



CAPITAL AS THE WEAPON TO FIGHT THE POWER

Gabriella Novianty Soedjarwo

novianty.gabriella@gmail.com

Sekolah Tinggi Ilmu Komunikasi dan Sekretari Tarakanita

ABSTRACT

Power and resistance have been a binary pole in society. Power is seen as a dark side and resistance is there to fix the bad. Clearly resistance can be seen as a movement to consider when the resistance shows the ability to shake the power's position. In order to do that, the resistance has to have weapon. The weapon that can be used to fight the power is capital. Capital, as Bourdieu stated, is a set of ability owned by a certain individual or a party. This study aims to analyses how Igor, the main character in Coelho's *The Winner Stands Alone*, makes use of his capital to resist the Superclass's way of living. This study took the data from the excerpt in the novel that supports and mentions Igor's capital and how he uses it. The result of the study shows that having a capital is truly crucial to be a successful resistance since the capital is the weapon to win the arena.

Keywords: *capital, fight, power, a successful resistance*

INTRODUCTION

It is interesting to follow the case of man in power in Indonesia. The case of Ferdy Sambo who got a death penalty for killing *Bharada* Joshua captured people's interest. Despite all stories behind the reason of killing Joshua, one thing for sure that Sambo was proven to be guilty as the mastermind of the scenario. Sambo made a statement, which is regarded as threat to the judges, saying that he would uncover the bad things done in police department. Surely this kind of statement raised an idea that only a person in power who can say such thing for common citizens do not have bravery and power to do that.

Another recent case is a son of tax directorate staff who harassed his ex-girlfriend's boyfriend. Upon the investigation, the police found out that the staff did a money laundry. Further, the perpetrator's father, Mr. R, was resigned from his position in tax directorate. Some online media see this as an action to avoid inspection by the Anti-Corruption Commission (*Komisi Pemberantasan Korupsi* or *KPK*). Despite all speculations swarm among citizen, *KPK* has examined the source of money and found out that some of Mr. R's luxurious cars were not reported and used other people's name in its certificate.

Those two cases, through the help of social media users, went viral. Due to those cases, and many more to come, some bad deeds can be revealed. It becomes the momentum for the government as well as the citizen to fix the problems happened for a long time and difficult to disentangle. The voice from citizen delivered to social media can be regarded as a form of resistance. Surely in "normal situation", it is hard for common people to ask the government or even the government itself to investigate the corruption and other dishonest activity done by civil servants. When the moment comes, the resistance made a move to attack the power.

The war between power and resistance started a long time ago. The well-known figure named Diogenes is one among many examples of resistance. Diogenes de Sinope or so-called Diogenes the Cynic by some researchers are the example how resistance appears as the counter attack of power. The time when Diogenes lives, people pursue materialistic thing and rejects

the God's intervention towards human beings. Diogenes shows a particularly different lifestyle by rejecting the personal and material possession. On Diogenes' point of view, God has given example how to live a simple life (Mecci, 2020, p. 160).

When there is a power, there is a resistance. This statement was made by Foucault (Foucault, 1978, p. 95). Not all resistance is successful, more so most of them are not. However, if you want to be a successful resistance, then you must have the power as much or even more than the powerful ones. Since we are living in digital era, media can be a power to raise the voice. Other things that can be used to be successful resistance is capital.

In order to have power, one must have capitals. As Bourdieu (Bourdieu, 1991, pp. 57-59) suggested that capitals are used to win the arena. Capital is defined as a collection of assets that can be used to do a certain action. Further, it is explained that capital can be used to achieve certain position or be changed into another form of capital to increase the possibility to win in the arena.

There is one novel written by Paulo Coelho which portrayed the arena between the powerful one and the resistance brilliantly. The novel is entitled *The Winner Stands Alone*. The main character of this novel is Igor. It is said in the novel that Igor defines himself as a resistance towards the Superclass. The way he shows his resistance is through doing everything differently from the Superclass. Despite being different he can still win the arena since he fights the resistance by making use of all capitals he has.

