

Abuse of Power in Nancy Farmer's *The House of The Scorpion*(2002)

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Article History

Received: 26 June 2021
Reviewed: 25 July 2021
Accepted: 01 August 2021
Published: 30 September 2021

Highlights

abuse of power by a leader and its consequence lead to destruction of the state.

ABSTRACT: When a leader manipulates his/her control of power for the sake of his/her long dictatorship in a country or a state, the imbalance consequences may appear as oppression and repression. This study aims at describing the abuse of power in Nancy Farmer's *The House of the Scorpion* (2002) by using the Marxist approach. Sankowsky's definition and characteristics of abuse of power and Jessop's Marxist approaches to power were applied to see how the leader has manipulated his power. Poulantzas's destruction of the state was also used to reveal the exercise of power by the state leader of Opium in the novel, *El Patrón*. As a dictator, *El Patrón* exercises as well as practices his power abusively which leads to the destruction of Opium. Throughout the analysis, *El Patrón*'s abuse of power is done by manipulating the economic decision, the political wisdom, and the ideological class domination. The destruction of the state as the consequence of his practical abuse of power has terminated the practices of religion which are represented by the turning down of the Church ideologically. The split-up of the bond of families are also determined to break down people's relationship which is suspected by *El Patrón* to trigger the subversive mission to fight against him..

Keywords: abuse, power, Marxism, destruction, the state

Introduction

Abuse of power refers to the occurrence when a leader manipulates to control something at the follower's expense for his/her gain. The leader's intention to do this may or may not be present. The classical problem about the abuse of power is about the worry of motivational distortion by people in power. This means that every people in power who are involved in the making of the laws will have the privilege to interpret the very same laws they have created. These people also will have the motivation to write vague laws to maximize their interpretive inclination further downstream (Vermeule, 2014). Being manipulative is the key point in the abuse of power.

The abuse of power theme is one of the hottest issues in the world throughout the year of 2019 to 2020. To mention a few, the act of abuse of power was done by former president of the United States, Donald Trump. According to *The New York Times* in its article "Lesson of the Day: 'Trump Impeached for Abuse of Power and Obstruction of Congress'" (Engle, 2019) speaks of that everything was said obviously that Trump has an abusive style of leadership. Like its title, the article mentions that the House of Representatives voted to

impeach President Trump for abuse of power and obstruction of Congress. The article on abuse of power accuses President Trump of corruptly using the levers of government to seek election support from Ukraine in the form of investigations to disparage his Democratic political rivals. In an article by *The Guardian*, "Abuse of power': global outrage grows after the death of George Floyd" (Holmes & Boffey, 2020). George Floyd's death was also described as an abuse of power by Josep Borrell, the European body's foreign policy chief.

Since literature is the representation of reality that shapes the thoughts and ideas based on the real picture or even imagination, the issue of abuse of power has been captured by Nancy Farmer in her dystopian novel, *The House of the Scorpion* (2002). The novel has won many awards such as the National Book for Young People's Literature, Germany's Buxtehude Bulle, the Bay Area Book Reviewers' Association Award for Children's Literature, the Arizona Young Readers' Teen Award, Carolina Juniors Readers' Award, Newbery Honor Book, Michael L. Printz Award Book, ALA Notable Children's Book, an ALA Best Book for Young Adults (Gale, 2013). This novel is also considered essential for schools in the United States to study literature.

The House of the Scorpion (2002) was written about the author, Nancy's childhood experience. It is a semibiographical novel. The book took place on the Mexican border where people were able to go across the border illegally to The United States. The border crossing was a recurring issue between Mexico and The United States since Donald Trump has stipulated in one of his wisdom. According to a recent study, a lot of people from Mexico were able to go across the border to the United States illegally ("undocumented migration") mainly because the focus on border security and Mexico is outdated and the immigrants changed their states to be US citizens (Mazza, 2017).

In the meantime, the novel focuses on the character of El Patrón who is described as the leader who abuses his power (Farmer, 2002). He makes himself the sole leader of the country, Opium and owns everything in it. People in Opium both respect and fear him due to his power. Anyone who fights against him is changed and programmed into "an eejit". Eejits are people who are inserted with brain chips. After the chip is placed on the brain, a man behaves like a robot; he only follows the instructions given to him. People also fear El Patrón for his long period of living. It is stated in the novel that he is around 140 years during the time of his reign. How El Patrón lives a much longer life than other people is caused by raising and preserving clones of him who are to be sacrificed later to take the healthy organs out of the clone's body. He reimplants the weak organs to regain his vitality.

