

**THE ESSENCE OF INSANITY IN PAULO COELHO'S**

***VERONIKA DECIDES TO DIE***

**A THESIS**

**Submitted as Partial Fulfillment of the Requirements for the Sarjana  
Degree of English Department Faculty of Arts and Humanities  
State Islamic University of Sunan Ampel Surabaya**



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**2018**

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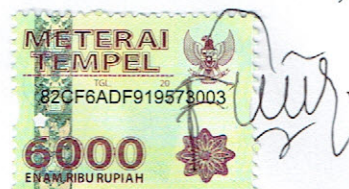
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Surabaya, July 9<sup>th</sup>, 2018

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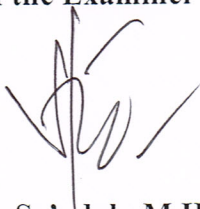
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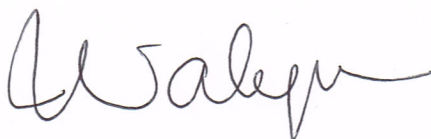
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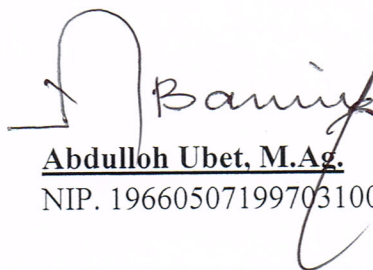
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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Society is seen as a result of group of individuals or classes unite into a single entity (Kaspersen 5). According to functionalists, for society to exist, it must have a *structure*—patterned and recurrent relationships among group members (Thompson and Hickey 138). Moreover, everyday social interaction is guided by subtle yet powerful norms. It is a standardised ways of doing things which is accepted by the group or society. It has mechanisms that will prevent such strains as may develop from the individual's place in the social structure and prevent the strains from leading to deviance (Brearley 65). These norms have powerful influence on human behaviour. It develops a sense of right and wrong. It will make a group or member of society conform to the group's expectation without any conscious attempt or even being aware of why they are doing so.

Stoddart stated that to convince individuals or social classes to subscribe to the social values and norms of an inherently exploitative system, it needs the hegemony power (201). Power in Gramscian theory embedded in ideology (Daldal 155). Ideology is real, it determines the way a human being acts, thinks, and produces (158). Whereas, hegemony in Gramscian terms means the ideological predominance of bourgeois values and norms over the subordinate classes which accept them as “normal” (Carnoy 66). Therefore, hegemony means to how the ruling class turn their ideologies into common sense and considered as natural by the members of its society. It is not only a system of ideas, floating

above economic structure; rather the social action of everyday life also produces hegemonic effects (Stoddart 201).

As Williams writes, “A lived hegemony is always a process. It is not, except analytically, a system or a structure. It is a realized complex of experiences, relationships, and activities, with specific and changing pressures and limits” (112). This illustrates how hegemony works as a sort of common sense, rather than as a coherent body of thought (Stoddart 202). It is the embodiment of hegemony in everyday common sense, through the mundane activities connected with work, school, the family and the church, that secures the consent of subaltern classes (203).

The issue of power and hegemony are also portrayed in many literary works, as well as it represents real life in all its fullness (Kennedy 16). One of them is the novel *Veronika Decides to Die* written by Brazilian author, Paulo Coelho. The novel was published by Harper Collins in 1999. It is a novel about searching for the meaning of life in a society that is shackled with a monotonous routine and submissive to social pressure. Through the four characters in *Veronika Decides to Die*, Paulo Coelho tells fragile individuals who are thrown into a mental hospital because their desires, dreams, and attitudes are different from those considered normal by society. Several times throughout the novel, characters also question and discuss what it means to be insane. Since, people think they are insane and put them into a mental hospital just because they are doing something different from common sense. Nevertheless, the case that

happens through four characters in the novel has agreement with the Gramscian theory of hegemony.

Dealing with the topic and the theory chosen, this study attends to make something new to analyse. *Veronika Decides to Die* tells us more about social condition about who deserves to be considered as normal and insane throughout the experience of four characters in this novel. So it is interesting to analyse this novel through hegemony theory by Antonio Gramsci to deeply know and understand what is the truth behind the ideological spread.

Although there are some theses discussing about Paulo Coelho's *Veronika Decides to Die* but the writer has not found the thesis uses theory of hegemony by Antonio Gramsci as a tool to analyse this novel. Therefore, this thesis will discuss about hegemony of the concept of insanity portrayed in society in Paulo Coelho's *Veronika Decides to Die*.

## **1.2 Statements of Problems**

From the explanation above the writer formulates the statement of the problems as follow:

1. How is hegemony portrayed in society in Paulo Coelho's *Veronika Decide to Die*?
2. How is the effect of hegemony towards characters' life in Paulo Coelho's *Veronika Decides to Die*?

## **1.3 Objectives of the Study**

In accordance with the statement of the problem, this study has two objectives that can be stated follows:

1. To portray hegemony in society in Paulo Coelho's *Veronika Decides to Die*
2. To describe the effect of hegemony towards the characters' life in Paulo Coelho's *Veronika Decides to Die*

#### **1.4 Significance of the Study**

This study is expected to be significant to the specific and general functions. Specifically, it will enrich the English Department students' understanding literary theory, especially the theory related to hegemony power or Gramscian Marxism. While generally, this study hopefully can give contribution for the readers in understanding the content of Paulo Coelho's *Veronika Decides to Die* about hegemony issue. By understanding this issue, the readers are expected to be more aware with hegemony issues exist in a text such as a novel or even in the real life and to prevent the effect that cause anyone suffers.

#### **1.5 Scope and Limitation**

To avoid the broadening analysis, the scope of this study focuses in the novel Paulo Coelho's *Veronika Decide to Die*. Meanwhile, the limitation of this study focuses on the issue of hegemony and how it affects characters' life. Then, Antonio Gramsci's theory of hegemony is applied to get deeper understanding of the text as well as to obtain well interpretation related to the issue of hegemony.

#### **1.6 Methods of the Study**

##### **1.6.1 Research Design**

In conducting this study, the writer uses library research. The methodology used is descriptive qualitative method. Littoseli explained that qualitative research



is concerned with structure and pattern (52). It is also describe what actually happened with respect in condition or a situation. Qualitative method is, by its very nature, *inductive*: theory is derived from the results of our research (53). It will give in depth and rich understanding and open interpretation of data. Thus, the writer thinks that this method is suitable for this study since this study is analysing an issue of hegemony in Paulo Coelho's *Veronika Decides to Die* and the results are in the form of the writer's interpretation of the data.

This study applies hegemony theory by Antonio Gramsci which is used to find out the portrayal of hegemony and how it affects the characters' life in Paulo Coelho's *Veronika Decides to Die*.

### **1.6.2 Data Source**

There are two data sources in this study. They are primary and secondary data. The primary data are taken from the novel entitled *Veronika Decides to Die* by Paulo Coelho in the form of narration and conversation related to the issue of hegemony. Moreover, the secondary data of this study are taken from library resource including books, journal and other supporting library resource related to the issues. This data help the writer to analyse the problems according to the statement of problems.

