

GOVERNMENTALITY IN GABRIEL GARCIA MARQUEZ'S "ONE OF THESE DAYS"

¹Rommel Utungga Pasopati*

¹Universitas Dr. Soetomo, Indonesia
rommel@unitomo.ac.id

²Anggraeni Ramadhani

²Universitas Dr. Soetomo, Indonesia
anggraenirahmadh@gmail.com

³Anindya Thalita Salsabila

³Universitas Dr. Soetomo, Indonesia
anindyathalita2004@gmail.com

⁴Alvina Salshabilla Linjani Putri

⁴Universitas Dr. Soetomo, Indonesia
salshabillaalvina@gmail.com

⁵Agischa Putri Agil

⁵Universitas Dr. Soetomo, Indonesia
agischapagil@gmail.com

*Corresponding author

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Abstract: This paper exposes power relations of governmentality in Gabriel Garcia Marquez's short story "One of These Days". Marquez's story tells about asymmetric relations between a dentist and his city's Mayor. The writing must be analyzed through Michel Foucault's concept of governmentality, in which power is rationalized in shaping disciplines and anti-resistance. Through the qualitative method, this article explores the accentuations of governmentality in Gabriel Garcia Marquez's "One of These Days". Throughout the close reading as the technique of collecting data and content analysis as the technique of data analysis, the analysis includes what the city Mayor does in governmentality as forceful power against the dentist. Governmentality is seen in how corrupt behaviour affects subordinate people by implementing power and discipline. In conclusion, governmentality plays a significant role in Marquez's story since it shows how power is not static but grows through the abusive behaviour of the subject's power through the discipline of the object.

Keywords: *gabriel garcia marquez, governmentality, one of these days*

INTRODUCTION

Meanings are never neutral at all. Those are always related to power relations among people, institutions, and even grand norms. Those are both affecting and being affected by otherness in various loosened definitions. Related to power, it is not static at all but shown in its movement toward various practices (Barry, 2020; Foucault, 1995). It is not a matter of the status quo in the hands of various powerful ones. Everyone may have different powers according to such different degrees of identities either.

The idea of power is also widely seen in literature. This is due to the indication that such writing is a reflection of interactions among people in everyday life (Clegg, 2019; Foucault, 1980). The more identities are practised, the more indicated meanings of governmentality are being brought towards other entities. There is no single power in the matter of being in potential. It is always ready to be actualized. It is stated in interactions rather than in certain and exact definitions of sameness. It moves among other things that play within concepts of being in peripheral situations (Rojo & Percio, 2020; Walters, 2012).

The idea of governmentality is also reflected in various previous studies. The first study was written by Daniel Hammett in 2022 entitled “Governmentality and Comic Propaganda: Mighty Man, the Black Superhero of Apartheid” (Hammett, 2022). This study underlines the matter of comic books as one opposing point to colonialism. Hammett indicates that the character in that comic is a symbol of popular culture that goes against any colonial governmentality. That study has a similarity with this study in a matter of topic taken, which is governmentality. The difference lies in the object; the previous one employs a comic book while the latter one uses a short story.

The second study is about a book written by Simon During in 2020 entitled “Foucault and Literature: Towards a Genealogy of Writing”. This book shows the crucial point of genealogy against the dominance of new historicism and cultural materialism in literary theories (During, 2020). Social control and the production of power could contribute more to the idea of genealogy in literature. This study has similarities in understanding the matter of governmentality compared to this current study. The difference is that the book discusses literary theories in its common ground while this writing focuses on the short story of Gabriel Garcia Marquez.

The third study was done by Pau Bori in 2020 entitled “Neoliberal Governmentality in Global English Textbooks”. Bori explains how textbooks are not neutral, but those may contain such consumerism to shape further entrepreneurship (Bori, 2020). Liberal governmentality is not about explicit power but being disciplined to global education in English as well. The similarity of that research and this one is the focus on Foucauldian governmentality. The difference is related to the object taken. The former uses English textbooks while the latter focuses on short stories.