In writing El Patrón, Nancy also incorporates her inspiration from Hitler (Farmer, n.d.). On her website, Nancy says that the act of El Patrón making his last wish to make people in his funeral die with him is to drink a special wine. This action is similar to Hitler when he poisoned his friends, his followers, the children, his wife, and his beloved dog using cyanide poison, and some of them were also getting shot by gun (Bezymenski, 1968).

This study focuses on depicting El Patrón's abuse of power and its consequences which lead to the destruction of the state. El Patrón is not the main character of the novel, but his influences take control of Opium on every single side. El Patrón's power comes from owning his drug empire with his vassals. He also takes care of every possible means to

prevent people to go against him by changing them into eejits, planting hidden cameras on every corner of the state, raising clones to extract the organs for him to live longer, and he never lets go of anything that once belongs to him.

Following this, several previous studies are available. The first study is by Adji and Saraswati in their article "An Intertextual Study of the Young Protagonists' Self-Reliance in Beatrix Potter's *The Tale of Peter Rabbit* and Nancy Farmer's *The House of the Scorpion*" (Adji and Saraswati, 2016). This study focuses on revealing the intertextual relationship between both stories that lead to the shifting meaning of self-reliance from the character Peter Rabbit in *The Tale of Peter Rabbit* to the character Matt in *The House of the Scorpion*. The writers found out that both stories have a relation as hypnogram and transformation. They also discovered that although both stories have the same moral value, their role depends on the socio-cultural settings where the protagonists live within the stories (Adji and Saraswati, 2016).

The second study is a thesis written by Kingston Onyimaeki Onyijen "Abuse of Power and Resistance in Selected Post-Colonial Sub-Sahara African Novels" (Onyijen, 2014). The study focuses on examining the forms of abuse of public and domestic power, and forms of resistance to the actions of abusing in the selected novels, to establish the features of the abuse of power and resistance. The writer found that abuse of power, with differing manifestations, such as tyranny, dictatorship, physical and sexual abuses occur in civil, military, and home contexts; and resistance to abuse of power through activisms, dissent, strategic operations, and violent physical confrontations, are evident in postcolonial sub-Sahara African novels. The present study is to some extent shows a different focus and framework compared to the above two previous paper works. It focuses on El Patrón's leadership and his being aggressive as a leader. The analysis also shows that El Patrón has embodied the prototype of a communist leader as has been stated by Gramsci and other communist researchers.

Method

The paper applied Marxist literary criticism. It used Sankowsky's definition and characteristics of abuse of power. It also accommodated Jessop's Marxist approaches to power to scrutinize the imbalance practice of power economically which then produce the results of feathering leader's nest. Nicos Poulantzas's destruction of the state was also used to see how deep is the impact of the leadership's control on Opium's people both physically and mentally. El Patrón's abuse of power is analyzed using the Marxist approach because he is the leader of Opium. All of the policies and rules in Opium are made specifically for his gain for preserving his long period of dictatorship. His abuse of power leads to the destruction of the state is because the state and its apparatus system do not function as they are supposed to be, and their existence is merely for El Patrón's benefit.

Findings and Discussion

El Patrón's Abuse of Power

Characteristics of abuse of power can be found when leaders manipulate organizational resources for personal material gained by denying followers for their share of opportunities and rewards. In this case, the leader is in a position to manipulate authority at the followers' expense by creating an excessively demanding workload. And it is suspected that a leader may sacrifice the life of his followers for his or her benefit (Sankowsky, 1995).

According to Conger and Kanungo (1994), charismatic leaders can be inclined to extreme narcissism which influences them to promote highly self-serving and ambitious aims. A clinical study states that when charisma coincides with narcissism, leaders tend to abuse their power and take advantage of their followers. In another study, it is also stated that narcissistic leaders tend to put forward a bold vision of the future which makes them more charismatic in the eyes of the people (Mayo, 2017).

El Patrón's character can be regarded as capitalist since he only focuses on the private ownership inside Opium. However, the meaning of private ownership is blurred because the country is "his" and he keeps everyone in Opium at their respective positions and duties, hence creating "class" for the citizens. This theme is commonly found in most young adult literature such as Veronica Roth's *Divergent* (2011), James Dashner's *Maze Runner* (2009), Susan Collin's *Hunger Games* (2008), Lois Lowry's *The Giver* (1993), and Jennifer Marie Brissett's *Elysium* (2014). The essence of power and tyranny have been used by those writers to promote the duty of dystopian novels to fight against communism, capitalism and class division.

