

MASCULINITY AND HEGEMONY IN GUY MAUPASSANT'S FATHER MILON

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Abstract

This research was a practice that justifies the subordination of the male and female population in general, as well as other marginalized ways of being male, and the dominant position that men hold in society. This study examines "Father Milon" by Guy de Maupassant to emphasize that war kills people and causes family members to grieve. This study employs the Hagemony Masculinity theology because it explains the subordination of the male and female populations in general and the preeminent position held by men in society. According to the findings of this study, it is now clear that the Prussians were a part of an armed military campaign against the French. Father Milon was taken through a military tribunal by this Prussian military team one day; Father Milon was tried by the Prussians for the murders of several Prussian military officers. Father Milon was killed by a Prussian colonel who shot him because of his disobedience to him. Jean, the eldest son of Father Milon, was standing next to the victim at this very moment. In addition, Jean's wife and Father Milon's daughter-in-law were present at the crime scene. Jean's two children, who are Pastor Milon's grandsons, were also present when his grandfather was killed (Maupassant, n.d.).

Key words: Guy Maupassant father, hegemony, masculinity

INTRODUCTION

It is stated that men hold hegemony, which justifies the subordination of the male and female populations as a whole (Sartika & Pranoto, 2021), (Suprayogi, Samanik, Novanti, et al., 2021). Antonio Gramsci's understanding of hegemony holds that it can be expressed as a cultural and ideological means by which dominant social groups (Suprayogi, Samanik, & Chaniago, 2021a), such as the working class, create political order and achieving ideological agreement who break into the group that is dominated and dominant (Nababan & Nurmaily, 2021), (Suprayogi, 2021). In the view of (Kuswoyo & Indonesia, 2021), the dominant mode becomes a class in the rule if it is explained in every concrete institutional form or even when material relations between products become prominent. In addition, (Suprayogi, Puspita, et al., 2021) stated that the theory of hagemony consists of three levels—total hagemony, basic hagemony, and minimum hagemony. It is also use an analysis of hagemony in their argument, which looks at how ideas like capitalism are

spread and accepted as normal (Pranoto & Afrilita, 2019), (Afrianto & Ma'rifah, 2020), (Novanti & Suprayogi, 2021a).

A short story by Henri René Albert Guy de Maupassant is used in this study. Guy Maupassant, a well-known French author of the nineteenth century. One of the modern short story's father figures is Guy Maupassant. The short stories written by Guy Maupassant have always been distinguished by their simplicity of style and ease of completion. Six short novels were also written by Guy Maupassant. Stories frequently convey the futility of war and the oppression of innocent civilians (Amelia & Dintasi, 2019), (Adelina & Suprayogi, 2020). The Franco-Prussian War of the 1870s is the setting for many of the stories.

The tragedy of war, which results in the deaths of numerous family members, is depicted in the story of Father Milon (Mertania & Amelia, 2020). In an old farmhouse, Father Milon lives (Amelia & Daud, 2020). The Prussians humiliate this elderly Frenchman by killing his father, son, and brother (Ngestirosa et al., 2020), (Afrianto & Gulö, 2019). However, the elderly farmer continues to hide behind the most despicable facade of surrender, harboring animosity toward the invaders and vowing to exact revenge for the harm he has suffered (Samanik & Lianasari, 2018). Father Milon kills every stray soldier he encounters during his night journey (Kardiansyah & Qodriani, 2018), (Nindyarini Wirawan, 2018). He cleverly executes his plans for retribution while avoiding detection. He then attacked with a sharp scythe through a soldier. When the scythe hit the victim, he put on his uniform and threw him into the river without thinking (Journal et al., 2021), (Iriawan & Fithriasari, 2018). After doing this, he laid on the road with two other soldiers, thinking the victim was one of their troubled friends. He then came to offer assistance. He attacks them as they descend, but he kills them on the road before they can fight back against evil.

He attacked two other soldiers during the night. He killed one of them and wounded the other, who then shot him in the arm, but he was able to get away (Novanti & Suprayogi, 2021b). When he got to his house, his enemies saw him and put him to death right away (Endang Woro Kasih, 2018). When he was satisfied that the issue had been resolved, he stood there, arms folded, waiting for the shot that would end his life (Arpiansah et al., 2021), (Amelia, 2021). He did not move, nothing certain. However, on a bright morning,

Father Milon was discovered lying in the barn with a sword wound on his face (Fithratullah, 2021).