As a chunk of a thesis written by Gabriella Novianty Soedjarwo under the title *Igor's Ideology of Being a Winner as Portrayed in Paulo Coelho's The Winner Stands Alone: A Critical Discourse Analysis* (Soedjarwo, 2017), this study aims to see how capital owned by Igor allow him to be a successful resistance towards the Superclass. This discussion is a part of the analysis done towards the novel. The data was taken from the novel itself. The excerpt showing Igor's capitals were analyzed to reveal what capitals Igor has that allow him to be a successful resistance.

LITERATURE REVIEW

Habitus and Capitals

This society is the arena for each individual to keep his existence. In order to his existence, a person must be able to stand above someone else. Based on Bourdieu (Bourdieu, 1991, p. 12) habitus is the result of a whole adaptation process. Thus, habitus is closely related how a person is talking and behaving as a result of what one learns in the very young age.

The required capitals are needed to fit in a certain arena. Capital is defined as a resource that one has in order to win in the arena. There are different kinds of capital namely economic capital, cultural capital, symbolic capital, and social capital. Material wealth is the example of economic capital. Cultural capital is in the form of knowledge, skill, and other cultural possession which is owned through educational institution. Symbolic capital is in the form of prestige and honor. This capital is the most searched-capital based on Bourdieu.

Whether a person is a winner or a loser in a certain arena is determined by how much capital one possess as the idea is capital is an essential factor in determining the winner. Bourdieu explains further why society grows to be more and more economic-oriented. The basic idea is because economic capital is the most fluid one; it is easy to gain other capitals if one owns an economic capital. Although society is getting more and more economic-oriented, it does not mean economic thing are the only thing needed. A person gains economic capital to make sure that one can get something more valuable: prestige and honor which belong to symbolic capital.

The statement from Huang supported the idea of the relation among those capital. Huang explained that all those capitals is transferable but not replaceable. This means some capital can be used to gain another capital but a certain capital cannot replace another capital. He added

wealth is the easiest form of capital to be transferred into another form of capital. The example is a person comes from a wealthy family can easily choose the school to broaden one's cultural capital (Huang, 2019, p. 45).

On the other hand, someone who comes from certain society bringing the value one has learnt from a very young age. Pather and Chetty conducted a case study to one African student. From their study they found out that the informant's performance at campus was influenced by the culture he comes from. In African, a young person must respect the elder in a strict manner. This value influences him in term of he lacks of bravery to ask or to meet his lecturers. He also struggled in communicating with other people since he never went to school with many races (Pather & Chetty, 2015, pp. 66-69).

Somehow the notion of habitus and capital is hard to understand. Turnbull, Locke, Vanholsbeeck, and O'Neale explained the notion habitus and capital in more practical way. Through the study of network analysis of gender differences in undergraduate physics, they formulated that field is the social locations system. In that certain field, someone is ranked based on the resources, known as capital, one has. Therefore, ranking is determined by what capital is seen as valuable; for example, is education arena, cultural capital in the form of title is seen as the valuable asset; thus, someone who has more or higher title will be ranked higher than others who do not or lower (Turnbull, Locke, Vanholsbeeck, & O'Neale, 2019, pp. 3-4).

The role of capital becomes more obvious in capitalist society. As Ventura (Ventura, 2022, pp. 1-4) explained that in 21st century, wealth is the most significant capital to satisfy the needs of middle-class society as well as the intangible valuable asset. Continuing Weber's idea that class was contrasted by economic criteria, in fact, economic criteria is not the solely factor that determines the status. In order to move to the higher status, one must possess cultural capital too. It has been, actually, a long-term mechanism, that people seek for the economic capital in order to utilize it to gain cultural capital. Thus, people try to get the best education with the purpose to have the investment to survive. However, the sad truth, educational system uses this mechanism to get more money: the best education can be experienced by wealth people. Seeing this, Ventura thinks that Bourdieu's analysis is fragile.