The technician Eduardo one of the characters in *The House of The Scorpion* is tasked with growing El Patrón's clone. As he monitors the life of the only embryo which becomes an infant who manages to live, he tells the infant that his life is in his hands. The infant suddenly moves as though it can hear him and he feels an absurd stir of affection (Farmer 2002:16). He is extremely afraid that he might fail because many of the embryos died. Fortunately, one of the embryos can survive. If Eduardo fails, he will be sent to the Farms to be changed into *eejits* and his family's life will also be in great danger. This clearly shows El Patrón's abuse of power by manipulating his authority at the followers' expense by creating an excessively demanding workload.

Eduardo as one of El Patrón's followers is exploited to guarantee the success of making El Patrón's clone at the cost of his own life and endangering his family life as well,

"... This one's different. Benito told me. Technicians are supposed to destroy the minds at birth—it's the law. But El Patrón wanted him to grow up like a real boy. He's so rich, he can break any law he wants." (Farmer 2002: 45).

The excerpt shows that El Patrón abuses his power by interpreting the laws that he already had created and those laws are for his gain. As the leader of Opium, he considers himself above any law in his country. He manipulates the law under his desire. Here, it is stated that the technicians who are tasked to grow the clones are supposed to destroy their minds

immediately at birth. However, El Patrón wants his clone to normally grow up like other children so in the end the brain of his clone is not destroyed by the technicians.

El Patrón also abuses his power by sacrificing the life of his follower. A clone named Matt has been cultivated for preserving El Patrón's life. Matt's brain is not destroyed and later he has to experience the hardship of being able to think through various means. These include the attitude of the children of the Alacrán household towards Matt as they do not want him to be a living being (Farmer 2002: 45) and the abuse of Rosa which makes him not able to speak for some time due to the trauma (Farmer 2002: 84).

El Patrón is the only leader of the Opium. He owns everything inside the country as well as owning lives and never let them go off. El Patrón does not even let Tom be taken by his father, MacGregor, even though he cannot stand the kid (Farmer 2002:193). He considers a person as his belonging in the same way as that of a house or statue, "*... Why hadn't the man gone home when he got sick? Why hadn't the other workers helped him? Why was he being left out there like a piece of trash?*" (Farmer 2002:111)

El Patrón makes use of his power by planting a chip in the brain of everyone who dares to enter the Opium illegally. The man is then changed into an eejit. The eejits work like robots to farm opium, they only do what they are instructed. When they die, their corpse is thrown like trash. El Patrón abuses his power by creating an excessively demanding workload and sacrificing his followers' life. This also shows El Patrón's domination over the laborers in the sense of his economic class domination. Economic class domination is one of the common themes in Marxist Approaches to Power as has been approved by Jessop, '*... Marxists are concerned with the links among economic, political, and ideological class domination.*' (Jessop, 2012). The following evidence approves the above argument,

"...The trips were disguised as visits to the Alacrás' nuclear power plant or the opium processing plant—a stinking, clanking horror even an eejit would find unbearable..." (Farmer 2002:157)

Economic class domination is presupposed on the existence of antagonistic modes of production (Jessop, 2012). The production incorporates the material acquisition and alteration of nature shown by how the consequence of planting opium without proper planning leads to environmental damage. Some Marxists emphasize the power relations rooted in the organization of the labor process. The labor process is shown by how the eejits are forced to work until they die. This is considered the primary site of antagonism between capitalists and workers, as well as the crucial site for securing the valorization of capital through direct control over labor power (Jessop, 2012). Another evidence of El Patrón's economic class domination is shown below.

... "but you'll be even more satisfied with these one-million-dollar checks." The doctors immediately cheered up, although one of the women had the grace to blush. Everyone applauded, and the doctors thanked El Patrón. (Farmer 2002:141)

El Patrón rewards the doctors that have put the fetal brain implants into him. He manipulates the doctors to purposely sacrifice a life to get its brain extracted by rewarding them with a huge sum of money. The doctors even explicitly show how elated they are when El Patrón shows them several one-million-dollar checks. The doctors as the labor power are successfully controlled by El Patrón through his money and anyone would be glad to even get only a small portion of his share. The issue of money is of course one of the important matter in this type of power. Since they gain a lot of benefits, the leaders who take control of the power are aristocrats. They control everything using the money.

