathe and very cold. Although this punishment did not leave any wounds on Mariah's body, in the process, it was undeniable that she felt tortured and even nearly died because she could not breathe and was cold. Therefore, this punishment is included in physical violence.

The second example of physical violence was committed by Uncle Hyrum on Kyra.

*“I take real excellent care of my wives,” Uncle Hyrum says when we get to my front porch. He pulls me close to him. His arms are like steel rods. “I’m gentle with the new ones.”*

*“What are you doing?” I say. Fear rises right up my throat*

*“No use in fighting me, Kyra,” Uncle Hyrum says, breathing potato breath on me. “No matter what, I’ll get my way.” I struggle. His arms tighten. He’s a head taller than me. And much too close. This is not a thing what it feels like when Joshua holds me near.*

*“It’s God’s law that I have you.”*

*“No,” I say. “Mother! Not now. Not yet.”*

*“Kiss me good night.”*

*“No!” I push hard against Uncle Hyrum. (Chapter 2)*

In the quote above, physical violence occurs in the form of harassment. Uncle Hyrum forces himself on Kyra to get a good night kiss even though they are not officially married. He held and pulled Kyra with his hand. However, Kyra felt uncomfortable and even scared at Uncle Hyrum's actions. Kyra's refusal was reflected through the word "no," which she repeatedly said as well as the gestures she showed through the words "struggle" and "push hard." When both parties are not in agreement, harassment and compulsion might be categorized as physical violence.

There are still many examples of physical violence at The Compound on the pretext of punishing rule-breakers. One of them was experienced by Kyra and Joshua.

*Uncle Hyrum slaps me with the back of his hand. Tears sting my eyes and my nose starts to run. I actually see stars.*

*"Ow," I say.*

*"No," Joshua says, leaping to his feet.*

*Brother Laramie hits Joshua so hard in the face blood splatters against the wall. He falls to the floor and I run to him, but Uncle Hyrum catches me in his arms. How can he be so strong? How can he be so old and so strong? He's pinned my arms to my sides. But I struggle anyway, kicking at his shins, twisting this way and that. (Chapter 2)*

The violence that occurred to Kyra and Joshua was caused by their rejection of the Prophet's accusation of adultery. They continued to deny these accusations until the God Squad resorted to violence so they would confess. Physical violence is indicated by the words "slaps," "hits," and "catches." "Slaps" is the act of hitting using the palm or a flat object, "Hits" is the act of making direct contact using the hand or object on the target quickly and forcefully, and "catches" is the act of holding onto to prevent someone intending to escape.

Not only against the residents of The Compound but physical violence was also carried out against outsiders. This happened when Kyra tried her luck to escape with the help of Patrick, the owner of the Ironton County Mobile Library on Wheels. However, this attempt was thwarted by the God Squad, and as a result, they both received harsh punishments.

*BROTHER FELIX TAKES ME away in the police car. I watch Patrick as we leave. I see them kick him over and over. I see him fall to the side. One of the God Squad pulls Patrick to his knees again.*

*My screaming won't stop. Not even when the sheriff hits me in the mouth, resplitting my lips. I taste blood. But I can't stop watching Patrick, who goes in and out of view because of the dust we've kicked up. I watch and scream his name.*

*Watch as they circle him.*

*I watch until I can't see him anymore. (Chapter 4)*

Violence against Kyra is shown in the word "hits me in the mouth," which resulted in a split wound on her lip. Whereas for Patrick, the violence that occurred was far more severe. Described in the word "kick him over and over," which indicates the action of willing that happens many times continuously. This excessive violence is likely due to Patrick's status as an outsider whom they consider infidel trying to take away one of their clans. The four examples of physical violence that have been described show that at The Compound, violence can happen to anyone regardless of age, gender, or demographic status, which is against the rules of their leader.

### **3. Psychological Violence**

Psychological violence can occur when someone makes unpleasant words, whether purposefully or accidentally, that cause mental distress. Apart from physical violence, psychological violence also often occurs at The Compound.

Kyra's father, for example, was verbally abused, leading to increased feelings of fear and powerlessness.

*“A man who cannot control his family does not deserve them,” Prophet Childs says.*

*The Prophet looks at Father a good long while, then at me.*

*“If you can't keep your wild girls in line, Brother Carlson,” Prophet Childs says, “we will give them to a man who can. You will lose this whole family if God finds you a failure. Do you understand?”*

*Father's face grows rigid, but he says nothing. (Chapter 3)*

In the conversation above, the Prophet verbally abused Kyra's father. Verbal violence is in the form of threats shown in the sentence "You will lose this whole family." Through this threat, the Prophet said he would separate Kyra's father from his family if he did not do what he was told. The threat made Kyra's father feel scared. It was evident from his face that he became stiff, and became helpless, shown in the lack of reaction he showed with a thousand words of silence. Apart from that, it causes Kyra's father to do what the Prophet wanted even though he was reluctant. However, the target of the Prophet is not only Kyra's father but also Kyra. This can be seen from how he looks at Kyra when he talks to Kyra's father.

Psychological violence can take many forms, including diminished motivation, dread and threats, and public humiliation attempts. Kyra had experienced these unpleasant things.

