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ANALYZING CULTURAL HEGEMONY VIA POWER AMBITION AMONG SOCIAL STRUCTURES IN LATIN AMERICAN NOVEL

Author 1: Dr. Abrar Ahmed, Research Associate, Hazara University,
Email: barz86@Yahoo.com

Author 2: Manzoor Ilahi, Lecturer, Hazara University,
Email: smanzoorelahi962@gmail.com

Corresponding & Author 3: Zeeshan Shahjehan, Lecturer, Hazara University,
Email: zeeshanshahjehan1@gmail.com

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Abstract

The human experience with power ambition is rarely successful, particularly when it is gained via the promotion of a soft culture used as dominating tactic. It has always disastrous effects on both, the victimized and the perpetrators. The Ambition of power among various social structures and their efforts to gain power through cultural hegemony (promotion of soft image) is the focus of the current research paper within the parameters of Gramsci's theory of cultural hegemony as portrayed in the House of the Spirits by Isabel Allende. Social scientists, critics, and fiction writers have all examined how power is used and its results regarding human dealings. The current study focuses on the power dynamics among various social organizations that influence various institutions run by tyrannical leadership. Both analytical and descriptive research designs are employed in this qualitative research study. The data has been analyzed using a qualitative content analysis approach that reveals the way the exercise of power was improperly used against the subordinates. Various social structure gain power by setting the soft culture and showing only the malign side to exploit and subjugate the less-powerful group of the society.

Keywords: Power, Hegemony, Culture, Authority, Subordinate, Exploitation

Introduction

This study examines the ambition of power among various social structures and power dynamics as portrayed in Isabel Allende's novel *The House of the Spirit*. The researchers concentrate on how various societal associations gain power through the promotion of culture hegemony that is incorporated as malign side of authority to show its soft image and through this way it subjugates the less powerful groups and exploits them by exercising power. The term cultural hegemony in the research also refers to a specific type of power illegally acquired by social structures to influence the behavior of subordinates. It is a fact that the subordinates believe they are being watched and scrutinized. They tend more likely to comply with orders because they want to avoid punishment from those who are in positions of authority. The relationships between these societal power structures that govern various institutions, and their agenda of oppressing minorities and weak members of society have been further explored in this thesis. In Latin America, there are many issues because of the misuse of power that are very similar. In her novel, *The House of the Spirits*, Isabel Allende describes these power dynamics. The struggle of class, politics, and families are the main themes of selected novel. The novel is about European elite who influence all political and administrative decisions. The poor and peasants, who have limited access to business and politics, are also under the oppressive control of this class. All the characters in the novel struggle to get social services, but the wealthy, powerful class in society deliberately disadvantages them. In Latin America, power dimensions have not yet been established. Latin American novels celebrate the themes of power, patriarchy, and other social norms. The selected novel also gains an insight into the results that power produces.

Purpose of the study

The purpose of the study is to identify the elements, facets, and traits of Gramsci's Power theory that are present in *The House of the Spirits*. This leads to both a deeper grasp of this story as well as a deeper awareness of how power operates. To address the research topics, all these themes are examined using Gramsci's and other authors' applications of the notion of power theory. Additionally, the researchers try to define, elucidate, and examine the doctrine or idea of Power and, as a result, its ramifications, propositions, and connotations in the novel.

Latin America was mostly settled by European colonists. Additionally, the social, political, theological, and religious restrictions of Europe had an impact on them. These immigrants brought their own political, religious, and governmental systems. Making them Christians and teaching them Christian values was the first task at hand. During this time, "the settler of Latin American transplanted the Spanish and Portuguese institutions of the catholic church, a strict hierarchical and patrimonial social system dominated by large landowners, and authoritarian rules" (Thomas, 2005. P, 2- 4). In colonial countries, all output was reliant on settlers' generosity and demand. As a result, the colonial nation became vulnerable to various forms of oppressions and becomes loosely built in this area that "is extremely unequal, with one of the worst income distributions of the world" (Valentin 2009, p. 12). This kind of authority is commonly referred to as "man on horseback." In this region, the military often meddles in politics. It often declares itself the paramount authority and does so in Latin American culture as well. Although the country gains freedom, the people are still suffering because of the illegal interference of military in political affairs. The Army in Latin America views itself as the nation's savior and never

permits liberal democracy to grow in the country's best interests. In this scenario, "the military sees itself as having an internal law and order role and not just one of protecting the society from external attack" (Thomas, 2005. P. 8).