"...The Farmers were the real aristocrats here. They ruled the drug empire that formed the border between the United States and Aztlán...". (Farmer 2002:137)

In Opium, the state officials who run the specific area are the Farmers. The Farmers are the drug lords who rule over opium farms in a certain area. They exist as the tool for El Patrón's political class domination. Marxists accounts of political class domination usually begin with a focus on the state and its direct and indirect roles in securing economic class domination (Jessop, 2012). Since the state is not a subject, the state does not and, indeed, cannot exercise power. Instead, its powers are activated through changing sets of politicians and state officials located in specific parts of the state in specific conjunctures (Jessop, 2012).

In the story, MacGregor is one of the farmers. He has a farm near San Diego. He has a close relationship with El Patrón so that he is said to be El Patrón's hand bower. He even gets the same privilege as El Patrón's. It is because he has his clone. Unlike El Patrón, MacGregor's clone's brain is destroyed at birth and being kept at the hospital. In another part of the novel, MacGregor transplants his liver and kidneys from the organs that once belong to his clone. These are the reasons why the leaders of the state can live longer than ordinary people.

"What an idiot I was! Those people don't help you go anywhere. They lead you straight to the Farm Patrol." (Farmer 2002:198)

Farm Patrol in Opium is working as the state repressive apparatus and El Patrón's vehicle to exercise his ideological class domination. According to Gramsci, an Italian communist, the states were always based on variable combinations of force and hegemony. For Gramsci, the force involves the use of the state's repressive apparatus to bring the mass of people into conformity and compliance with the requirement of specifically made of production (Jessop, 2012).

Here, Farm Patrol uses its legitimation to force people to obey the rules and the laws made by El Patrón. The job of the Farm Patrol is to patrol the opium farm and changing anyone who illegally crosses the border of Opium into an eejit. Farm Patrol consists of the foulest criminals from all around the world (Farmer 2002:267). El Patrón specifically chooses these criminals from another country because they will not try to betray him unless they want

to go back to the prison where they once belong (Farmer 2002:93). Their ruthless behavior makes them suitable for the job that they are entrusted to.

"Yes. Yes. That's Tom's doing. You don't understand, mi vida. All of us have been warned not to talk about clones. We don't always know who might be listening." Again Celia looked around, and Matt remembered what Tam Lin had told him about hidden cameras in the house. (Farmer 2002:173).

Besides Farm Patrol and the bodyguards, El Patrón also installs many hidden cameras across Opium (Farmer 2002:221). He uses them to monitor everything inside his territory (Farmer 2002:223). These cameras are also the tools to support the state's repressive apparatus and to inflict fear on anyone who knows the existence of the thing. The fear was experienced by Celia and Tam Lin who secretly pave the route to bring down El Patrón's reign. The fear is infused and it can be another form of hegemony.

Hegemony in ideological class domination involves the successful mobilization and reproduction of the 'active consent' of dominated groups by the ruling class through the exercise of political, intellectual, and moral leadership. These are practiced and exercised to take control of people's minds and awareness. Gramsci also defines the state as: 'the entire complex of practical and theoretical activities with which the ruling class not only justifies and maintains its dominance but manages to win the active consent of those over whom it rules' (Jessop, 2012). The effective implementation of hegemony relies on the ability of dominant groups to link all of the identities, interests, emotions, and values of key sectors of subordinate classes and other subaltern groups into a hegemonic vision and include all of these aspects in the institution and policies (Jessop, 2018).

El Patrón exercises his hegemony through his political means by having a connection with powerful people such as Senator Mendoza and the Nigerian president. However, his method is "inactive" to win the active consent of the people whom he rules over. He also cannot effectively implement his hegemony. He only exercises his ideological class domination mainly by using the force of Farm Patrol. His political maneuver nowhere includes in the category of intellectual and moral leadership. This shows in how he only prepares in early arranged marriages for some of his family members and the children of both Senator Mendoza and the Nigerian President to make those political connections (Farmer 2002:276).

Reading Nancy's novel, and again through confirming what Gramsci has explained in the previous parts, people will remember what has been written by an online magazine, The Diplomat. In one of its rubrics, Bonnie Girard, a columnist, has written in her article "The Secret Behind the Chinese Communist Party's Perseverance: One of the key factors in the CCP's survival is its insistence on perpetuating its truth" (Girard, 2021). She says that,

"The Chinese Communist Party's insistence on its right to lead the country, along with its often-blind adherence to its sense of superiority, underpins the longevity of the

CCP and explains the astonishing resilience of the world's longest-surviving Leninist relic.