### **1.6.3 Data Collection**

This study applies the method of data collection by having close reading to the novel in order to get the complete and well understanding of the whole story. From the primary data, the data related to the issue of hegemony in the novel and how it effects characters' life are highlighted as the evidence to answer the



## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

This chapter focuses on explaining specifically about theories which is used to analyse the issue of hegemony chosen by the writer from the novel *Veronika Decides to Die* by Paulo Coelho. In relation to the issue and the statement problems stated in the previous chapter, this study uses Marxism theory in detail on hegemony theory by Antonio Gramsci. The hegemony theory used to reveal the portrayal of hegemony in society and also its effects towards characters' life in the novel *Veronika Decides to Die*.

##### 2.1.1 Marxism

Marxism as a theoretical system established from the writing of Karl Marx (Heywood 82). However, 'Marxism' as an organized body of thought came into existence only after Marx's death brought by later Marxist which is summarized into a systematic and broad world view that suited the needs of the growing socialist movement. Marxist theory therefore explains social, historical and cultural development in terms of material and class factors (82). It is also offering to understand and explain honestly all aspects of social and political existence and uncovering the significance of processes that conventional theory ignores such as exploitation and oppression, and had a particularly strong appeal to disadvantaged groups and peoples.

Marx also developed the idea of why and how the social environment conditions human behaviour. Although Marx himself did not subscribe to a

narrow determinism, he certainly believed that the scope for individual action was limited, warning that ‘the tradition of all the dead generations weighs like a nightmare on the brain of the living’ (40). It means that every activity, culture, and thought of the society are influenced by its predecessors. They also assume that what their predecessors have done is the obligation for the next successor.

Marx and later Marxists have believed that social, political and intellectual life is conditioned by the existing economic system (19). Ultimately, politics is ‘made’ by individuals, individuals who are clearly part of the historical process but who, nevertheless, possess some kind of capacity to shape events according to their own dreams and inclinations (40). The one who has such capacity is the ruling class. The dominant ideas, values and beliefs spread in any society are the ideas of its ruling class.

In the Marxist tradition, ‘ideology’ denotes sets of ideas which tend to camouflage the contradictions upon which all class societies were based. As Marx and Engels put it in *The German Ideology* ‘The ideas of the ruling class are in every epoch the ruling ideas.’ (146). It propagates falsehood, misconception and confusion. Ideology thus operates in the interests of the ‘ruling class’, which controls the process of intellectual and material production. In a capitalist society, for example, the bourgeoisie dominates the educational, cultural, intellectual and artistic life.

### **2.1.2 Hegemony Theory**

Antonio Gramsci (1891-1937) is an Italian Marxist and social theorist. Gramsci rejected any form of ‘scientific’ determinism by stressing, through the

theory of hegemony (the dominance of bourgeois ideas and beliefs), the importance of the political and intellectual struggle (Heywood 84). He was concerned, as one of his university teachers was later to recall, with 'how thinking makes one act ... how and why one can act with ideas ... how ideas become practical forces'.

Gramsci drew attention to the degree to which the class system was upheld not simply by unequal economic and political power but also by what he termed bourgeois 'hegemony', the ascendancy or domination of bourgeois ideas in every sphere of life (Heywood 146). This hegemony in Gramscian terms means "the ideological predominance of bourgeois values and norms over the subordinate classes which accept them as "normal" (Carnoy 66). The subordinate class is completely unaware that the rules has been obeying are a hidden ideology organized by bourgeois people. They think it is normal because many people do it. They do not question what and why they should do so.

In the *Prison Notebooks*, the meaning of 'hegemony' remains but the term is extended in two ways. Firstly, it is applied not just to situations of proletarian leadership but also to the rule of other classes at other periods of history. Secondly, it is qualitatively modified: hegemony comes to mean 'cultural, moral and ideological' leadership over allied and subordinate groups. Hegemony in Gramsci is sometimes interpreted as a relation purely of cultural or ideological influence or as a sphere of pure consent; it is also sometimes assimilated to the notion of "dominant ideology" (Gramsci 423). Thus, the dominant ideology of the ruling class is in the form of cultural and ideological consent.



Furthermore, hegemony exists between intellectual and non-intellectual sections of the population, between the rulers and the ruled, elites and their followers, leaders and led, the vanguard and the body of the army. Every relationship of 'hegemony' is necessarily an educational relationship and occurs not only within a nation, between the various forces of which the nation is composed, but in the international and world-wide field, between complexes of national and continental civilizations (Gramsci 348). However, hegemony always exists when there are differences in class system, both in small and wide scope.

The 'normal' exercise of hegemony in what became the classic terrain of the parliamentary regime is characterized by the combination of force and consent variously balancing one another, without force exceeding consent too much. Indeed one tries to make it appear that force is supported by the consent of the majority, expressed by the so-called organs of public opinion - newspapers and associations - which are therefore, in certain situations, artificially increased in number (Gramsci 261). The subordinate posts - the role played by the national deputies - are in the hands of the petty bourgeoisie, which allows itself to be dominated economically and morally by the capitalists (Gramsci 100). The mass of the working people is manipulated politically to satisfy the material interests of the property-owners and the ideological ambitions of the petty bourgeois.

Gramsci also emphasized the degree to which the domination of the ruling class is achieved not only by open coercion but also by the elicitation of consent. Ruling groups do not maintain their hegemony merely by giving their domination an aura of moral authority through the creation and perpetuation of legitimating

symbols; they must also seek to win the consent of subordinate groups to the existing social order (Lears 569). Social control, in other words. It takes two basic forms: besides influencing behaviour and choice externally, through rewards and punishments, it also affects them internally, by shaping personal convictions into a replica of prevailing norms. The 'spontaneous' consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group; this consent is 'historically' caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production. The apparatus of state coercive power which 'legally' enforces discipline on those groups who do not 'consent' either actively or passively. This apparatus is, however, constituted for the whole of society in anticipation of moments of crisis of command and direction when spontaneous consent has failed (Gramsci 307). So that, hegemony is rather in the form of consent and force without exceed too much.

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 behaviour. Thus, hegemony is the predominance obtained by consent rather than force of one class or group over other classes (Femia 24).. It is mainly exercised through civil society, the collective of educational, religious and associational institutions.

Gramsci's study of the role of intellectuals in society led him to break down the superstructure into two great "floors" which he described as *civil society* and *political society*. Civil society is composed of all those "private organisms"-

family, schools, churches, clubs, journals, and parties which contribute in molecular fashion to the formation of social and political consciousness. Political society, on the other hand, is composed of those public institutions the government, courts, police, and army which exercise direct dominion. It is synonymous with the "state." The ruling class exerts its power over society on both of these "floors" of action, but by very different methods (Bates 4). The power includes cultural as well as economic and political power to help define the boundaries of common-sense "reality" either by ignoring views outside those boundaries or by labelling deviant opinions "tasteless" or "irresponsible." (Lears 572). Thus, many labels are addressed to deviant. It aims to influence the common-sense of society in order to maintain the hegemony ruled by the ruling class.