*Why am I here? How can I be here? My littlest sister is dead, my face is broken, the person I love is gone. How can I sit here and pretend that I want to be in this room? I want to run.*

*Women near me look away. My face tells them I've been disobedient. I've been disciplined. It's plain to everyone...*

*Prophet Childs stands right before me now. He has made his way to me. I see his shoes, so shiny. Was it his foot that stepped on Joshua and me? Mariah reaches out for her reflection, and he moves back.*

*“Look up,” he says.*

*Can he be telling me that? I look at Mariah and me in the toe of the shoe and see how dark we are. Grabbed by Satan already. Though Mariah couldn't be. Not yet. Isn't she too young?*

*"Kyra," Laura says, her whisper so slight I bet no one can hear it but me.*

*"Look up," the Prophet says again.*

*The whole room is dead quiet.*

*I look up. Way up. He's so tall when I'm here on the floor.*

*"Three boys ran last night." He says this to everyone, though he stares at me. I look at his ear.*

*"And we won't go looking for them."*

*Joshua. My heart pounds.*

*"They'll die in the desert." (Chapter 4)*

The above conversation occurred at a special meeting held after Kyra and Joshua experienced physical violence as punishment for their desire to marry. In the conversation, Kyra experienced a devastating motivation where she questioned her existence in a special meeting after all the bad things that happened to her. Later, she experienced humiliation when the women around her avoided her because the scars and bruises on her face showed that she was a rule breaker. Rule-breakers are looked down on and despised at The Compound, who uphold the words of their leader.

This special meeting also became an arena for the Prophet to humiliate Kyra and assert his power. Efforts to humiliate appear from the Prophet's actions, such as singled Kyra out by telling her to look up at him, standing in front of Kyra in his lecture, and staring closely at Kyra while delivering the news about the three boys who run away. These three acts were done to further humiliate Kyra after being humiliated because of her face full of scars and bruises and intimidation to frighten her. The Prophet's actions can be regarded as terror and intimidation, notably when he says, "Three boys ran last night," which might be regarded as a threat to Kyra because Joshua escaped from The Compound. In

addition, the Prophet can also use this opportunity to frighten citizens who intend to oppose him by using Kyra as an example.

The Prophet's terrorizing and scaring of Kyra did not end there. With the help of his people, he continues to do things that can make Kyra more terrified and emotionally tormented. This happened to Kyra after she and Patrick were captured while trying to escape from The Compound.

*The next day, as soon as I see the Ironton County Mobile Library on Wheels van hidden near my stand of Russian Olives, like they're trying to cover it but not, I know something is bad wrong...*

*They've parked it here on purpose. Where I can see it. To show me. So I know. Without saying a word they're telling me to behave, to do what I'm told. Or else. Or else whatever they've done to Patrick, they'll do to me. (Chapter 4)*

The placement of the Ironton County Mobile Library on Wheels near the Russian Olives tree that Kyra frequently visits indicates terror and intimidation. By placing it there, they wanted to keep Kyra in mind about what happened to Patrick. In addition, it also acts as a silent intimidation against Kyra, which they think has the potential to violate the Prophet's rules again. This makes Kyra's mind suffer non-stop because she keeps reminiscing about her worst experience of witnessing a person she knows being tortured until she believes he died.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This is the final chapter of the study, and it is divided into two halves. The first section is a conclusion of the results discussed in the previous chapter. The second section consists of suggestions and recommendations for further research.

#### A. Conclusion

Based on the discussion in the previous chapter, the researcher succeeded in fulfilling both problems of the study. To answer the first problem of the study, the hegemony in *The Chosen One* is implemented in two ways: coercion and consent. The dominant group that consists of three parties, such as the Prophet, the Apostles, and the God Squad, uses coercion in a superstructure that Gramsci called political society. Political society is an area of hegemony related to domination and violence and acts as social control. The figures who have a significant role in the practice of coercion in political society are the Apostles and the God Squad. Besides, the dominant group also uses consent in the implementation of hegemony. Consent is carried out in another superstructure called civil society, a place for the spread of ideas and ideology in society. Some of the figures who played a role in the consent process were the Prophet, the Apostles, and their families, especially the parents.

To answer the second problem of the study, the effects of hegemony implementation in *The Chosen One* consists of several negative effects. These

negative effects consist of three things. First, the violation of human rights. The Prophet that should have protected the residents' human rights as their leader violates it. These various violations include discrimination and death, unfair detention, prohibition of movement, restriction in marriage, and prohibition of expressing opinions. Second, physical violence. The residents are subjected to a great deal of physical violence by the dominant group in the name of punishing those who break the rules. This violence is not limited to residents of The Compound only, but it can also be used against strangers whom they believe are disturbing or trying to influence the residents. Lastly, psychological violence. This violence occurs in the form of criticism that causes people to feel afraid and lose motivation, intimidation, terror, and humiliating people in public.

### **B. Suggestion**

There are several suggestions that the researcher wants to share with the readers, especially those who want to do further research using the same topic or object. First, researchers can adopt this study as a template for future research. Second, researchers can expand on this study in greater depth. Third, researchers can employ several theories and perspectives to assess the objects employed in this study. Finally, the researcher acknowledges that this study is not flawless and is open to criticism and improvements.

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## CURRICULUM VITAE



Fauziatus Salamah was born on 29 February 2000 in Pasuruan. She is a graduate of MAN Denanyar Jombang, which is now better known as MAN 4 Jombang. During her high school years, she often participated in various English competitions. She also managed to get several achievements through KSM or madrasah science competitions in the field of English. She continued her education at UIN Maulana Malik Ibrahim Malang in the Department of English Literature in 2017 and successfully graduated in 2021. During her college years, she took English and TOEFL lessons to hone and sharpen her skills, especially in grammar.