Power and resistance

He discussion about power and resistance cannot be separated to Michel Foucault's work. Foucault, as cited in Rahmasari and Nurhayati, is defined as a mode of action that does not directly or immediately act on others. In other words, it can be said that power affect other people in doing their work or action; for example, the power has the ability to induce, seduce, make it easy or more difficult for other party to behave (Rahmasari & Nurhayati, 2019, p. 20)

Many researches and critical opinion were delivered for the sake of finding out how the resistance and power work in real life from social aspect to political aspect. Haugaard (Haugaard, 2020, pp. 1-3) explains that, especially in politic, resistance is seen as morally desirable actions. As a resistance, they do not want to work with the power since resistance sees the power as the immoral ones. This kind of resistance is usually carried pout in non-violent actions. Thus, resistance has two qualities: oppress the power and create a new social order.

The relation between power and resistance has been pictured from a long time ago. The old Disney movie entitled *Pocahontas* portrays the resistance of certain Indian tribe towards the British colonialists. Liu in her research conducted in 2022 analyzed that this movie is rich with power and resistance: resistance towards patriarchal society, colonialism, and natural ecological point of view (Liu, 2022, pp. 1-5). Focusing on colonialism, Liu analyzed how well this movie is at representing the rebellion done by the Indian tribe toward the colonial. The way this movie points out the weapon used by the tribe and the colonialist is seen as the careful portrayal of how colonial suppressed the native during that era. The conversation between

Pocahontas and Smith was also made in such a way to point out how white people sees the coloured people differently.

Another research of the clash between the power and resistance was conducted by Winkler-Titus and Crafford (Wikler-Titus & Crafford, 2022, pp. 6-12). They conducted a case study toward the contract workers in South Africa. The resistance addressed to the power is the protest to fight for the rights of the contract workers. The exploitation they received is regarded as manipulation form the business owners. From this study, we can see that the action towards the powerful party can be done collectively: as a collective group, the workers did a protest and resulted in the change of regulation.

There is a critical view from Courpasson and Vallas related to the relation between power and resistance. Despite the other theory mentioned that the resistance comes first, in fact power is formed to repress the resistance (Courpasson & Vallas, 2016, p. 7). From this book, it can be said that in order to repress the power, the more power is needed. Despite which one come first, in order to be a successful resistance or those who fight the resistance, one needs more power.

METHODOLOGY

This study implemented the idea of critical discourse analysis (CDA). CDA was developed since Halliday introduced Systemic Functional Grammar (SFG). Based on SFG point of view, text is seen as an instrument to find out something else (Halliday, 2004, p. 3). In this study text which is in the form of novel is regarded as an instrument to see how Igor uses his capitals to fight the Superclass.

CDA was chosen as the method since this study aims to see Igor's ideology as a winner which drives him to use all his capitals to fight the Superclass. In order to see the ideology, the series of event presented in the novel was analyzed. As Fairclough mentioned that ideology relies on structure and event (Fairclough, 1995, p. 10). This study limits itself to see the events to find out Igor's ideology and how he uses his capitals.

The data of this study was taken from the novel written by Paulo Coelho in 2004 entitled *The Winner Stands Alone*. The part of the novel consisting the explanation or the story related to Igor's capitals and how to use them were analyzed as the data to know what Igor's capitals are and how he uses all the capitals he has to be a successful resistance.

FINDINGS AND DISCUSSION

The discussion part is divided into two parts: explanation on Igor's resistance towards the Superclass and Igor's capitals to fight the Superclass.

Resistance toward the Superclass

Igor has a happy life. He has become a president and the owner of a big Russian company. He also has a perfect wife, a trusted friend, and of course much money. He mentions that he is a religious person and a philanthropist. Unlike other rich people who fund the war, he helped his friend in Rwanda to build a shelter. He tells Ewa that through the money he donated, many lives have been saved in Rwanda.