Needless to say, conforming behaviour which is similar in its external manifestation may be the expression of very different attitudes. First, one may conform because of the fear of the consequences of non-conformity, which may produce disciplinary deprivations or inflictions, including the loss of honour or self-esteem. This is conformity through coercion or fear of sanction—acceptance under pressure. Second, one may conform because one habitually pursues certain goals in certain ways in response to external stimuli. Thus, a man adheres to certain patterns of behaviour not because he consciously values them but because he has seldom entered situation in which the possibility of their rejection or modification has arisen (38). Conformity in this sense is a matter of unreflecting participation in an established form of activity.

Furthermore, Gramsci drawing out and elaborating elements of critical awareness and 'good sense' which are already present within people's 'common sense' (Gramsci 323). Common sense is a conception which is connected to the passivity of the great masses of the people. Each individual does not think with a specific head but thinks all the same, which does not move with the legs of specific men but which moves all the same, etc. (Gramsci 244). Common sense takes countless different forms. Its most fundamental characteristic is that it is a conception which, even in the brain of one individual, is fragmentary, incoherent and inconsequential, in conformity with the social and cultural position of those masses whose philosophy it is (Gramsci 343). Common sense can indeed offer a model of hegemonic ideological construction (345). Roughly speaking, common sense means for Gramsci "the incoherent set of generally held assumptions and belief common to any society." (323). They operate without sanctions or compulsory obligations but still exert a collective pressure and obtain objective results in the evolution of customs, ways of thinking, morality etc. (Gramsci 242). However, common sense is ingrained in everyday life.

The ruling class politicizes reality and spreads a kind of political ideology in order to control the people's way of thinking (Alkhaoli 38). This power is mainly exerted by the dominant bourgeois class through the medium of ideology: by working on the popular mentality via the institutions of civil society and thus establishing a hegemony using the State apparatuses. In Gramsci's conception then power, ideology and the philosophy of action (praxis) are inseparable (Daldal2). He mainly criticizes the negative meaning assumed by the Marxists in

terms of the potentials of ideology, that ideology is useless and it can have no determining effects on structural relations. On the contrary, as long as ideologies are accepted as historical necessities to organize and direct human masses, they have a psychological validity and determine the consciousness of men and this determination may have a long lasting effect vis a vis the structural relations (6).

Gramsci posits that the ideology the masses obey to on a general level is 'false', not only because it is historically regressive but also because it reflects the interests and experience of the ruling classes (Femia 46). "...a social group may have its conception of the world...but this same group has for reasons of submission and intellectual subordination, adopted a conception which is not its own and it affirms this conception verbally and believes itself to be following it, because this is the conception which follows in normal times. This is when the conduct is not independent and autonomous, but submissive and subordinate" (Gramsci 327). It is basically an ideological construct which is accepted by all-even contradictory segments of the society because it is the discourse that follows in "normal times".

The parliamentary game was, therefore, an enormously effective means for creating the illusion of popular sovereignty. The powers that be in the state have a great advantage in the struggle for hegemony, by virtue of their superior organization, information, and means of communication. Alongside parliament, they have the yet more modern instrument of "public opinion" the potential of which was foreseen by Gramsci as by few others. Public opinion is strictly linked to political hegemony. It is the point of contact between civil society and political



society, between consensus and force. The state, when it wants to initiate an unpopular action, preventively creates the adequate public opinion; that is, it organizes and concentrates certain elements of civil society (Bates 14).

Guided by a false ideology, the unlucky citizen has slipped into illusion, has indulged in abstractions, or simply failed to understand the real motivations behind his own actions – or that of others (Larsson 131). It is one which is implicit in his activity and which in reality unites him with all his fellow-workers in the practical transformation of the real world; and one, superficially explicit or verbal, which he has inherited from the past and uncritically absorbed. But this verbal conception is not without consequences. It holds together a specific social group. It influences moral conduct and the direction of will, with varying efficacy but often powerfully enough to produce a situation in which the contradictory state of consciousness does not permit of any action, any decision or any choice, and produces a condition of moral and political passivity (Gramsci 326-27).

Gramsci examines on many pages of his *Prison Notebooks* the way in which political society, or the realm of state power and authority, creates and maintains as well as manipulates systems of beliefs and attitudes in civil society; how the predominant class not only creates hegemony, but can also depend in its quest for power on the ‘spontaneous’ consent arising from the masses of the people. This consent is carried by systems and structures of beliefs, values, norms and practices of everyday life which unconsciously legitimate the order of things (Holub 43).

The culture industry primarily functions in the production and direction of desires and values, channelling human needs for happiness and meaning in the

direction of compulsive purchasing of goods and values offered by the commodity market. In that this culture industry engages in the ideal reproduction of consumers, it functions as a political and social institution designed to manipulate and control unconscious and conscious desires of the masses of the people. Aided by highly sophisticated technological advances in the visual and electronic media, the culture industry skilfully manipulates the symbolic and imaginary experiences and needs of the people. Needs and desires are opportunely combined into one under the dictatorship of the principle of profit embodied in the commodity form. The culture industry has become a form of domination (Holub 169).

Gramsci says that one must struggle against the “false heroisms” and “pseudo-aristocracies” and stimulate the formation of homogeneous, compact social blocs (Gramsci 204). Thus for Gramsci, voluntary action and the will of man is only meaningful when it is the collective will of the many or more precisely, it is the compact will of a class. The will generates power of action only when it is the united, coherent will of a class (Daldal 3). An action is only significant when it is packed together from a class.

In the novel *Veronika Decides to Die*, there are some people that maintain power and protect their interest through the use of cultural, educational and religious institutions. Thus, hegemony theory is used to find out the portrayal of hegemony in society in the novel as well as its effect towards characters’ life.



Then, the result of this thesis is there are the development of Veronika's character such as from introvert to extrovert, has a new vision of life and strong willingness of life. Whereas the moral lesson of Veronika's character development are to get pleasure we must make an effort and human have freedom to do what they want and suicide was the worst way of solving problems.

2.2.3 Lutfi Nur Fadlillah, a student of Educational Program of English and Art Department, Institute of Teacher and Education Siliwangi Bandung, with her thesis *Insanity Of The Main Character In A Novel Entitled Veronika Decides to Die* By Paulo Coelho.

This thesis focused on the main character's insanity described in the text and to find out the factors causing the main character's insanity. The writer of this thesis used qualitative approach and Freudian Psychology criticism theory.

The researcher found that the main character's insanity was described as the main character that had deadly and destructive instinct, could not identify her own self-identity and other people's identities, dominantly influenced by unconsciousness, hallucinations, unstable thoughts and judgments, as well as unusual ideas and actions. The factor influenced that influences the main character's insanity were related the neuroses: the combination of sexual hereditary condition, childhood experiences, and traumatic experiences.

2.2.4 Machmud Yunus, a student of English Department, Faculty of Letters, Jember University, with his thesis *A Study of Life and Death Instinct In Paulo Coelho's Veronika Decides To Die*

This thesis deals with psychological analysis which concerns with the analysis of Eros and Thanatos pictured in the main character of *Veronika Decidesto Die*. The goal of the study is to find out the relation of the balance between the two instincts and the life motivation and meaning.

The result of this thesis indicates that there is a connection between the balance of Eros and Thanatos to the meaning and motivation of life. By any means, the result indicates that happiness can only be meaningful if one experiences sadness and vice versa. Eventually, Instincts as the id energy has become essential for Veronika to be ready in facing other two elements in life, Ego and Superego.