There are two issues with military power in Latin America that are extremely comparable to one another. The issue of post-traumatic stress and disorder in presence of military officials who are still prepared to use their authority against those who are unprepared, with weapons loaded. Following the Cuban Revolution, the military became stronger and turned the nation into a security state. It remains a question that "how new civilian regimes should deal with military perpetrators of states terror, particularly when those forces still wielded preponderant power" (McSherry, 1992. P. 463). Another method utilized in Latin America to distribute power is racial hierarchies or divides.

Society was separated by many castes and races that were seen as superior and inferior to one another. By taking into account variables like biology, society, culture, history, and, most importantly, the economy, this division was made possible. These social formations have some members who enjoy power and pelf while holding others at their mercy. These groups were divided based on the laws that govern these areas, the availability of labor, and the rate of economic development. As a result, affirmative action within these hierarchies was governed by a sizable social stratification. Spanish laws governed these groups because the Spanish colonies by elevating themselves to the top and maintaining others in subordinate roles. Power and right were exercised and guaranteed under this system of stratification. Additional elements in this division included the regions and the places where they were born. The Peninsular lies atop them all. Since these social classes

publicly exploit inequality and power to keep their hold on the society, the foundation of the country is damaged. Democracy intended to ease inequality-related stress, advance industry, and construct modern Latin America, but the quick regime changes once again put the development at danger of failing (Depue, 2015). These classes were divided into several groups, including the lower classes, which were both "formal and informal, the middle class, the elite or dominating class, and white-collar workers who didn't perform physical labor" (p. 23). The class structure wakes society, as Isabel Allende shows in *The House of the Spirit*. The upper-class aristocracy is depicted in the novel as having strong links to landowners and seeking to subjugate the lower or working classes. The next chapters of the book address the notion of disciplinary authority in connection to the novel's rich documentation of the power struggles between different social strata.

Statement of the Problem

Power aspiration is a universal fact that cannot be avoided. Humans have had always serious problems when they have access to power. Several scholars have seen the House of the Spirit using various microscopes. Many of them discussed it from a psychiatric standpoint, while others worked on it from a feminist perspective. However, using the ambition of the power structure in *The House of the Spirit* and under the direction of power theory, this research examines the hegemonic culture in Latin America.

Research Questions

1. What are different ambitious power structures that subordinate various characters as portrayed in *The House of the Spirits*?
2. How does Isabella Allende portray cultural hegemony of power in *The House of the Spirits*?

Research Objectives

1. To trace out different ambitious power structures that subordinate various characters as portrayed in *The House of the Spirits*.
2. To examine the annihilating effects of cultural hegemony in *The House of the Spirits*?

Significance of the Study

This research stands out because it presents novel and distinctive perspectives on a significant figure in Chilean culture. Her novel is based on her own experiences and events from her own life, with a dash of magical realism. The study's main objective is to provide students, educators, and aspiring scholars a new perspective on and comprehension of the many power systems at work in every culture. A new viewpoint on unrestrained power in any society will be offered by this novel. *The House of the Spirit's* depiction of cultural hegemony shows the power to command human behavior and exercise control over it. Various perspectives and situations allow us to perceive power. It illustrates how influence may be seen as "upward" or "downward" in the social structure of life and how power can produce influences of superior and inferiority in this narrative.

Literature Review

It would be almost impossible to talk about power in the contemporary era without mentioning Gramsci and Michael Foucault. The theoretical foundation of the research is heavily influenced by their views on theory of power. The foundation of Foucault's power arguments is sociology, but they also apply to other social science fields ([Sadan, 1997](#)). Every time he examined a social institution, Foucault chose a new one. ([Foucault, 1994](#)) describes his argument that the notion of disciplinary power for a supply of check, punishment against the misuse of authority, and comprise three dimensions such as time,

activity, and behavior in *Discipline and Punish: The Birth of the Prison*. Foucault talks about the similarities between the systems of businesses, hospitals, schools, etc. He also believes that power functions in daily life with fluctuating power relations, not only in a particular social group. He believes that across time and geography, power has a significant impact on culture. He thinks that everyone is a part of this matrix, and that power exists everywhere and manifests itself in many different ways.