Although he seems to have everything, he feels empty inside. He expects to have a child, but he cannot have one. He dreams of having a happy marriage life, alas his wife leaves him to another man. Since then, he realizes that he has been too busy with his life and forgets to keep the most important thing in his life: love and his wife. In order to take back what important to him, he decides to bring his wife back. He does not want to admit that there is any other man who is more capable to give happiness to his wife.

This is an extreme decision; he decides to kill randomly to send a message to Ewa. He believes that his desire is noble enough to make such sacrifice. Even he is a member of

Superclass and behaves like other Superclass members, but he does not want to be recognised as the same person as other members. He dislikes Superclass's way of living. Igor does not like the way they dress in luxurious and expensive cloth, they sign a contract with an exclusive pen, and they do business dishonestly.

In order to show his resistance towards the Superclass, Igor does not want and does not feel to need wearing an expensive cloth just to show his power. He also Igor, unlike the other Superclass member, does not need to wear an expensive cloth to show his position as a president. He does not need to sign a contract with an exclusive pen since he will always be able get one. He also believes that an honest way of living can earn much money. He condemns an idea of fashion since he sees fashion is the same as war uniform. One who wears the same fashion means that person belongs to the same social class and the other member should treat one equally well.

By not wearing an expensive cloth to show his social status, Igor wants to clarify that he does not belong to this simple-minded society who only thinks about fashion as the symbol of being a member of certain high-class society. By doing so, he implies that he has better living value than the Superclass.

Igor regards money, fame, and power are destructive since those materialistic things make people want to do anything to fit in the society. On the other hand, Igor's wealth and other form of capitals are used to achieve something more divine: love. Then, Igor's action to send a message to Ewa by killing people randomly is a form of his resistance towards the Superclass. He wants to show that the capitals one has should be used to gain something more divine, not other materialistic things.

Seeing the Superclass lives in such a way, Igor wants to show that the most important things are not money, power, and fame. There is another important thing that can move someone, in this case he himself, to do everything to get that. This novel shows how Igor values love as the highest and most important thing.

- (1) In this world, only love deserves absolutely everything (Coelho, 2009, p. 119).
- (2) **The life is more than meat, and the body is more than raiment.** Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? (Coelho, 2009, p. epigraph)

For Igor love is everything, so he can do everything to get his love back. He has an aim to show the Superclass that the true meaning of life is pursuing divine things not merely a materialistic possession.

Data (1) and (2) above are Igor's motive in being a resistance. Igor proves in order to feel happy in life; he needs to break the tie with materialistic possession. Even though he gained wealth, but he realizes that wealth is not the ultimate purpose of his life. He wants to gain something more divine: love. In other words, he wants to give an example that the materialistic things can be used to gain something more valuable, for example love.

In a nutshell, the Igor's concept of being a winner is being able to maintain his existence as the resistance toward the majority. The fact that he can maintain his existence, by being able to carry out his mission successfully, shows how he wants to be recognized and remembered as the survivor of this materialistic society. The different path he chooses Igor proves that his choice is correct after all. Since Igor can show his true power out of his limit, he is indeed a winner who deserves to stand alone.

Igor's capitals to fight the Superclass

Igor knows well how to be a winner. Besides having the idea on how to be one, he realizes his idea into a real action. The action he takes is based on the capital he owns. As the idea that capital is the weapon to show the power, Igor, too, uses all his capitals to show that he has more power than the Superclass.

Igor is able to use of his capitals very well. He makes use of all his capital to make sure that his plan will go according to what he wants. The excerpts below show how he uses his **economic capital** which is in the form of private jet to make sure that he is free from tight inspection if he uses public transportation [Data (3)]. He wants to avoid that since he brings weapon and poison with him to carry out his mission.