2.2.5 Dany Sukma Adi Saputra, a student of English Letters Study Programme, Faculty Of Letters, University Of Soegijapranata Catholic Semarang, With His Thesis *Veronika's Suicide in Paulo Coelho's Veronika Decides To Die*

This study aims at finding Veronika's reasons to commit suicide and Veronika's opinion about her life. The writer uses Psychological approach to know how the main character runs her life and learns how the main character faces her problems. Philosophical approach is used to analyse the thought of the main character, and to understand with her life's opinion.

According to the analysis, Veronika's reason to commit suicide is that she feels her life is meaningless and monotonous. After she fails her suicide attempt, she realizes that everything that happens on her is caused by herself who never struggles in her life.

Based on the explanation above, all of the related studies have different topic as well as theory. The first thesis clarifies about the Alfred Adler's individual psychology which concerns the analysis of reviving the passion of life through suicide of Veronika's character. The second focused on how Veronika's character developed and the moral lessons that reflected and used moral philosophical approach. The third, it is discuss about the main character's insanity and its causes and uses Freudian Psychology criticism theory. The fourth, it deals with psychological analysis which concerns with the analysis of Eros and Thanatos pictured in the main character. The last, it is about Veronika's reasons to commit suicide and her opinion about her life. It uses psychoanalysis and philosophical approach. Therefore, the present study has different issue and theory where the writer applies Marxism theory specifically Antonio Gramsci's theory of hegemony to help the analysis related to understanding of false consciousness of the concept of insanity.





### 3.1.1 Acceptable Behaviour

Society expects all the members of society to conduct themselves in a good manner when behaving or interacting with others. In this novel, there are some behaviours that the society expect to have by their members. These behaviours which are approved and considered to be normal by the society may be called acceptable behavior. It means that it is considered as good enough to be applied.

On the other hand, her parents' generation and her grandparents' generation still went to church, said prayers, and went on pilgrimages, and were utterly convinced that God listened to what they said. ...thousands of years of civilization had made of suicide a taboo, an affront to all religious codes: Man struggles to survive, not to succumb(12).

The society in the novel is people who believe in God. They always go to church to worship and pray to their God. They believe that God listens to what they say. Sometimes they also go on pilgrimage. They have been steadfastly adhering to their religious teachings since their ancestors' time. They also expect that this religious tenacity will also be passed on to the next generation. Someone will be regarded as a good person according to religion when they have fulfilled what is taught and away from what their religion forbids. One of them is that they believe God hears what they say. It can be inferred that they also believe that when they face problems in their lives, they will raise it to God and believe that God will help them. It also becomes the expectation of the religious leaders themselves when people experience the problems they have to return to their God.

However, not all members of the community are always obedient and follow what is taught by the religion that has been obeyed long ago by their ancestors. There might be someone who believes that Death is the end of life.

Obviously, this is very contrary to the religion held by the elders and also the society at this time.

At twenty-four, having experienced everything she could experience—and that was no small achievement—Veronika was almost certain that everything ended with death. That is why she had chosen suicide: freedom at last. Eternal oblivion (12).

One of the people in society who believes that death is the end of life is Veronika. She chooses to commit suicide for her inability to solve problems in her life. She does not believe in God and believes that death is the end of life. She used to go to school under the old communist regime that taught that death is the end of life and she believes it.

She had no idea. But she relished the thought that she was about to find out the answer to the question that everyone asked themselves: Does God exist? Unlike many people, this had not been the great inner debate of her life. Under the old Communist regime, the official line in schools had been that life ended with death, and she had gotten used to the idea (12).

Her parent and the surrounding communities she lives trust God and always go to Church. So when Veronika chooses to commit suicide, it cannot be accepted by the surrounding community as opposed to what they believe. Yet it is clear here that the religious beliefs between Veronika and the family and the surrounding community are very different. But the community is reluctant to understand what Veronika believes. They immediately judge Veronika that she has deviated from the thing that she should not be.

Nevertheless, Veronika's family also assumed that what Veronika did was a mistake.

My mother, who must be out of her mind with worry over my suicide attempt, will recover from the shock and will keep asking me what I'm

going to do with my life, why I'm not the same as everyone else, things really aren't as complicated as I think they are (22).

Veronika wonders what must have been thought by her mother. Her mother will think that she was weird since she behaves differently than the others. How her lovely daughter can commit suicide. In her mother's eyes, Veronika does something illogically. A person who has a beautiful face, a good job, and a loving mother should be enjoying a happy life that may be desired by many people.

Normally, people who have a life like Veronika will be expected by others to feel happy and comfortable with what she has. Nevertheless, Veronika chooses to commit suicide because of the perfect life she has. Her behaviour is difficult to understand by other people and it was irrational. It is unaccepted by others or the surrounding community since the society thinks that all of their problem will be solved if we ask for help to God. We must be diligent in praying, thus God will be pleased to provide solutions of our problems.

Veronika is considered being insane by her society. It can be seen from where Veronika treated after she committed suicide that is in a mental hospital instead of ordinary hospital. Although in this novel, it is not explained who put her to the mental hospital. When she was put into mental hospital, it is obvious that she is considered as a mad person. The idea of suicide, especially for someone who has a good life, is something taboo and prohibited in her society.

In society, there is always a set of rules governing behaviour that rational people would accept, on the condition that others accept them as well (Rachel 145). Veronika's mother expects her to have a good life, a happy life. The religion embraced within the society also expects that one must always be close to their

god. To realize her wish for Veronika, she does anything to make Veronika able to live comfortably and happily. However, what Veronika do is not match with what her mother and the religion' expectation.

Everyone is influenced by society. It means that one's life is not only determined by themselves but also by others. The truth is parents, teachers, employers, politicians, and religious figures play a huge role in the decisions we make and how we choose to live our lives. As experienced by Veronika, she commits suicide because she wants to do it and she believes that it can take her in freedom at last. But her decision is unaccepted by the people around her, even by her mother.

Another expected behaviour by the society in this novel is a student must meet the standards set by his school in order to proceed to the next level. If he does not pass on the first level then he will not be able to go to the next level. Then he will not finish his education and cannot get a job. It is an obligation that must be fulfilled by students in order to finish their education.

One day the director of the American school called his mother. "I think your son must be involved in drugs," she said. "His school marks are well below average, and if he goes on like this, we won't be able to renew his enrolment." (225).

When a student has a grading point below the standard set by the school, the school will contact the parent of the student so that the student's parents give the advice and the child can improve their grading point and meet the standards set by the school. Grading point is indicating the quality of students' ability. A student will not be able to go to the next class if he does not have enough grade point.









tried to commit suicide. Veronika's mother wants to quickly meet her daughter, but Dr. Igor tries to ask her to discuss for a moment.

In the conversation between Veronika's mother and Dr. Igor, it can be concluded that a mad person is a person who escapes from her daily routine activities. Therefore, a normal person is a person who carries out his or her activities in accordance with what already exists and is agreed upon by many people. When the person is trying to get out of what has become normalized then he will be considered offending the norm and the worse regarded as a madman, as said by Dr Igor. Being out of the routine is also seen as quite bad in this novel, clearly from the words of Veronika's mother. It is emphasized on the word "never" which means she will not and will never want to change her routine as well as change her life. In other words, it will drive her to madness.