Gabriel Garcia Marquez’s flash fiction “One of These Days” is a perfect example of power reflections in literature (Marquez, 1968). Compared to other stories, Marquez’s story is short but contains strong social critique. This story employs effective yet critical words to underline such steep disparities that bring consequences to inequalities of power as well. The story underlines matter of relationship between the profession of a dentist and the mayor of the city. The dentist must follow the power of the mayor but he shows resistance towards him. The mayor is also insisting by accentuating more power of his subject of the legitimate government. Through the background, this paper would like to answer the question of how governmentality may be accentuated in Gabriel Garcia Marquez’s “One of These Days”. The analysis includes what the city Mayor does in governmentality as forceful power against the dentist. Any hurtful feeling must be pushed aside to obey the corrupted behaviour of a powerful person. That analysis then also accentuates such novelty of this research. This short story is rarely discussed and further understandings of governmentality towards literature studies need to be expanded further. This research could be a medium to widen the aspect of cultural studies by coping with the matter of Foucauldian sense in the work written by Marquez.

REVIEW OF LITERATURE

Governmentality and Its Prolonging Movements

The term government is widely known in matters of political sense. On the one hand, it contributes to the understanding of governing in matters of political representation. In such a Presidency or Ministry, this term is used as a legitimate position in which its usage is to apply power (Lorenzini, 2020; Prasse-Freeman, 2020). On the other hand, the term politics is widely included in matters of any contestation

related to decision-making positions. It should not always be about representation, but it is a sense of everyday life in which various choices are intact. The matter of choices is also political in the sense that one choice is about considerations of various insights of prolonging identities of this and that (Sarmi, et al., 2023; Smarandreeha, 2023).

As stated by Michel Foucault, the term governmentality is closely related to government, the act to govern, and also governance (Barry, 2020; Foucault, 1995). It is a matter of human behavior that works to control wider areas of social life. Moreover, the power also penetrates the matter of its widened mechanism. Foucault argues that power is not static or related to mere conceptions of governmental bodies (Barry, 2020; Foucault, 1995). He asserts that power is actually among the people, therefore it is situated in everyday life, not in the power of the high people. The acts of governmentality are rather repressive and coercive since they need exclusion to apply controls to other human beings (Attamimi, et al., 2023; Hamidah, et al., 2023).

The idea of governmentality covers three main things. Those are derived from the word itself that gives meanings to its wider understandings (Hidayat, et al., 2022). The first one is that governmentality is related to the noun point of being governmental. In this case, the matter of governmentality is about governing itself as a matter of practising power over others (Walters, 2012; Wilkins & Gobby, 2022). The idea of governmentality in this sense also underlines that the term is such a noun that could be mentioned separately from other matters. The second one is governmentality speaks about government and mentality. This one is more problematic since governmentality underlines the matter of behavior that tends to govern other people (Prasse-Freeman, 2020; Tornberg & Uitermark, 2020). It does not belong merely to such institutions, but common people also have the same mechanism of power. Governance is not about the body of parliament's presidential power. The third one relies on government rationality. It is about how power is elucidated by the practice of life between subject, culture, history, object, and discourse (Tornberg & Uitermark, 2020; Lucy, 2015). Through its rationality, governmentality is strengthened towards the matter of conducting control in such interpersonal relations. The more power is exercised, the more people are related to the political domain in which any choice is discursively contested before it enters the matter of decision-making process (Rojo & Percio, 2020; Walters, 2012).

The idea of governmentality is widely noted in matters of power as discourse. In this sense, power is not something static but dynamic (Walters, 2012; Wilkins & Gobby, 2022). It does not keep the status quo in the hands of certain people, but it moves in relations among others. It does not have a purpose merely to actualize sameness since it could also realize other's sovereign situations. Power in this case is art in which it is rational since it belongs to the hands of common people. Governmentality then is not limited to the body of the state but correlates to the whole of a society and operates through diasporic mechanisms of power (Tornberg & Uitermark, 2020; Lucy, 2015).

Power, Discipline, and Obedience on Foucauldian Governmentality

There are two main indications of governmentality in the Foucauldian sense. The first one is about power. Power is commonly known as a matter of strength, especially in the matter of physical one. It could also mean such authority. However, Foucault states differently about power. In the Foucauldian sense, power is about discourse (Walters, 2012; Wilkins & Gobby, 2022). It is not given at all. It is not also monolithic since it could always be subjective. It is out of the conception of being objective. Power grows together with governmentality and it is not totally about state and parliament matters. Power is within common people through verbal, physical, psychological, psychoanalytical, and various other senses (Attamimi, et al., 2023; Hamidah, et al., 2023).

Power also works through meanings out of any definition. Therefore, it is interpreted through identities in which cultural matters are widely known. Through genealogy, Foucault brings the sense that power is about a strategy that produces and is produced in interactions among human beings (Tornberg & Uitermark, 2020; Lucy, 2015). Influence and control are two main effective results of power being actualized. Both being legitimized and informal, power is not in exact form. It is quite formless but meaningful embraced by identities involved.

