

HEGEMONY FOUND IN THE BOYNE'S THE BOY IN THE STRIPED PYJAMAS

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Abstract

Based on Gramsci hegemony as cultural leadership held by the ruling class. He distinguishes hegemony from the use of force used by the legislative or executive or realized through the policy interventions. Hegemony can be felt in some countries in which the society is under the rules and regulations set by the stakeholder. It can be seen very clearly in Germany, especially in the Second World War era, Nazi Germany or the Third Reich refers primarily to the period from 1933 to 1945, this period known as holocaust. The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators. When discussing Holocaust, it cannot be separated with an authoritarian ruler that is Adolf Hitler who led Germany as a dictator and spread the ideology of national-socialism (Nationalsozialismus), those conditions were captured in novel entitled The Boy in The Striped Pyjamas written by John Boyne in 2006. In this research will explain there are four different ways how hegemony operates and how it is produced and maintained, they are: coercion, consent, attraction, and life. The researcher also find that the most dominant element appears is Racism and Imperialism since it discuss the issue of two races.

Key words: attraction, coercion, consent, gramsci, hegemony, holocaust, life

INTRODUCTION

Literature cannot be separated from social life because one of the causes of the existence of literature itself comes from human problems in real life [1], [2]. In addition, literature also represents cultural values and social groups as a form of material expression of human experience [3], [4], [5]. The flexible nature of literature makes it a force that can enter all aspects of life [6], [7]. From the problems of life that arise, one can make a reflection that is enshrined in the form of literary works [8], [9], [10]. In this era, the phenomena of power, violence, forced marriage, emancipation, religious and themes of life are the phenomena that characterize the journey of human life [11], [12], [13]. This phenomenon is at the same time an image of human life in terms of politics, economics, law and other aspects of society [14], [15]. These aspects triggered the emergence of social class problems [16], [17]. The existence of social class has the potential to bring up elements of society that dominate other groups of society [18], [19], [20]. Some are forced to do and some have been accepted voluntarily as a form of hegemony [21], [22].

In the sociological aspect, there is a term which is known as "Hegemony" [23], [24]. According to [25], Hegemony is a set of ideas that spread in a society, but in such a way as to make the order of power and values that were formed looks natural [26], [27], [28], taken for granted and makes sense for the community [29], [30]. In addition, [31] defined hegemony as cultural leadership held by the ruling class. He distinguishes hegemony from the use of force used by the legislative or executive or realized through the policy interventions [32], [33], [34]. Similarly, [35] defined that ideology or hegemony is an attempt of domination and reproduction of domination continuously to put certain people in a subordinate position [36], [37]. Thus, it can be said that ideology and hegemony have the same purpose [38], [39], it is related to powerful people who use their influence to convince less powerful people to do what hegemony people interest [40], [41]. However, Lull gave his view that hegemony is more than social power itself; but, according to him, it is a method for gaining and maintaining power [42].

Nonetheless, Hegemony can be felt in some countries in which the society is under the rules and regulations set by the stakeholder [43], [44]. The rules are generally supported by ideology in a purpose of the nation welfare based on the system used [45], [46], [47]. It can be seen very clearly in Germany, especially in the Second World War era, Nazi Germany or the Third Reich refers primarily to the period from 1933 to 1945, this period known as holocaust [48], [49], [50].

“The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators. "Holocaust" is a word of Greek origin meaning "sacrifice by fire." The Nazis, who came to power in Germany in January 1933, believed that Germans were "racially superior" and that the Jews, deemed "inferior," were an alien threat to them so called German racial community”.

When discussing Holocaust, it cannot be separated with an authoritarian ruler that is Adolf Hitler who led Germany as a dictator and spread the ideology of national-socialism (*Nationalsozialismus*), then, those conditions were captured in novel entitled *The Boy in The Striped Pyjamas* written by John Boyne in 2006 [51], [52].