Normalities viewed as ordinary, mundane daily routines, and it attempts to clarify the rules governing patterns and habits of everyday life (Misztal 49). As Goffman cited in Misztal suggests that, even though normality is a social construct, the appearance of normality counts for more than its actual occurrence, because it provides us with a sense of safety and predictability. Normal appearances assure people that nothing around them is out of the ordinary and that life is predictable. In the absence of anything unusual, people can carry out their routines because it is 'safe and sound to continue on with the activity at hand with only peripheral attention given to checking up on the stability of the environment' (50).

"Can you imagine a world in which, for example, we were not obliged to repeat the same thing every day of our lives? If, for example, we all decided





the way it usually is, it will be seen as a bad thing or bad behaviour. They also will feel naughty and scared. Then, the society will consider what they are doing as a deviance or someone who behaves badly for not doing it according to the prevailing norms or existing habits. Therefore, to avoid such situation, people must conform to what others think to be right to do since it was the normal thing that exists. From the question posed by Dr. Igor, it is clear that Veronika's mother is trying to give the correct answer by people who might be asked the same thing by Dr. Igor.

In society there is an invisible rule, where everything always has its own place. Such as when someone wants to do X then he must be in Y and do other support to X. This rule is like a standard rule that must be done step by step and should not be violated. When someone wants to go to X but he passes another way not Y but Z it will be considered as a deviation and a bad behaviour by other people. Lears stated that in the society, power hegemony include cultural as well as economic and political power to help define common sense reality either by ignoring views outside those boundaries or labelling deviant opinions as tasteless or irresponsible (572).

People talked more openly to a psychiatrist than they did to a priest because a doctor couldn't threaten them with Hell. During his long career as a psychiatrist, Dr. Igor had heard almost everything they had to tell him. To tell him, for they rarely did anything. Even after many years in the profession, he still asked himself why they were so afraid of being different. When he tried to find out the reason, the most common responses were: *"My husband would think I was behaving like a prostitute,"* or, when it was a man: *"My wife deserves my respect."* The conversation usually stopped there.

There was no point saying that everyone has a different sexual profile, as individual as their fingerprints; no one wanted to believe that. It was very



dangerous being uninhibited in bed; there was always the fear that the other person might still be a slave to their preconceived ideas (174).

When a person has a problem or confusion about his or her own life, most of them will consult a psychiatrist to seek solutions from the problems he or she faces. Dr. Igor is one of doctors working in Villette, a mental hospital. He is responsible for all the crazy patients in the hospital. He also received consultations from people who have life problems. In the course of his career, the thing he most often encountered was that everyone was afraid when he did or had something different from other people in general. They will assume the differences as a problem in his life. When they questioned what the reason they have, they will answer "*My husband would think I was behaving like a prostitute,*" or if it was male "*My wife deserves my respect.*"

From this statement, it is like when a woman wants to do something she wants that is not commonly done by another woman or wife, she was afraid if what she was doing is wrong or it will make her husband see her as something bad like a prostitute. As well as man, he does not want to make his wife to be disappointed or hurt her. So he did not do what he wanted that contradicted the habits of a husband in general with the reason to honour his wife because she also has done many things for him. What he or she wants is something unusual which leads them to be an odd, strange and insane behaviour. So that, it means like they do one thing not because she or he wants to do it but it is done to fulfil another person's expectations.

"Have you ever been to Florence?" asked Dr. Igor.

"No."

"You should go there; it's not far, for that is where you will find my second example. In the cathedral in Florence, there's a beautiful clock designed by



since the truth is it is only an agreement from the group itself. It could not be normal and right according to them when it is not agreed by the community.

“Call a taxi,” she said, hearing the sounds leaving her mouth, conscious of the vibration of each vocal cord. Going to a hospital would mean accepting that she really was seriously ill, and Mari was determined to do her utmost to restore everything to normality (141).

As Dr Igor said in his previous narration, the people here have a very high standard of living. They do not allow any small errors in their lives because it will be considered as person who has a mental illness. Like what happened to Mari, when she only experienced panic attacks she feels afraid and did not want to be taken to the hospital because she thinks it will the same as to confirm that she was suffering from a disease.

### **3.1.3 Vilete is A Place Used to Isolate People who Have Unacceptable Behaviour from Society**

The society has established a standard where there are accepted and normal behaviours as well as unacceptable behaviour or deviations. Some of the members of society who do the expected behaviour called doing conformity. Nevertheless, there will be some of the people who deviate from the norms. They are called deviant. Deviance is any action which conflicts with the values of the dominant social group which defines what is acceptable and what is normal. The person, who commits the deviation, will get the consequences according to what he did. It may vary.

However, in this novel people who engage in behaviours, which are considered as deviations, are deemed to be kept away from the life of society. To keep them away from the society, there was a mental hospital called Vilete,



tedium, congenital illness, loneliness, and rejection. When a community had a major problem to face—for example, war, hyperinflation, or plague—there was a slight increase in the number of suicides but a marked decline in cases of depression, paranoia, and psychosis.

These returned to their normal levels as soon as that problem had been overcome, indicating, or so Dr. Igor thought, that people only allow themselves the luxury of being insane when they are in a position to do so (92).

Villete was built from excess funds after the war. The main purpose of the construction of Villete is for economic reasons. It makes the funds continue to grow and the shareholders get more profits. Their target market is either they are who join the war or are affected by the war in Yugoslavia. However, the war only lasted for ten days. Beyond the expectations of shareholders, mental health enthusiasts grow more and more. Most of them were psychologically stricken by Yugoslavia's war. When they experience a little problems in their lives such as hyperinflation, plague etc. they will instantly commit suicide. And when the problem is solved, they assume that they have returned to a normal life.

It can be seen that the standard applied in society is very high. When people experience war problems, hyperinflation etc. they instantly take a suicidal rather than solve the problem. It is as if they do not allow a single problem in the lives of normal people.

He also had the owners' permission to allow the group calling itself the Fraternity to remain in the hospital. The shareholders in the institution tolerated—note that word well, not “encouraged,” but “tolerated”—a longer period of internment than was strictly necessary. They argued that, for humanitarian reasons, they should give the recently cured the option of deciding for themselves when would be the best moment for them to re-join the world, and that had led to a group of people deciding to stay in Villete, as if at a select hotel or a club for those with similar interests and views. Thus Dr. Igor managed to keep the insane and the sane in the same place, allowing the latter to have a positive influence on the former. To prevent things from degenerating and to stop the insane having a negative effect on









something that makes profit for them than something else although it is desired by them.

Precisely why he had been committed to the hospital was something that, even today, he found odd. Perhaps his parents were confused by his unusual behaviour. Half shy, half extrovert, he had the desire to be an “artist,” something that everyone in the family considered a perfect recipe for ending up a social outcast and dying in poverty (Coelho 17).

This quotation happens when the narrator in the novel told how he was put into the mental hospital. He told that he was put into a mental hospital by his own parent for a reason that still unclear. He only had desire to be an artist and his parent thought that it is beyond the limits of normality, so that they put him into a mental hospital.