As such, countries and companies that engage with PRC entities today would be wise to be mindful that the CCP side in any negotiation or relationship will persevere to ensure that the outcome enhances the continued health, welfare, and existence of the Chinese Communist Party" (Girard, 2021).

According to Girard, the leader of the Chinese Communist Party (CCP) has always been manipulating their laws and rules for the sake of their benefit. It is of course by its insistence on perpetuating its truth. The truth in which they have manipulated and stipulated for their purpose. They could never let go of the competitor in business and economy to be the same ways as those of their positions before the public. One of the examples is the missing of Jack Ma, the CEO of Alibaba group. It was suspected that Jack Ma has been kidnapped and interrogated for serious competition against the CCP's business chains. People may have a suspect that Jack Ma has been brainwashed and infused with some doctrines. He reappears to the public later on but with some different changes both physically and mentally.

Nancy Farmer has made use of cloning as her important metaphor to represent what has been hidden by communism in general. Cloning is a means of perpetuating power, and it serves as the legitimation of the longevity of power and capital. Girard has warned readers to be wise and mindful when cooperating with CCP, "*... that the CCP side in any negotiation or relationship will persevere to ensure that the outcome enhances the continued health, welfare, and existence of the Chinese Communist Party" (Girard, 2021).* On the other hand, Nancy Farmer has also reminded readers to be aware of the latency of communism through her story. Farmer has shared the same ideas as those of the writers of *Hunger Games*, *The Giver*, *Divergent*, *Maze Runner*, and *Elysium*.

Destruction of the State as the Consequence of Abuse of Power

Destruction of the state is indicated not only in the form of a shift in state power but also in the forms of equally 'break' or radically change the state apparatus (Martin, 2008). There are two kinds of state apparatuses; state repressive apparatus, and state ideological apparatus. State repressive apparatus consists of the army, the police, the judiciary, and the prison system. The state's repressive apparatus, in general, is operated by mental and physical coercion as well as using violence (Buchanan, 2018). The state ideological apparatuses include some group of people to control the Church, parties, unions, schools, media, and family (Martin, 2008).

According to Louis Althusser in *Lenin and Philosophy and Other Essays*, the difference between state repressive apparatus and state ideological apparatus is in its basic function. State repressive apparatus functions primarily to repress (including physical repression). Meanwhile, the state ideological apparatus functions primarily by infusing and diffusing ideology (Datau, 2015). Poulantzas regards the repressive state apparatus as the center of state power and mechanism. However, this does not negate the relative autonomy of the ideological state apparatuses (Kalampokas, Betzelos, & Sotiris, 2018). Given the

autonomy of the state ideological apparatuses, this does not mean that they must all be 'broken' in the same way or at the same time as the state repressive apparatus. This can be inferred that the 'destruction of the ideological apparatuses has its prerequisite in the 'destruction of the state repressive apparatus which maintains it (Martin, 2008).

The state repressive apparatus in Opium is the Farm Patrol which is only operated by the order of El Patrón. They have to keep the order that has been materialized by El Patrón and his followers. Farm Patrol does not exist to maintain the state ideological apparatuses. The ideological state apparatuses which visibly get deconstructed are the Church institution and family. The evidence is seen below.

"Matt could tell by the empty look in their eyes. They sang beautifully—no one was more able to appreciate good music than Matt—but they didn't understand what they were singing." (Farmer 2002:210)

The children's choir of the Church are all eejits. They cannot think because they are only trained to follow the instructions of the Priest. Since they eejits, they act like robots. Even though the Church is not supposed to support such evil deeds, they do not mind making use of eejits as the church's choir. This shows that the Church only supports things that benefit them. This also shows the destruction of one of the ideological state apparatuses, the Church as they succumb to El Patrón's power.

"I shouldn't tell you these things at your age, but nobody gets a decent childhood in the Alacrán household. They're all scorpions. Boy, did El Patrón have it right when he picked the name." (Farmer 2002:171).

The above excerpt shows how every child in the Alacrán household and those who associate with them do not get a decent childhood experience. In the novel, 6 children experienced this malpractice; Maria, Emilia, Tom, Steven, Bonito, and Fani. As their parents care more about gaining wealth and power instead of taking care of them, all of the children do not get the attention and love they deserve as children. Each of them bears the consequences as the children of the Alacrán household and the ones who associate with them.