This study justifies the subordination of the male and female populations in general and focuses on the dominant role that men play in society. This study reveals that the short story Father Milon by Guy Maupassant depicts a variety of masculinities prevalent in French society, particularly in the 19th century. The final goal of this study is to determine the hegemonic masculinities of Father Milon in Guy Maupassant's Father Milon.

LITERATURE REVIEW

Hegemonic Masculinity in Academic Research after 2000 by Kate Wood and Rachel Jewelkes (2001)

There is a chapter written by Kate Wood and Rachel Jewelkes, which contains things that are quite deviant from the main focus on relationships between men. In the explanation contained in this chapter, it is explained that many things are precursors to the collection of literature related to hegemonic masculinity that appeared in the 2000s (Afrianto et al., 2021), (Yulianti & Sulistiyawati, 2020). On the other hand, it demonstrates the centrality of control on women in young men's evaluation of "man's own success", in the context of poverty and also quite limited resources in building otherwise (Samanik, 2021), (Kardiansyah & Salam, 2021). Given the masculinity that has been shown heterosexually, this violence is also used by men against women (when necessary) to achieve control of their emotions (Puspita & Amelia, 2020), as is sometimes also used in competition between men over women (Sari & Pranoto, 2021). In this way they show how misogyny is related to increased vulnerability in men in the context of limited resources (Suprayogi & Novanti, 2021). Here they also show how these men are vulnerable in the context of competing with each other for control of the desired woman, which reveals violence against women who are accused of "cheating". Therefore, it is weakness that triggers violence against women. In this case, Wood and Jewkes connect model men with a desire to be in control so that they can show the relationship between content and the goals of hegemonic masculinity.

A Study Of Social Stratification In France In 19th Century As Portrayed In The Necklace 'La Parure' Short Story By Guy De Maupassant

Research on the short story *La Parure* was also conducted by Uning Nurmalasari and Samanik in 2018. Using a sociological approach by Karl Marx and Max Weber, this study seeks to uncover social stratification in France in the 19th century. Qualitative methods were chosen to describe and analyze all events, phenomena, attitudes, social activities, beliefs, perceptions of individuals or groups (Suprayogi, Samanik, & Chaniago, 2021b), (Kuswoyo & Audina, 2020). After observing and focusing on the characters in this short story, it was found that the life of a bourgeois society is what many people dream of, and oppresses people who have low social stratification.

***Hegemonic Masculinity/Masculinities in South Africa: Culture, Power, and Gender Politics* by Robert Morrell, Rachel Jewkes and Graham Lindegger (2012)**

Both the scientific and social fields are activism (Yulianti & Sulistyawati, 2021). It needs to be placed within a broader gender understanding of society, but in turn it needs to confront race-and class-based national realities. This study applies the concept of hegemonic masculinity which has had a profound impact on gender activism and has been taken up particularly in health interventions. The concept is part of a conceptual gender vocabulary about men that opens up analytical space for research on masculinity and encourages the generation of gender interventions with men (Kuswoyo et al., 2020). Hegemonic masculinity is considered singular and universal (Pranoto & Suprayogi, 2020), with little acknowledgment given to research-based work that argues for double hegemonic masculinity model. The unintended consequence of efforts to promote gender equality through a focus on men and hegemony has been a popular discursive reaction recently in South Africa (Kardiansyah & Salam, 2020), (Qodriani & Wijana, 2020). In this regard, Jacob Zuma and Julius Malema, presidents of the African National Congress have sought to value African masculinity that is race-specific, backward-looking, and grounded in the idea of male superiority.

METHOD

Because the author examined the nature of specific events, this research was qualitative and descriptive. We need to know that the qualitative descriptive research process typically involves simultaneously collecting and analyzing data in a well-organized manner. Milon, Guy Maupassant's father, serves as the data source for our study. Because the collected data were in the form of words, sentences, or paragraphs describing an event that was

influenced by social conditions and the author's background, the qualitative method was chosen. In addition, the descriptive approach was chosen to explain and interpret the discovered data. Therefore, in order to analyze its contents, we conducted this study in two steps: The information comes from Romo Milon's short story in the form of words, phrases, and sentences. It will be observed and, of course, adapt its characteristics to the story's depiction after data collection. Because it will be determined whether Guy Maupassant's father, Milon, will discover gender dominance or not, this analysis will be comprehensive.

RESULTS AND DISCUSSION

Father Milon as Heroic Figure in the Society

This study found that Pastor Milon's short story depicts hegemonic masculinity as Pastor Milon's character who shows masculinity. Father Milon is described as a strong man. He tried to prove that he alone could handle all his enemies by killing them all.