- (3) he arrived this afternoon in his private jet, was driven to the hotel, (Coelho, 2009, p. 5)
- (4) And so when he wanted to buy some curare, he knew where to go, although he had to pay an absurd price for a substance that is relatively common place in the jungles of South America. (Coelho, 2009, p. 255)

Getting an illegal thing is not an easy job. Igor's ability to get curare and gun is a proof of him having an economic capital. As it is mentioned in the novel that in order to get the curare, Igor needs to pay a huge amount of money and Igor is willing to pay for it as the form of gratitude to the person helping him in getting the curare. He also can afford curare with an expensive price since he needs to buy it in private [Data (4)].

Money, as one forms of economic capital, is indeed a fluid one. Having a lot of money allows Igor talk with Olivia in easier way; he offers Olivia some money to buy her time. This action interests Olivia for she is willing to listen to Igor's story. The privilege of having economic capital is how easy it is for Igor entering the Gala Dinner in Cannes Festival without invitation. He just shows his business card and the staff allow him to enter; it shows that his name and company are well known around the world.

The way Igor uses his economic capital is the example how economic capital is regarded as the most valuable asset in capitalist society. This is in line with the theory of capital in which a person can win the arena if that person owns a capital that is regarded as valuable in theta society. Igor is living in materialistic society; thus, it is indeed an astute strategy in utilizing the economic capital in order to overpower the bureaucracy made by the Superclass.

Preparing all the illegal things needs a help from many people or the very least certain people who knows a particular field well. Having a friend is a form of having **social capital**. He has a friend from South Africa Jungle The fact that he has a friend, even from South American jungle, conveys he has a social capital. Not everyone can know a person from the midst of African jungle. Igor needs a traditional poison and because he has a social capital, he can get what he wants.

Igor can enter the party for Superclass only by showing his business card as the president of Russian company.

- (5) He offers her his business card, bearing the logo of his phone company and his name, Igor Malev, President. He's sure his name is on the list, he says, but he must have left his invitation at the hotel; he's been at a series of meetings and forgot to bring it with him. The receptionist welcomes him and invites him in; she has learned to judge men and women by the way they dress, and "President" means the same thing worldwide. Besides, he's the president of a Russian company! And everyone knows how rich Russians like to show off their wealth. There was no need to check the list. (Coelho, 2009, p. 40)

From Data (5), it is clear that Igor has and can use his **symbolic capital** well. He believes that his position as a president of a big company gives him a guarantee to get what he wants and needs. Further, by doing so, he wants to show that he can be admitted in Superclass circle without behaving like them: wearing an expensive cloth or brining an expensive ballpoint.

- (6) The Beretta Px4 compact pistol is slightly larger than a mobile phone, weighs around seven hundred grams, and can fire ten shots. It is small, light, invisible when carried in a pocket, and its small caliber has one enormous advantage: instead of passing through the victim's body, the bullet hits bones and smashes everything in its path. (Coelho, 2009, p. 1)
- (7) Igor's right thumb is pressing down on Olivia's jugular vein, and the blood stops flowing to her brain. Meanwhile, his other hand is pressing on a particular point near her armpit, causing the muscles to seize up. There are no contractions, it's merely a question of waiting two minutes. (Coelho, 2009, p. 22)
- (8) "That she was killed where ... and that her killer must be someone highly trained and with an extensive knowledge of the martial arts." (Coelho, 2009, p. 77)

Having vast knowledge can be seen as having a **cultural capital**. Igor's knowledge about Sambo, gun, poison, and even language shows that Igor has cultural capital. His choosing to carry Beretta P4 due to its weight is a supportive data that Igor has a cultural capital to carry out his plan. Bringing small weapon indeed more convenient rather than a big gun. Data (6) is the excerpt from the novel telling how Igor choose the weapon meticulously. When he kills Olivia, he presses her part of the body precisely to stop her bloodline (Data 7). The pathologist who examines Olivia's body admits that Igor must have had a vast knowledge about martial art and highly trained Sambo because Sambo is rarely used in Russia now because of its danger in using it (Data 8). Igor shows how vast his cultural capital is by using the different method in using the poison. He blows a poisonous needle to Javits and uses envelope contains cyanide to kill two people in the hotel.