Although there is a sense of domination, power also pertains to the laws as if the one being controlled were in command, according to Foucault. Opposing forces often engage in war because of this power dynamic. Foucault also links his concept of power to knowledge since knowledge is something that can be exploited and employed in modern life. ([Echevarria, 1990](#)) in "Empowerment and Community Planning: Theories of Power" discuss that "the researcher of the power aims to explore that how power travels invisibly" (p. 63). Foucault also makes use of the notion of government to shed light on the nature of power. He also explains freedom in terms of power. ([The History of Sexuality, 1990](#)) by Foucault in *Religion and Culture* addresses the authority and understanding of sex. He believes that power is intricate which is oppressive; as a result, he contends that sexuality is not something that power suppresses but rather a crucial channel via which it may spread across the family and society. The bourgeoisie thought that sexual immorality was hereditary and that it was a danger to the survival of their class. As a result, they place a lot of limits on sex to save their health and ensure a long life. We incorrectly assume that sexuality is our essence and what makes us who we are, but in fact, it is merely a social construct that makes us more susceptible to control. The subject of how power operates in different

kinds of administration is explored in the House of the Spirits. The novel is known for its commitment to fundamental human rights. The battle between the right and left is examined in the book along with how it results in an oppressive dictatorship. As power dynamics and preferences shift from one person to another and from one party to another, it also discusses politics, restlessness, and the dominance of men in society. The most powerful senator, Treuba, is made so defenseless that he needs a tough prostitute's assistance to preserve his granddaughter. This and other examples choose this novel for this research study reasonable. Politicians, organizations, and people have all been used to obtain power and then use it against others around the globe, but especially in the Third World nations. Social scientists and literary critics have studied this real-world occurrence, but it has also made an "appearance in some form or another in literature" (Echevarria, 1990, p. 67). Foucault in this regard believes that a "society without power relation is an abstraction only" (Foucault, 1994, p. 208).

In "Empowerment and Community Planning: Theories of Power," Sadan (1997) defined "power as a capacity to create someone" in other words (p. 36). Power, however, is a phenomenon with several characteristics and facets that cannot be understood just by interpretations. Many scholars of the power theory believe that "we live in societies of power structures" (Gramsci, 2010, p. 506). He also emphasizes how crucial the business and media are to preserving power. Treuba one of the characters of the novel is known his responsibilities as administrator. Gramsci (2010) prefers intellectual power over worldly power. He considers it a power structure through culture both in "revolutionary movements and in society in general, who offer the ideologies which work as a driving force for resisting the

conflicting powers" (p. 140). Michael Barnett and Raymond Duvall (2012) in Power in International Politics argue that "power also includes a social base on mutual agreement between the doer of the action and the one who commands to do particular things voluntarily with his interest and he believes" (p. 42).

Luke (2005) is of the view that power has "overt dimension, Covert and third dimensions refers to relation between real interest and political goals" (88). These power structures fully support this notion, since there is an obvious disparity between the characters' desires and their interests. These power structures are usually resisted by some external forces. It has been noticed in the novel that some authorities are always opposed by subordinates. They are not given free hand at all. They are kept under check. For these resistive structures, some strategies are very inevitable. In this way, inner power offers both the ability to use and reject the power. This topic is further developed in the following chapters to bolster the study's core argument. Foucault continued his examination of power dynamics by pointing out that it is always used in a variety of ways. Instead, the many individuals and institutions that wield power forge their links throughout society to promote their objective. There isn't a complete check-in. The withdrawal of electricity is believed to have occurred at one specific and crucial point. He emphasizes that even smaller, weaker groups or organizations may utilize their influence to prevent the ultimate and show some kind of resistance. Foucault goes on to say that "power interactions are inherent in other sorts of connections" (p. 74). He wants to make it clear that various electricity systems are interconnected. It erects a route for itself to reach absolute dominance. All connections are affected by it. All relationships are governed by and strengthened by power.

(Gaventa, 2003) asserts that Foucault's understanding of power extends beyond just possessing and using it. In his perspective, rather than being punished power is discursive. He focused on the distribution of power rather than its confinement. He has a somewhat different perspective on power than any of them. His approach to power is different from the previous conception of power. These ideas discussed above are used to analyze the collected data to answer the questions.