In racism and imperialism there is a coercion which is one way of dominating power (hegemony) [53]. Racism is explained as an emphasis on race or racial consideration, whereas racism is a belief system or doctrine that states that the biological differences inherent in the human race determine cultural or individual achievements [54], [55]; that certain races are superior and have the right to govern other races [56]. In this coercion, the way the elites dominate their power is to intimidate, trick forces, or manipulates someone into engaging in some cases by physical force or other discrimination so for coercion in racism and imperialism the dominating power is based on racial differences [57], [58]. The word coercion means ‘force’. It is the practice of getting people to fall in line with what one wants through the use of force, threat, fear, or punishment [59], [60]. In a broader sense in sociology, the term ‘coercion’ would be applied in the context of social order. It is getting people to obey the social order i.e. norms, rules, laws, customs and social morality by making people afraid of the consequences of disobedience [61], [62]. The precursor to well-defined laws and rules is customs [63]. Back before the development of the State to protect one’s freedoms and rights, and to regulate law and order, there was social acceptance [64], [65]. Going against the practices of society would mean social boycott. Today, social boycott doesn’t mean much. That is because society has become so diverse in culture and thought—even if you do deviate and you’re boycotted, you’re guaranteed to find like-minded people like yourself who will support you. Even today in remote areas, the desire for social acceptance is quite strong and people still obey customs even if there are laws which say that are free to go against the custom. Take the case of inter-caste marriage. By law, one is free to marry whoever they want to regardless of caste. But then we still have cases of ‘honour killings’ and families disowning their children who marry outside the caste. When there is law, there is punishment for those who disobey it [66]. This is more straightforward. You don’t want to be punished, you don’t commit the crime. You commit the crime, you risk being punished. This fear of punishment acts as coercion to get people to fall in line. Most people aren’t actually committing crimes or being punished. But they FEAR it [67]. They look at those who did commit the crime and who have been punished and they fear experiencing it themselves—they choose to not disobey rather than to undergo the punishment. Or just the thought of punishment i.e. a jail sentence or a death sentence or a large fine is enough—they may not even need to witness someone else being punished.

There is a clear hegemon – usually the ‘ruling class’ or a state. The concepts of the hegemon and hegemony overlap but are not synonymous. The term hegemony is most appropriate because the focus is not on what the hegemon is (e.g. her status in terms of military and economic power) but on what hegemony is [68]. In this regard, the hegemon may behave in ways that increase its power/capabilities but undermine its hegemony [69]. There is a clear pair of actors, the hegemon and the ‘others’, that is connected through the use of power by the hegemon over the rest of the actors. Third-dimension use of power. Hegemony is based on consent, and it is defined in terms of the hegemon’s capacity to transform its interest into commonsense. Power refers to the capacity of influencing other actors’ self-understanding and values. It is used instrumentally, and operates ‘topdown’. The existence and reproduction of hegemony depends on the ability of the hegemon to persuade the other members of the system about the appropriateness and desirability of its values and preferences and the legitimacy of its actions [70]. The term hegemony is the most appropriate because the focus is not on what the hegemon is (her status in terms of military and economic power) but on what hegemony is. In this regard, the hegemon may behave in ways that increase its power or capabilities but undermine its hegemony. There is a clear pair of actors, the hegemon and the others, that is connected through the use of power by the hegemon over the rest of hegemon’s capacity to transform its interest into commonsense. Thepower refers to the capacity of influencing other actors’ self-understanding and values. It is used instrumentally, and operates top down. Therefore, the existence and reproduction of hegemony depends on the ability of the hegemon to persuade the other members of the system about the appropriateness and desirability of its values and preference and so for the legitimacy of its actions.

There is a powerful state, or group of states, that wields decisive power. Yet it does not aim to dominate in the international system. By its nature, it can co-exist with other powerful actor. For Gramsci, the concept of hegemony means something more complex. Gramsci uses that concept to examine certain political, cultural and ideological forms in existing society, a fundamental class and the state can build its leadership as something different from forms of domination that are coercive. Power refers to the capacity of influencing other actor’s self-understanding and values. Yet, power is not targeted to a specific audience, and the hegemonic it generates can co-exist with other hegemonic projects. The

existence and reproduction of hegemony depends on the ability of the hegemon to maintain its power of attraction.

The concepts of the hegemon (in terms of an actor that wields overwhelming power) and hegemony do not overlap. There is no clear pair of actors that remains connected through the use of power by one actor (the hegemon) over the rest of the actors. Power is constructed as bio-power, the power to produce subjects or subjectivities. It is diffused, decentered, and deterritorialised and operates from within the subjects. In line, Hegemony is a condition of existence. There is no life beyond hegemony, but some of specific aspects of hegemony can be resisted and changed. Although it is influenced by her, hegemony does not depend on the existence of the hegemon.

METHOD

In doing this research, the writer uses qualitative method. Since, qualitative method is in the form of narrative explanation without numbering or statistical analysis. “Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social context of particular populations. The strength of qualitative research is its ability to provide complex textual descriptions of how people experience a given research issue”. Based on the definition, qualitative research focuses on the textual description, where it also develops the explanation of social phenomena. Since in this research the writer will focus on the text that related to hegemony theory, therefore, this research uses qualitative method.