- (9) "How much?" he asks in perfect French. (Coelho, 2009, p. 12)
- (10) This handsome, well-dressed man, speaking fluent French, doesn't seem like a madman at all. (Coelho, 2009, p. 15)

Another cultural capital he has is his ability in speaking French fluently. His friendliness towards local people is also his form of cultural capital. He understands well how to get close with local people. He needs to do so since he does not want to cause commotion or to be caught while doing his mission. In order to do so, he must not make a scene. His decision is right since Olivia feels secured while talking with him because Igor is speaking the same language as her [Data (9) and Data (10)].

CONCLUSION

Among four types of capital mentioned by Bourdieu, Igor has all of those. Obviously, his **economic capital** is in the form of wealth he has: money and big company. He utilizes his economic capital by using his private jet to go to Paris to avoid airport inspection since he brings gun and poison. He can afford the expensive poison since he has a lot money. His **social capital** which is in the form of having friend from African jungle is proven to be useful to fight the Superclass. Since he needs a poison and he knows someone who can provide it, he can carry out his mission smoothly. He can enter the private party even without invitation is a proof how he uses his **symbolic capital** as the president of a company wittily. Igor makes use of his **cultural capital** in the form of applying different method of killing from using traditional

martial art, poison in different media, and gun. His ability in speaking French fluently and makes his victim lower her alertness towards him is also a proof that Igor has symbolic capital.

From the analysis, it can be concluded that in order for Igor to be able to fight the Superclass successfully, he needs to make use of all his capitals. When the Superclass only makes use of their economic and symbolic capitals, Igor uses more capitals to fight them: social and symbolic capitals. It is true that in order to be a successful resistance, someone or a party needs to have more capital than the power since the capital is the weapon to win the arena.

REFERENCE

- Bourdieu, P. (1991). *Language and symbolic power*. Polity Press.
- Coelho, P. (2009). *The Winner Stands Alone*. San Francisco: HarperCollins Publishers Inc.
- Courpasson, D., & Vallas, S. (2016). *The SAGE Handbook of Resistance*. London: SAGE Publications Ltd.
- Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. Longman.
- Foucault, P.-M. (1978). *The history of sexuality an introduction volume 1*. Pantheon Books.
- Halliday, M. A. (2004). *An Introduction to Functional Grammar Third Edition*. Oxford University Press.
- Haugaard, M. (2020). The faces of power, resistance and justification in a changing world. *Journal of Political Power*, 1-5.
- Huang, X. (2019). Understanding Bourdieu - Cultural Capital and Habitus. *Review of European Studies*, 45-49.
- Liu, Y. (2022). Power and Resistance A Study of Pocahontas from the Perspective of Postcolonialism. *SHS Web of Conferences*, 1-5.
- Mecci, S. (2020). Diogenes the Cynic and the Gods. *Philosophia*, 157-163.
- Pather, S., & Chetty, R. (2015). The Habitus and Social Capital of First-Year Students: A Case Study. *Alternation*, 54-76.
- Rahmasari, G., & Nurhayati, I. K. (2019). Strategies in Power Relation in a Fictional Work: A Foucauldian Analysis. *Teknosastik*, 19-24.
- Soedjarwo, G. N. (2017). *Igor's ideology of Being a Winner as Portrayed in Paulo Coelho's The Winner Stands Alone: A Critical Discourse Analysis*. Sanata Dharma University.
- Turnbull, S. M., Locke, K., Vanholsbeeck, F., & O'Neale, D. R. (2019). Bourdieu, network, and movements: using the concepts of habitus, field and capital to understand a network analysis of gender differences in undergraduate physics. *PLoS ONE*, 1-28.
- Ventura, R. A. (2022). Pierre Bourdieu: Cultural Capital in the 21st Century. *Green European Journal*, 1-4.
- Wikler-Titus, N., & Crafford, A. (2022). Resistance: faces of power and how identity is reflected. *South African Journal of Business Management*, 1-12.