Research Methodology

The researchers examine the thirst for power in many characters, institutions, and fields in the novel to discover how to create a scenario of dominance with all of its meanings and dimensions by constructing a cultural hegemony. The research will be qualitative in nature. The study includes both analytical and descriptive research designs. To analyze the data, a qualitative content analysis approach has been used. The power aspects of *The House of the Spirits* are examined in the current study from the standpoint of Gramsci's theory of power. Critical power theories in general and Gramsci's definition of power in particular, have been followed throughout the inquiry. The textual analysis of the novel demonstrates how Isabel Allende represented the power relations of the specified nation or culture in their separate works that tend to subordinate the less powerful groups of society.

Data Analysis

In Isabel Allende's novel, all the institutions—political, religious, economic, spiritual, and others—are shown to have the same goals and work together to achieve them. People utilize these organizations in comparable ways to achieve their goals in general because they have strong connections to human emotions and feelings. The characters in the novels that use these intuitions all do so by their own set of laws

since they are all ruled by humans. This has caused a great lot of societal unrest over issues about class, government, society, politics, and religion. Power clashes between socialists and capitalists, revolutionaries and traditionalists, police and citizens, political and military strength, sex and love, and of course, feelings and ignorance are all part of the drama. These systems all operate similarly and have comparable objectives. Human powers make advantage of these institutions to further their own wealth and self-interest. According to Antonio Gramsci, power is present in society, media, and all other institutions that have a focus on power as well as intellectual and moral processes. He goes on to remark that intellect includes both power and intelligence. He believed that religion, and more crucially, notions that are both religious and intellectual, are what sustain power. Astrology, magic, and all other values, including prophecy, are included in this method. The bulk of the novel's contents is on electricity use. The religious character also shows a keen eye for criminals like burglars. He has an impact on how others think and always bases his decisions on his sense of faith and prophesy. He has portrayed a sort of blessed person in society as "the priest was blessed with long, incriminating fingers, which he used to point out sinners in public, and a tongue well-schooled in arousing emotions" (Allende, 1982, p. 2). He is shown as a man who has and uses power in society. Allende's effect on Latin American culture may be seen in him and as a motivator. He is a masterfully created portrayal of Allende. Therefore, the work that follows Gramsci's theory properly illustrates his intellectual hegemony as a culture of power over others. Additionally, the Priest uses his position to oppose divine power openly and visibly. He has been given responsibilities throughout his life, including religious ones, but he never

fulfils them honestly; instead, he rebels against God's might.

The Del Vel family's most assertive and responsible member is Nivea. She exudes a strong feeling of control and power. She disregards traditional family values and abuses power. She knows that her husband has a key position in the legislature, and she uses this information to promote her own goals and agenda. She operates in powerful modes and "shows her husband parliamentary ambitions, hoping that if he won a seat in congress, she would finally secure the vote for women" (p. 3). Gramsci terms it as an intellectual power that "she announces earthquake in advance, which was quite in that country of catastrophe" (p. 9). An extremely destructive and strong earthquake destroys the subordinates. Clara foresees it long ago as having spiritual power and can alter events before they take place. Clara foresees and perceives extra powers that manifest. Clara has access to a lot of resources. She also foresees the death and marriage of her sister, both of which come true. She also predicts the union of her sister and her own premature death, both of which come to pass. Antonio Gramsci agrees that this is rightly referred to as Clara's intellectual might. This power is accurately described the story of the novel. A present comes to notice the enigmatic birth of the child and "beyond the wall of the house, the priest began his own investigation, all this neighbor would find out" (p. 10). This kind of strength helps people to complete tasks. Robert Dahl asserts that people in positions of authority in society are often required to do duties they would not have otherwise. Esteban Trueba, the head of his party, the liberal party, is a person in a comparable circumstance. He feels quite strongly about Rosa. He criticizes the party's organization and completely ignores his preferences when he is overcome by the feelings of love and absorbed in his love. As a

leader, he ridicules the party that "the liberal party will go to hell" (p. 10). Trueba asserts that after he begs for Rosa "the day I entered her house and was within speaking range of her, I couldn't think of anything to say" (p. 26). This is what is meant when someone stands at Rosa's door and is unable to articulate their views and objectives due to a strong sense of discipline. Authority, in Gramsci's view, never grants its wards the right to behave or speak as they like. As a result, we can observe that the structure of the whole community is repressed and put under absolute control by the power that rules this location.