Normality is a common thing done by the certain community, which can be a form of thought, feeling and action. They have social standard for the normality of behaviour. In this case, the narrator has thoughts or feelings which are not in accordance with the habits exist in society and environment of the era. Being an artist is a very rare thing done by the society at that time. People will prefer high-income, full-time, and good prospects jobs that will enhance the dignity of the family as well.

Meanwhile, the narrator in the novel prefers to be an artist even though his work is chaotic, unsteady, no provision in income, and will also impose his own family’s dignity since this work is considered as low prestige job. Then, to be able to earn a high income is very difficult for an artist. It will lead him to poverty and he will be avoided by society. As people know that it is considered strange and deviate from the existing norms because usually an artist is identical with the representation of a quirky, eccentric, strange and unruly appearance.

What happens with the narrator in the novel is caused by capitalism which intends to encourage all people to participate in activities that appear beneficial to them (<http://www.ukessays.com>). It also forces individuals to earn money based on the importance of their role in society. If doctors did not earn more than carpenters, no one would become a doctor and we would have a shortage. This system encourages people to contribute to the economy, thereby gaining wealth for them and promoting wealth for others.

“You’re upset,” said the woman. “I don’t know if you’re sorry about what you did or if you still want to die; that doesn’t interest me. What interests me is doing my job. If the patient gets agitated, the regulations say I must give them a sedative.” (21).

This conversation happened when Veronika just woke up from fainting after trying to kill herself. She tried to unleash the entire medical aid kit that was installed on her body. It was the words of the nurse who took care of Veronika when she tried to remove the medical tools on her body. There the nurse said that she was not interested in Veronika’s condition at all. Her interest is more to her own work since she will definitely get a reward for what she does. She only does something she must fulfil in her job without knowing why she should do so and ignored what actually happened to her patient.

Here, it can be seen that the nurse’s thinking is already hegemony by the rules that exist in the mental hospital. She just did what the doctor ordered to a nurse. The rule says that when a patient rebels, she should give them a sedative. There is no specific explanation for the rebellion to what extent the patient should be sedated. The nurse again just runs the command unknowingly what she actually does.







This conversation occurs when a professional lawyer wants to try something new. She wants to quit from her job as a lawyer because she begins to feel that she is always doing the same thing every day. She wants to try new things by quitting his job. But her client's partners and colleagues said that she should not get out of her job. Being a lawyer is a very rare job and is owned by only a few people. A lawyer is a prestige job and of course she gets a decent salary as well as high dignity.

Profit motive in here is very clear. When a person has found a very good job, rarely owned by others, it will make a lot of money. It is unfortunate if you have to let go of work that can live more worthy. Thus, her colleagues are more suggest for a moment's consolation rather than quitting his job.

### **3.2 The Effect of Hegemony towards Characters' Life in Paulo Coelho's *Veronika Decides to Die***

#### **3.2.1 Veronika**

Veronika is a young girl of 24 years old. She is beautiful and healthy. She graduated from law school and worked as a librarian in one of big library in the city of Ljubjana, Yugoslavia. She has almost no deficiencies. She gets a job with a fixed salary, full of love from his mother, and able to choose anyone to be her boyfriend since she has a beautiful face. However, one day she tried to commit suicide. She did it not for lack of money, love or heartbreak. She did it because she only wanted to do that.

To commit suicide was one of her desire. Besides the world will stay like this, she thought. Every Monday till Friday, she will work as a librarian. In the



For 24 years in her life she has gained many things. She studied at law school. She is being able to play the piano. She gets a permanent job as a librarian. She almost has what everyone needs, except freedom. Then, she assumes that freedom will only be available when she commits suicide. During her life she must follow the rules that require her to meet the expectations of others.

Despite the pain and the choking feeling, Veronika realized at once what had happened. She had tried to kill herself, and someone had arrived in time to save her. It could have been one of the nuns, a friend who had decided to drop by unannounced, someone delivering something she had forgotten she had ordered. The fact is she had survived, and she was in Vilete (16).

Veronika felt the effects of the sleeping pills she had taken as her step of suicide. She did not die anyway. She survived and was in Vilete. Vilete is a mental hospital built since 1991 in Yugoslavia. It is not clear who was the one who saved and brought Veronika to the mental hospital.

The strangest thing here is when someone trying to do a suicide attempt they will be put into a mental hospital instead of an ordinary hospital. This is because the community where Veronika lives assume that suicide is a taboo thing. It will not be done by sane people because they have a God who will always help them when experiencing a problem. Furthermore, when there is someone trying to end his life by suicide then the society will consider her to have mental illness and should get treatment in a mental hospital. Because of this belief, Veronika, who only tried to commit suicide due to boredom with her life, was immediately put into a mental hospital by someone who saved her from death even though she/he did not know the real reason why Veronika tried to kill herself.



Veronika wants to be a pianist. Her mother also wants Veronika to choose a job that earned her a lot of salary then she could get a decent and secure life.

However, Veronika thinks her mother must have understood the choice chosen for her. Surely, she has more experience about that. Therefore, she obeys what her mother chooses. Since according to Gramscian theory, family is one of called civil society who has power to help define the boundaries of common sense reality. With the result that, when one of member family explain or suggest about what the other member of family should do, especially parents to the child, it will give a great influence about their choice.

Furthermore, Veronika's mother interest is more about financial problems than letting Veronika do what she really wants. She forbids her daughter to continue her talent to be a pianist for financial reasons. Her mother assumes that pianist is not a job that makes a lot of money. Moreover, her mother prompt Veronika to learn in law school in order to get a job that has high prestige and a lot of salary.

And what had she spent all her energies on until then? On trying to ensure that her life continued exactly as it always had. She had given up many of her desires so that her parents would continue to love her as they had when she was a child, even though she knew that real love change sand grows with time and discovers new ways of expressing itself (55).

Veronika has a mother who loves her so much. Her mother sacrifices anything for Veronika to make her enjoy a comfortable life. She works day and night to support Veronika's education. She also makes Veronika to take piano and violin lessons. She wears shabby clothes every day to get the latest clothes and sneakers for Veronika. Her father too, he stayed with her mother when they had

decided to divorce. They do all of that only for Veronika. With all the sacrifices of her mother and father have done, she feels guilty for getting them to do so.

That is why she feels to have to repay the sacrifice of her mother. She must do what her mother wants even though it is the same as throwing away her own dreams.

She turned back to the piano. In the last days of her life, she had finally realized her grand dream: to play with heart and soul, for as long as she wanted and whenever the mood took her. It didn't matter to her that her only audience was a young schizophrenic; he seemed to understand the music, and that was what mattered (135).

The above narration is about what Veronika does in her last days. She fills her mind only about herself. She realizes that her real dream is to play the piano with her heart and soul. When she was a child, become a pianist is her dream. Unfortunately, she was forbidden by her mother to be a pianist because it is not a good prospect for her future. Her mother asked her to learn piano just to add his artistic value. It is usually a husband would like a woman who has the talent of playing a piano. Then, her mother told her to go to law school. For obeying her mother's wishes, she must bury her own desires. She considers a lot about not disappointing her mother. Her mother has sacrificed so much for her.