Maria is the youngest child of Senator Mendoza and Esperanza. Senator Mendoza is a powerful politician in the United States. Esperanza went missing in the desert when Maria was five years old. It is understood that Esperanza went missing because she is against the reign of El Patrón. El Patrón has given deep trauma to his people especially children because he often breaks the family's bonds. Because of the trauma of being separated from her mother, Maria suffers from hoarding disorder and tends to collect trivial things such as gift-wrapping paper, worn-out shirts, and broken toys. She keeps everything in her possession for herself and would go screaming hysterically if anything went missing, and it is the consequence of her childhood trauma (Farmer 2002:155).

Tom's face glowed with joy. It was then, Matt had discovered, he was most dangerous. As Tam Lin said, if you didn't know Tom well, you'd think he was an angel bringing you the keys to the pearly gates. (Farmer 2002:165)

Tom is Felicia's and MacGregor's son. He has an extremely cruel and ruthless personality yet he can deceive people using his innocent looks. He experiences joy when he tortures something or makes someone feel miserable. It is also one of the forms of mental illness which are resulted from the wisdom of the leaders who take control of the family's affairs. Political marriage is also a means to destruct the family's bond and friendship. El Patrón makes use of this vehicle to get more benefit from his loyal follower. The reason why El Patrón wants Benito to marry Fani is that the abundance of the wealth of Nigerian government has. El Patrón desires to hand on the money (Farmer 2002:276). On the contrary, the Nigerian government feels that it is an honor to have been related in marriage by El Patrón, even though it is only deceit. It is because both of the parents have succumbed to El Patrón's power.

... Everyone had known for years that Steven and Emilia were going to get married. El Patrón had decreed it. He wanted to bind the Alacrás to the powerful political machine Senator Mendoza ruled in the United States. (Farmer 2002:276)

Senator Mendoza is a powerful political machine who rules in the United States. His power would greatly benefit El Patrón through the marriage. Steven and Emilia's marriage has been planned for years before and these two have even known each other since they were kids. "How can Tom be MacGregor's son? Felicia's married to Mr. Alacrán.". Celia laughed bitterly. "Marriage doesn't mean much to this crowd. Felicia ran off with MacGregor, oh, years ago. I guess she got bored hanging around here. Only it didn't work out. El Patrón had her brought back—he doesn't like people taking his possessions—and MacGregor let him do it. Felicia was beginning to bore him. (Farmer 2002:172)

Children and families are considered properties. El Patrón's being possessive is shown by his control of children and women since they could build a relationship with other members of families. El Patrón does not want to let go of anyone out of the Opium because they can share information with other people outside Opium. El Patrón exercises this power to keep everything inside Opium as a great secret for his means of preserving and perpetuating his power.

Conclusion

To summarize the discussion, there are some points to consider. El Patrón's abuse of power is determined by how he manages his country. His abuse of power for Opium is exercised as a leader which comes in the form of abusing the citizens to their death and interpreting the law for his gain. El Patrón's abuse of power is also practiced by using extreme ways through economic, political, and ideological class domination. All of these are consecutively shown by how he flaunts his wealth to get what he wants.

To perpetuate his power and domination, El Patrón cultivates fetal brain implants for his survival and longevity of life. He commits to keep his life longer than other ordinary people to preserve his power and wealth. To keep these things under his control and will, he places some important key figures in Opium to support his wisdom and regulations. The important figures serve as the watchdog for El Patrón's security and freedom to run his business. This is a common action by a communist leader to guard him/her for maintaining the better exercise of power. Often, the leader kills or "erase" his loyal followers for his benefit and private business. Other means of power abuse are pressuring and repressing people through force and violence. In the novel, El Patrón has practiced these things by placing some spectators for Farm Patrol and positioning some of the hidden cameras in the corners of the Opium to control the running of the government.

The consequence of El Patrón's abuse of power comes in the form of destruction of the state which includes the destruction of the Church and the family. The destruction of the Church is shown by how the Church complies with El Patrón's power by ignoring his wrongdoings and blatantly using eejits as the children's choir of the Church. The family member of the Alacrán household, especially the children, suffer from their parents' neglect. The political marriage is also a horrible childhood experience since it is the forced marriage for the sake of El Patrón's gaining power and wealth. El Patrón's being possessive is also seen by his action not to let go of everything which once belongs to him. This is one of the characteristics of a communist leader.

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