This kind of authority is one that the political, economic, and other religious elites in Latin America often use to maintain control over the subordinating and quell any internal dissent. The tyrants created a framework of power that was particularly hard to destroy. As part of their own strategy, they have been controlling the subordinates and obtaining a dominant position in the country for themselves. Throughout this cooperative period, they engaged in excessive brutality and force to accomplish their objectives; as a consequence, fate turned against them and exacted vengeance. In the Del Vel family, Clara engages in magic and other paranormal pursuits, but many violent episodes are a direct consequence of her efforts. Here she prophesies some disasters and behaves rudely and violently. The nature also goes against her as "it was lust of many acts of violence that marked the fate of the Del Vel family" (p. 36). In demonstrating how power functions in multiple institutions and via partnerships, Foucault's theory of power is especially obvious in this instance. Clara can do magic tricks in addition to having other magical powers. She has supernatural abilities that she can both regulate and harness.

The working class and peasants are seen as inferior and weak people. To compare the cultures, Trueba goes abroad on a paid trips.

He asserts, "I was since that within six months I would have enough money to get married, and that by the time the year was out, I would be able to tell myself a wealthy man" (p. 36). This demonstrates that achieving a high position in society required a lot of money. According to Michal Foucault, these sources were also used to demonstrate dominance and leave a lasting impression on society. There is a vast disparity between the military and other democratic forces in the narrative. It was a well-known problem and Latin America's most contentious war. The main source of contention among the people of Latin America was royal power. For many years, military governments have ruled Latin America, creating a submissive mentality to rule the populace while seeming to be on their side. In Latin America, dictators have long exercised their authority. They maintained control over the average person.

The finest illustration of this cooperation among them is Esteban Trueba. He is a senator and political figure with close links to the military. He utilizes this ability to maintain control over the people so he may plunder them. He views himself as a powerful person and always positions himself at prominent heights. He says that "since no one better persuading the honest, uncontaminated politician, as he declared, adding that he had pulled himself up by his own bootstraps" (p. 249). He became a great leader who "had created jobs and a decent life for all his workers" (p. 249). He rises to great social prominence and makes an effort to predict their luck and fate. Since he had close ties to the military and often threatened to have residents imprisoned by law enforcement and military personnel, everyone is leery of his beliefs. Now he has earned their favor to stand by military officials who dominate the entire country.

He occupies appreciable qualities "two most notable traits are his love for Clara and

his treatment of peasants" (p. 71). He gained both attributes from the other sturdy constructions. He keeps stumbling into fresh linkages to political organizations and authority. Both connections lead to him being more violent and merciless in society. He rapes several girls in the countryside, gets them pregnant, and makes them dependent on the modern world. He "began to chase after those from neighboring. Taking them in the wink of an eye" (p. 74). This exemplifies how he continuously abuses the control he has over the peasant girls, forcing them into pregnancies and leaving them defenseless. This is shown not just by how Trueba was handled, but also by how other people were treated by the dominant system and the government.

The sister of Trueba desires that she "would like to be a man for also to leave" (p. 70). She constantly suffers the negative and excruciating results of this power struggle. He observes how disturbed she seems to be. Clara never can get along with her, according to him. The rigid attitude that males have towards women is what Isabel Allende wants to express in her work. Esteban Trueba picks up the habit of raping country girls, a habit he never manages to stop. In this regard, he is so brutal and vicious that he cannot tolerate attempts to restrain him or force him to understand anything. Now that he has some power, he wants to make up for the horrible treatment he had by using violence to hurt community people. Nobody stops him raping the girls. He supports the "impatiently act of violence both in raping ... women in the countryside and is standing up to the man who try to stop him" (75). On every occasion, he becomes so hostile that he neither tempers his harsh behavior nor allows others to step in. The violent deeds performed by other powerful people and societal pressures have nurtured his stern demeanor.

The novel's class structure has been enlarged. The class system both creates and contributes to several issues. The upper class sees the lower class as a resource that must be developed harmoniously. They walked up to them, saw how lovely they were, and then used them. They are enticed by the new forms of beauty that "struck force into their houses and hearts, and they prepared to admire her from afar" (285). These expressions show that these unhappy girls were seen as objects of sex and beauty. After stealing and exploiting them, no one ever questioned their rights or protection. The House of the Spirit touches about public politics and the military. They had an open connection as a couple. Miguel was a rebel who was vehemently opposed by colonial Garcia, who sexually abused Miguel's beloved little daughter Alba. This incident fueled their tension. He opposes him and wants to get revenge.