The term of “hegemony” refers to the leadership, dominance or great influence that one entity or group in a society to lead and dominance others groups in the society. “The leader usually has its position as the media to have hegemony or be hegemon” (Joseph, 2000) for example in a state where it has an institution called government, the society always believe or give their consent to person or group who work inside because the society believe that they are the representative of society that will take care and give a good life for the society, so that society will always follow the rules or ideology of the government. In some societies, the government has the power to tell the citizens what work they will do. The work or activities are operated in four different ways.

RESULTS AND DISCUSSION

The above approach to hegemony, as movement of power, has a number of important advantages. First, it shifts the focus of hegemony analysis from the limiting and well-separated compartments of IR theories to the phenomenon of hegemony itself. Thus, the point of departure and focus of the analysis is on how hegemony operates and how it is produced and maintained, rather than on the foundational assumptions of the various IR theories. This shift in the focus allows us also to capture and examine the overlapping areas of the different IR theories with regard to the conceptualisation and study of hegemony in world politics. Second, it allows us to account for variation in the intentions of different hegemons (e.g. domination vs. attraction). Thus we are better equipped to capture the different agential dimensions of hegemony. Third, the proposed approach deals with the phenomenon of hegemony as a social relation grounded in specific social networks, rather than as a decontextualised phenomenon referring to a unilateral use of power. It also permits us to examine the different natures that this relation can take and the implications that these different natures may have for the various players involved in the hegemonic system. Fourth, studying hegemony as a movement of power allows us to move beyond a limiting dichotomy between agents and structures – agential and structural hegemony. In particular it allows us to overcome the confines of agential approaches without treating structural influences as material/objective forces independent from social relations. It should be acknowledged that the proposed approach is not well-placed to offer much insight on what are these material/objective forces in specific historical periods. It is well-placed however to scrutinise how these forces are actualised (or not) in actor's behaviour. In critical realist parlance then, the movement-of-power approach is well placed to interrogate the 'realm of the actual'.

After all, these different types do not only point to different understandings of hegemony but also to different types of hegemons. For instance, as argued above, 'attraction' and 'coercion' assume very different subjects of hegemony (hegemons). Therefore, keeping the four different aspects of hegemony separate guarantees that we are not losing sight of the complexities and contradictory aspects and manifestations of the phenomenon of hegemony, as well as of the different natures of hegemons found in world politics. ¹⁴ Yet, if we treat the concept of the hegemon not as a solid, unitary actor but as a complex social institution with an unstable and dynamic identity, within which operate groups with

different, antagonistic even mutually exclusive projects, strategies and visions, then there might be room for an holistic reading of the phenomenon of hegemony. In such a reading the different types of hegemony would remain distinct, but one could approach and study them as constitutive parts of a wider whole. Thus, for instance, although a certain hegemony may be based on coercion this should not be interpreted as meaning that the hegemon is a solid, unitary actor. There may be significant actors in operation within the hegemonic power who try to change its dominant coercive logic and strategies (e.g. from coercion to attraction or consent) while maintaining its hegemonic status. To approach and study hegemony in these terms we need to focus on the relationship and balance between the different hegemonic movements operating within each hegemon/hegemony. There are four different ways of how hegemony operates and how it is produced and maintained, they are; coercion, consent, attraction, and life, and these four ways were used to dominate power for the Germany against the Jews through the elite group which is portrayed in *The Boy in The Striped Pyjamas* novel. These four ways will be described by the researcher as follows:

Coercion

In racism and imperialism there is a coercion which is one way of dominating power (hegemony). In this coercion the way the elites dominate their power is to intimidate, trick forces, or manipulates someone into engaging in some cases by physical force or other discrimination so for coercion in racism and imperialism the dominating power is based on racial differences.

“In one corner Bruno could see three soldiers who seemed to be in charge of a group of about twenty men. They were shouting at them, and some of the men had fallen to their knees and were remaining there with their heads in their hands. In another corner he could see more soldiers standing around and laughing and looking down the barrels of their guns, aiming them in random directions, but not firing them. In fact everywhere he looked, all he could see was two different types of people: either happy, laughing, shouting soldiers in their uniforms or unhappy, crying people in their striped pyjamas, most of whom seemed to be staring into space as if they were actually asleep.” “all the people in striped pyjamas from this part of the camp were gathering together now, most of them being pushed together by the soldiers.”