In the mental hospital, she lets herself to play the piano with all heart, regardless if anyone will be bothered by her playing. It doesn't matter whether it is watched by many people or not. She just wanted to do what she really wants. That is the dream since she was in childhood she had left behind. Unfortunately, Veronika just realized what she really wants and make her happy at the last moment she approached her death, which is, playing the piano with all her heart







This is the second time Eduard's father talked to Eduard about his school problems. Eduard became more and more rebellious after the painting course. He got very strange friends which did not fit into their social class. This made his father angrier with him. His father wanted Eduard to make friends who fit to their social class. Then, he tried to discuss it again with Eduard. With the reason of love, his father tried to monopolize Eduard to go back to school and leave his friends in painting courses. His father influenced his feeling and thought, so Eduard would do the things his dad wanted to do on the basis of love for his parents.

However, Eduard loved himself as a painter. He always spilled the meaning and love in his paintings. He had an obsession that one day he would paint his own vision of paradise. However, his parent did not like him to be a painter so he gave up to that dream. His parent wanted him to continue his father's career as a diplomat. Thus, the family generation will continue and still get the dignity in the eyes of society. He was confused, because what he chose would only disappoint his parent. He was also giddy because if he gave up on painting now the vision of paradise would not appear again. Yet, he was more afraid to make his parent disappointed and felt failure to take care of him. So for the sake of his parent, he decided to abandon his dream and followed what his parent wanted. He met his parent and lied that he has forgotten his dream and wanted to become a diplomat.

At suppertime, he told his parents that they were right; it was just a youthful dream; his enthusiasm for painting had passed. His parents were pleased, his mother wept with joy and embraced her son, and everything went back to normal (232).

### 3.2.3 Mari

Mari is one of Villete's long-time residents. Previously, she worked as a professional lawyer in her city. She was one of the best lawyers in her corporation, few professions in her age, and high class job. But one day, Mari gets bored with her work that always takes care of other people's problems and sometimes she has to defend her client somehow, whether they are wrong or right. Then, she has desire to be a humanitarian volunteer, helping the others who are in difficult situation of war. In there, children are starving and forced to live on the streets then turn to prostitution. She imagined that her life would be a little more meaningful to others.

However, to achieve this dream, she did not have any courage to make it happen. She could not bring that up to her husband. She is afraid of rejection from her husband. Also she does not dare to leave a job that has been making her life very secure. Until one day, she experienced a panic attack because of her lack of willingness to tell others about what she wanted. When the panic attacks, she feels that she cannot control herself.

Mari had been putting off the decision for a long time, but perhaps now was the moment to talk to him. They had been given all the good things that life could possibly offer them: a home, work, good children, modest comforts, interests, and culture. Why not do something for others for a change? Mari had contacts in the Red Cross, and she knew that volunteers were desperately needed in many parts of the world. She decided that, when they left the movie theater, she would invite her husband for a coffee so that they could discuss the idea.

Just as a Salvadoran government official appeared on screen to offer a bored excuse for some new injustice, Mari suddenly noticed her heart beating faster. (136).

With what happened to Mari, she felt the panic attack that always appear until two month later. During that time, she did not work at all. Even, she only



When her relatives came to her house, she told him all she experienced from the cinema. She also burst into tears as she told him. Having finished telling everything, the relative suggested to Mari to get treatment. Then Mari explains that she is not crazy at all and just feels a lot of fear. Then, her relative said that what is said is what usually crazy people say that always thinks she is always normal.

Although Mari had thought that she was crazy too. But when she explain to her co-worker, she denied that she was still normal and in full possession of her mental faculties. However, her co-worker say the statement that makes Mari sure that she has to get the treatment. From this situation, Mari was influenced by her co-worker's statement that she has to get a treatment in spite of the fact that she does not have any of the classic symptoms of insanity. Moreover, her co-worker opinion or in Gramscian theory called public opinion, influence the moral conduct and the direction of will and produces a condition of moral and political passivity.

From this, it also appears that when there is a disease related to fear, panic, or anxiety, it will be regarded by people as a sign that a person suffering a mental illness or madness so should get a treatment. It is not only Mari herself who say that she is crazy, but her co-workers also considered her that she is crazy too.

It took only an hour of conversation for Mari's two months of suffering to come to an end. The director of the hospital—a tall man with dyed hair, who answered to the name of Dr. Igor—explained that it was merely a panic disorder, a recently recognized illness in the annals of world psychiatry. "That doesn't mean it's a new illness," he explained, taking care to make himself clear. "What happens is that the people affected by it tend to hide, afraid they'll be mistaken for lunatics. It's just a chemical imbalance in the body, as is depression." Dr. Igor wrote her a prescription and told her to go back home (152).



This is the statement of Dr. Igor, the responsible doctor at the mental hospital, Villette. Mari does what her relatives suggest to go to the hospital and get treatment. After being examined by Dr. Igor, what she suffered was panic disorder and Mari just needed to take the medicine prescribed by Dr. Igor. He also said that the disease is not a big problem, but sometimes people who suffer from the disease trying to hide it for fear of being considered insane.

From this it is clear that often people here assume that people who have diseases like fear, panic, anxiety are considered as insane and should get treatment in mental hospital. Just as Mari has already explained that it is not a serious illness and she can go home. Nevertheless, she refused to go home because she was afraid to be with another people that possibly called her insane. She was also afraid of her husband who had sacrificed for her.

As always happened in such cases, the mental hospital will immediately accept the patient to stay in Villette as long as she is able to pay the fees set by the mental hospital.

Perhaps you should ask me: 'Am I cured?' And my reply will be another question: 'Cured of what?' You'll say: 'Cured of my fear, of my panic attacks.' And I'll say, 'Well, Mari, you haven't actually suffered from that for the last three years.' (402).

This conversation occurred when Mari, who had been in Villette for several years, tried to ask Dr. Igor if she is cured and can get out of Villette or not.

However, what Dr. Igor says was a shock to Mari. She lets herself to think that excessive fear and panic attacks as a mental illness but Dr. Igor says that she has never suffered any illness.

Mari assumption is a mistake. She considers herself as a person with mental illness and feels that she should get treatment from the mental hospital. She has been in a mental hospital for years without knowing that she has actually recovered since she came to the mental hospital. Also, the doctors never told Mari the truth and still allowed Mari to stay. It is make Mari always think that she still has the mental illness. Through this case, the doctor was manipulated Mari with his decision to let Mari stayed at the mental hospital which is influenced her consent about her illness in order to satisfy the material interest of the shareholders and the doctor of Villette.

#### **3.2.4 Zedka**

Zedka is one of Villette's inhabitants. The reasons why she entered Villette is simpler than anyone suspected: there was man hidden in her past, or rather, the fantasy she had built up about a man she had known a long time ago. She is plunging into depression and insanity all because of a man whose current whereabouts she did not even know, but with whom she had fallen hopelessly in love in her youth, since, like every normal young girl, Zedka had needed to experience the Impossible Love.

The man she loves is already married, and she accepts her condition as a mistress. Until one day the man rarely came to where she lived. Zedka realize that now she is not welcome anymore. Then, she goes back to Slovene. In Slovene, she gets a job and a man who is willing to marry her and love her very much. Her life is very happy. She has a husband and children that she loved and also loved her back. In her happy life, she remembered again about her impossible love. She



shock treatment. She is experiencing an astral journey where her soul and spirit get out or part from her body.