Miguel states, "I wrote in my mind that one day Colonel Garcia would stand before me in defeat and that I would avenge. But now I have begun to question my own hatred" (p. 929). He takes on the characteristics of fury and ferocious resistance. Rapes are widespread there, and the opposition is eager to take advantage of women and rape them if there is enmity between opposing ideologies. There, they were tormented until there were no more Spanish expletives (p. 800). They started being banged up by these military officers. Even Esteban Trueba is worried about putting them in power. They have started to employ their resources and count down the seconds till they have the chance and power to win the toss. The struggle for political domination and power was a significant and well-known war in Latin America. They placed Jaime in the corner and started firing and using weapons. There was no mercy for them "make way, we're going to run the tank over these bastards! A colonel shouted" (p. 801). Up to the commencement

of the enormous devastation, the fight began to worsen and become more serious. Military personnel began shooting at them and beating them until even tanks were taken over. So, the massive rift and devastation quickly began, and the army quickly took over control of the nation. People were being slain and plundered, and there was extensive damage over the whole nation. This is valid for dictators' customary procedures. No one was being given space by them. Following the takeover of the nation:

The army wanted to take control because the produce was routing in the field, and there was nothing for the housewives to buy in the market, but the drivers had dismantled their engines and it was impossible to move the thousands of trunks that were strewn along the highways like so many fossilized remains. (p.755)

This kind of power works in collaboration with other structures. They work together to accomplish their objectives while exercising power over a framework. No one uses personal violence to acquire power or take over the country. Garcia's strong army controlled all the country's institutions and dominated it.

Esteban Trueba is not allowed to visit their parliament because "it was clear then that they didn't have the slightest intention of reopening the doors of congress, as well as expiated" (p. 811). The "president appeared on the television asking the people to be patient. He warned the country that the teamsters were in the pay of the imperialists and that they would stay out on strike indefinitely" (p. 755). This serves as an illustration of the power of tyrants who established order over all state institutions before seizing power and beginning to plunder the whole nation. The whole framework of the country is exposed in the novel. Despite having the last say on the direction the nation would go, Congress was

able to exert control over it to influence the outcome in their favor.

The social forces, who sought to influence the course of events in their favor, helped the power. The House of the Spirits gives a complete history as well as information on how power functions in society. When the meal was finished, they attacked the president and openly affirm their strategy that “we won’t give him any peace, not even for a mint. He will have to resign” (p. 743). They used power and force to complete every task. He never had the chance to leave the region and take over the leadership. Thus, while power has a significant impact on American society, it never functions on its own. To operate in society and carry out the goal to destroy every obstacle in its path, it works with other strong forces and has strong wings.

Conclusion

This paper examines power ambition in relation to social structures as portrayed in Isabel Allende's *The House of the Spirits*. The study has found that power is utilized to control society in Latin America and that it is openly employed in the neighborhood. In one way or another, the existence of authority in society is obvious. Power permeates daily life from a variety of institutions and significantly affects routines and prevailing ways of living. Power has also been shown to be a hot subject of conversation in daily life in Latin America. The selected work depicts several events and situations from Latin American culture that have been changed, molded, and regularized according to power. It has also discovered that power, in all its forms, exists in society. All forms of power are present in Latin American society, as Isabel Allende demonstrates. Power is also seen in how individuals and other societal institutions interact daily. Everyday tasks include this capability. The novel tells the story of power and how it was misused in Latin America.

The novel is full of other examples that show power and its usage in ways other than its physical manifestations, even though it is the most well-known kind of power. The most important attributes are magic and intelligence prowess. This is shown as a soft image of people and powerful groups controlling the common masses. This technique may be used to control one's thoughts to affect a range of things in life. This kind of authority is a topic that Antonio Gramsci also addresses. Esteban Garcia exploits his power on the peasants to wreak revenge. The power of revenge is among the most well-known themes in the novel. Jaime and Nicolas' lives are also heavily influenced by the strength of revenge and animosity. The form of government that represses its people and imposes its will by violence. This only happens because of his growing power and inability to be ignored, as well as the fact that the government he built marginalized and worked against the common people. In the novel, Clara utilizes magic to foretell the future. She is friendly with the priest and has a close relationship with him. Both are secretly planning for the future of their families. Power is not just used in the traditional meaning of physical strength. Isabel Allende makes a highly insightful comment on the concept of disciplinary authority in her work *The House of the Spirits* and offers sufficient proof of power ambition in Latin American society.

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