In the quotation, there are striking difference where it is mentioned that the ruling is a soldiers where the ruled is a group of dressed striped pyjamas. In this case, the racial distinction is felt where the people who dress striped is a symbol of the difference given to the Jews and soldiers are part of the Nazi Germany soldier. It can be said that there are two different groups, where a strong group of Nazi German soldiers can command, oppress, and persecute another group, the group of Jews. The difference between the two races is very thickly felt. The group of Jews is very differentiated by giving them a prisoner uniform which is striped pyjamas and a bald horned hair. The quotation to be mentioned below is part of the apparent racism that the two groups of different races and beliefs cannot be equated.

Consent

It relates to the attitude code which based on the violence and lies in fascist ideology, the persuasion happen when Nazi Germany commander spreads its ideology based on the history which becomes the reason for a revolution to make them always believe to all rules and follow them. Thus, *The Boy in The Striped Pyjamas* that portrays the consent of the elite group to form the ideology based on the goal of their desire through indoctrination given.

“it's history that's got us here today. If it wasn't for history, none of us would be sitting around this table now. We'd be safely back at our table in our house in Berlin. We are correcting history here.”

The Germans believe that the reason behind Germany's downfall is because of the Jews. Therefore by the historical background itself, Nazi Germany invites other peoples to have a nationalist spirit as well as to hate the Jews who have made their country worse off.

Attraction

In the quotation below, Fantastic uniform as Bruno said is a symbol of the status of Fyur's position, the one who holds a full power over German. He had a plan for the survival of the German nation, and one of his plans was to send his father Bruno as Commander of Nazi. Fyur holds a full power over Germany during the Second World War, depicted in *The Boy in the Striped Pyjamas* 2006 novel, so he has the right to send and give orders to the people and his subordinates such as soldiers, government or workers which means the government held by Fyur.

“All he could say was that his father was a man to watch and that the Fury had big things in mind for him. Oh, and that he had a fantastic uniform too”.

In this case, Further try to set the ideology to Ralf to achieve again the pride of their country by becoming the Nazy’s commander where it gives the beneficial for him and their country.

Life

In novel *The Boy in The Striped Pyjamas* Her Listz emphasized both Bruno and Gretel in his lesson that the Germans had suffered the crimes committed by the Jews against them so that they had to become stronger so that the Germans could reclaim the power that the Jews had taken away. This point, however, can be seen in the quotation below.

'And now look at you,' continued Grandfather, ignoring her. 'It makes me so proud to see you elevated to such a responsible position. Helping your country reclaim its pride after all the great wrongs that were done. The punishments above and beyond’.

For that reason, with a new ideology hosted by the Fuhrer who applies totalitarianism where according to Ebenstein to achieve the goal, fascism was total in improving something. Fascist community membersimplement a very strict control. Meanwhile for the opponents, the totalitarianism will raised by acts of violence such as murder and persecution.Group of Nazy Germany committed violence and destruction based on the ideology. In the novel of *The Boy in The Striped Pyjamas* the Nazi German group and its army made a special place where the place was concentrated in the place of oppression, violence, and mass murder for the Jews which gathered there.

“Instead there were crowds of people sitting together in groups, staring at the ground, looking horribly sad; they all had one thing in common: they were all terribly skinny and their eyes were sunken and they all had shaved heads.”

All the Jews gathered in the concentration camp are confronted with endless oppression and torture. In this case, the Nazi German group was able to control the Jews in order to follow all the orders given. Hegemony is about power, in this case the race of the Jews can be destroyed by means of torture. So there is no more threat to the Nazy German group. Hence, their goal to regain territory and reclaim their glory can be easily achieved.

CONCLUSION

The Boy in The Striped Pajamas novel tells of friendship between two boys of different races, economic, social and political levels; like earth and sky. Therefore, based on the analysis above, the researcher draws the conclusion that in revealing the portrayal of hegemony in *The Boy in The Striped Pyjamas*, it is portrayed in four cases, they are; coercion, consent, attraction and life. Each of the point shows the main idea of hegemony itself. The researcher also find that the most dominant element appears is *Racism and Imperialism* since it discuss the issue of two races and beliefs cannot be equated. The difference between the two races is very thickly felt. The group of Jews is very differentiated by giving them a prisoner uniform which is striped pyjamas and a bald horned hair, and a strong group of Nazi German soldiers can command, oppress, and persecute another group, the group of Jews.

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