The old man answered with the same stupid look:

"I did."

"You killed them all?"

"Uh huh! I did."

"You alone? All alone?"

"Uh huh!"

The above statement shows that Father Milon is old and considered stupid. In fact he could kill his enemy alone without the help of others. It was clear that he had a certain strength as a man. He is found injured and finally he tells how he was able to kill the soldiers in Prussian uniform who died first.

Father Milon as Heroic Figure for His Family

This study found that Pastor Milon's short story clearly depicts hegemonic masculinity on Romo's part as a hero for his family. Here it can be seen that his character does not want sympathy for his dead father and dead son, he seeks his own death after killing 16 people. On a sunny morning, things took a grim turn when Father Milon was found lying in the

barn, with a sword wound on his face. Then there was Dua Uhlan who was found dead about a mile and a half from their ranch.

Pastor Milon, since we're here, we only commend you. You always help and even look after us. But today a terrible accusation lies with you, and you have to solve this problem. How do you accept that wound on your face? "The farmer didn't say anything." After that he got permission to go and come back at any time, because he had shown himself to be very humble, respectful, and obedient to the invaders. Every night he saw the post go. At night he kept track of their activities, and after knowing the village they were going to stop by the men, then after they had learned a few words of German required him in his plans by associating with the soldiers.

"You have nothing else to say?"

"Nothing more, I have finished my task; I killed sixteen, not one more or less."

"Do you know that you are going to die?"

"I haven't asked for mercy."

"Have you been a soldier?"

"Yes, I served my time. And then, you had killed my father, who was a soldier of the first Emperor. And last month you killed my youngest son, Francois, near Evreux. I owed you one for that; I paid. We are quits."

"Eight for my father, eight for the boy we are quits. I did not seek any quarrel with you. I don't know you. I don't even know where you come from. And here you are, ordering me about in my home as though it were your own. I took my revenge upon the others. I'm not sorry."

From the narrative, then the Colonel got angry, he raised one of his hands, the second time the man spat in his face again. Seeing the incident, all the officers rushed to jump and shouted orders simultaneously. In less than a minute the old man remained silent, he had pushed against the wall and shot him furiously, smiling when he saw Jean, his eldest son, as well as his son-in-law, and two sons. innocent grandson, who was watching this scene with stupid fright. It is essentially a position in society and justifies the subordination of the

population to ordinary men and women, as well as other marginalized ways of being male. In this position the oppression of women and men or against them.

Long story short, Father Milon, for a month the hot sun burned the fields. Nature thrives in its rays, the fields are green as far as we can see the eyes. The huge sky blue dome was cloudless. The Normandy farms, spread across the plains and surrounded by tall beech trees, looked, from a distance, like a forest. If you look closely, after lowering the logs eaten by the worms, you imagine yourself in a very large garden, because all the ancient apple trees, gnarled like the farmer himself, are in bloom. The sweet scent of their flowers mingles with the thick earthy scent and piercing scent of the cage. It's noon, all silent when the soup is eaten and then served a plate of hash browns with bacon.

Basically the theory of hegemonic masculinity is also debated and studied so that it becomes a problem not only for women, but also for men. They are also confronted with perfection where physical endurance is to be valued, the men find it more difficult to seek health care and engage in preventative activities. One example is the Macho Factory who shows that this involves a continuous reflective process that can bring the theory concept thus come from hegemonic masculinity into communication of addition to the practical challenges for intervention worker.

Through combining theory with practice, it is found that masculinity cannot be presented as a major or oppressive problem. It is very [important to know that interventions between individual men should focus on the privileges that men have especially those coming from a patriarchal social order and changes in men's practices and beliefs, in contributing to overall agreement with the intention of changing the configuration of masculine ideals. Through the examination there are also many weaknesses of gender work which tries to use theories operating at the social or social structural level and then apply them at the individual or group level.

CONCLUSION

The story of Pastor Milon is about how war affects families because it results in the deaths of many family members. In an old farmhouse, Father Milon resides. His father and son were killed by the Prussians, who humiliated the elderly Frenchman. However, the elderly

farmer continues to hide behind the most despicable facade of surrender, harboring animosity toward the invaders and pledging vengeance for the wrongs he must bear. He cleverly executes his plan of retribution and avoids detection. Father Milon was taken through a military tribunal by this Prussian military team one day; Father Milon was tried by the Prussians for the murders of several Prussian military officers. Father Milon was killed by a Prussian colonel who shot him because of his disobedience to him. Jean, the eldest son of Father Milon, was standing next to the victim at this very moment.

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