From these doctors' conversations, it is clear that shareholders use their power to manipulate patients by providing an understanding that insulin shock treatment is the single quickest way to eliminate the depressive illness suffered by patients in Villette. Yet since 1930 the treatment has been eliminated and should not be used in the medical world. It has a high risk and can lead to death. However, doctors at Villette manipulate this by saying that it is the most effective way to cure the patient while behind it, it is just their way to get more profit from the patient's family because the treatment does not require many cost and save enough energy. For them the most important is the profits gained from what they do. They do not care about the patient's own safety.

## CHAPTER IV

### CONCLUSION

This chapter aims to conclude the result of the analysis in the previous chapter. This analysis shows that there are four kinds of hegemony in the society in the novel and it affects the characters' life. The first, the old generations expect the young generation to conduct the acceptable behavior. These behaviors have been approved and considered as normal by them. Second, it is important for young generations to do routine which is considered as normality. It is similar to the life itself. So that, if the young generations change their routine it is the same as change their life. Third, Villeta is considered as a place used to isolate people who have unacceptable behaviors from society. In this novel, a person that does not do the acceptable behavior will be isolated from the life of society. Last, financial interest is more important than one's desire. Since, it can drive them to a comfortable life. In many aspects, the old generations will choose something that makes profit for themselves and the young generations than something else that is desired by them.

Furthermore, the four kinds of hegemony in society in the novel affect the four major characters in the Paulo Coelho's *Veronika Decides to Die*. They are Veronika, Eduard, Mari and Zedka. In Veronika's life, she has done something that could not be accepted by the surrounding community that is commit suicide. She put into a mental hospital when she failed and survived from her suicide. She is considered to have a mental illness since she has done unacceptable behavior. The old generations assume that Veronika is a mad person. Also, a mental

hospital, which is considered as a healing place for a madman, lets it happened although they know that Veronika is not crazy at all. They take advantages from her case to gain more profit.

Veronika also has to give up her dream in order to fulfill her mother's wish. Her mother wants Veronika to have a better life than her, which is only a peasant. This better life is measured by how much money she will have in the future. Veronika felt that her life was empty and her days were boring. She had no desire at all to do those things. The saddest thing, she just realized what she really wanted at the last moment of her life, that is playing the piano, where she already did not have more time to do that. She is diagnosed that her heart has broken and she will die within a week.

The second character is Eduard. He was sent to Vilete by his father since he was considered to suffer schizophrenia. He suffered from the disease because he felt unable to meet the expectation of his parents. Both his parents consider that being a diplomat is the only right path he should take. Then, to get into a diplomat stage, he is required by both his parents and also the school to finish his school as well as he must get high marks in all lessons. Also, they are planning to marry him with someone with a background that can support his career later as a diplomat. Although they know that Eduard has a girlfriend in Brazil. His father was trying to influence his own son. He uses his position as a father, where he is more powerful than Eduard as his son. He tried to convince Eduard to do what he really wanted. In the end, he must leave his dream to be a painter to fulfill what his parent expectation.

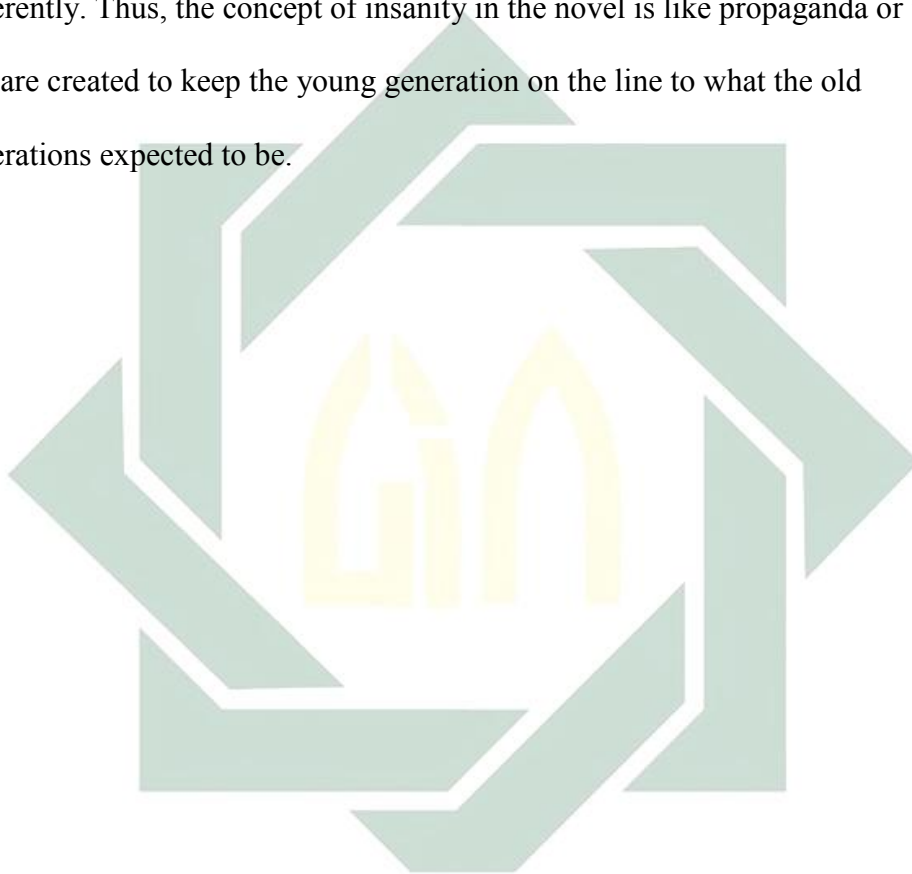


Mari is the third character who experienced hegemony in her life. She suffered from panic attacks because her inability to reveal what she dreamed to her husband. She also does not dare to take the risk to leave her comfortable job and life. Panic attacks made her unemployed for several months and she was afraid to go out of her house. She thought what she experienced was a strange thing and it was not normal. Then, she considered herself having mental disorder or insanity. Since, she found herself in abnormal situation. This is reinforced by the words of her relative and co-worker at the office who said that she was crazy and had to get a treatment from mental hospital. Her assumption also reinforced by the doctor who is allow her to stay in hospital even though she did not have any mental illness. It makes Mari continually assume that she has mental illness and has to spend few years just to realize that she is not crazy at all. She also has to suffer from a loss of her husband and her work as professional lawyer.

The last character is Zedka. She was admitted to a mental hospital for having a depression since she failed on her first love. She gained the hegemony effect from the public who thought that what the mental hospital does to patients is a form of treatment. This community-based trust is utilized by hospitals to get more profit by providing a cheaper and quicker treatment of insulin shock. However, it is very dangerous for the patient's life. Also, the treatment has been banned by the world of medicine but still used by mental hospital.

From the result of the analysis, it can be concluded that the society, especially the old generations in the novel, do the four ideas unconsciously and without questioning why they have to do so. They only assume that it is the

normal thing in their society and they will consider being mad or insane when they are not doing those four ideas. Insane refers to unsound state of mind or seriously mentally ill. People who have mental illness should be isolated from the society. It makes the young generations in the novel very afraid to behave differently. Thus, the concept of insanity in the novel is like propaganda or ideas that are created to keep the young generation on the line to what the old generations expected to be.





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