In addition, the power in matters of discourse is gathered through the ruses of everyday people. It is not the talking of big and important people but it prolongs further by identities being talked about in everyday dialogues (Jessen & von Eggers, 2019; Lucy, 2015). Therefore, power in this sense is not only contextual but also intertextual.

It shows how text is related to other text. Somehow, it is also quite ideological in that people may be free of it but only on an individual level. At the communitarian level, ideology works more intensely by shaping values being actualized by people (Jessen & von Eggers, 2019; Lucy, 2015).

The foundation of power is not always agreeable. It does not have the purpose of shaping the wholeness of everything. In many aspects, power first comes in a negative sense (Urla, 2019; Wooffitt, 2005). It works firstly to criticize before it becomes such a sole value. It is more antithetical to such a thesis for the first time. It is done to shape further new knowledge in the synthesis sense of dialectical dialogues. Therefore, power is about processes which will never find its final form (Urla, 2019; Wooffitt, 2005). It is undecidability in the sense of post-modernism.

The second one is on discipline. As a concept of power, this idea is not based on authority, which can organize and control others by shaping every relationship that exists in any relation. In this case, power is not static but dynamic (Urla, 2019; Wooffitt, 2005). Due to its nature, power is meant to be applied, not merely owned. It is a matter of potential in the sense of active actualization. It never stays since it always moves. Even in the matter of demonization, the prolonging power is not in balance and stable at all but should always be modified to strengthen the power being applied (Annasai, et al., 2023; Ibrahim, et al., 2023).

Disciplinary power is more concerned with the formation of motives, desires, and character in individuals through self. Disciplined individuals have acquired the habits, capacities, and skills that allow them to act in socially appropriate ways without the need for any exercise of external power (Annasai, et al., 2023; Ibrahim, et al., 2023). Disciplinary power developed in the modern period through schools, hospitals, the military, religions, prisons, and also families. In this case, disciplinary matters work in making otherness obey such sameness.

Moreover, power is not merely about economic capital, but also cultural ones. Nowadays, the matter of knowledge as power tends to indicate that cultural matters in identities dominate societies more than ever (Clegg, 2019; Foucault, 1980). By focusing on identities, any information is used as capital occurs everywhere and every time. It relates to the concept of self-being elaborated in the previous paragraph. When people

are successfully disciplined, she/he is no longer need any external power. The power of other aspects is well recognized and internalized.

Somehow, discipline works like an automatic mechanism towards total obedience. Once power is applied constantly, the object will shape such obedience internally to always say yes to the ones who want it (Clegg, 2019; Foucault, 1980). This sense is related to governmentality in which the mentality of governing is about controlling other people through the actualization of power. That one is quite political since any consideration is no longer individually recognized, but through external power being applied to her/him (Lemke, 2019; Müller, 2019). Exactly, the matter of a disciplined situation is about habituated power. It is not about instant power that shapes sense, but the one that is regularly shown until people no longer realize that they are being dictated.

For instance, a student will always obey the teacher since educational matters tell her/him to do so. A son will always say yes to any direction from his father since that is what a good boy should be (Lemke, 2019; Müller, 2019). A motorrider will stop in front of a red light even though no police are watching. Those examples happen since the object always feels dominated as if it is being watched every time. Without being told repeatedly, discipline maintains power to always exist since the values are well internalized deep within the subjects. It works through panopticon matters in which people are no longer being watched intentionally but they feel like they are the objects of the watch (Lemke, 2019; Müller, 2019).

METHOD

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. The source of data is taken from a short story written by Gabriel Garcia Marquez in 1968 that contains less than 1000 words. Written through description, online and offline scripts are used to explain correlations between Gabriel Garcia Marquez's flash fiction of "One of These Days" and the idea of Michel Foucault's governmentality alongside literary concepts and cultural studies ideas. Through an explorative approach, online and offline scripts are derived from books and journals to understand shown matters. The data collection technique is through closed reading, while the technique of data analysis is a content analysis that includes

obtaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down reference lists. The research data comes from both Marquez's flash fiction and concepts as well as contexts of Michel Foucault's governmentality. Each of them is read and then broken down into every particular element. The ideas in the story accentuate questionable matters to be answered as involved in governmentality. The premises and logic used in governmentality's ideas are also drawn to underline matters of being suitable to the values of human beings. Here, Gabriel Garcia Marquez's flash fiction of "One of These Days" is the object while Michel Foucault's governmentality is a tool to analyze. More elaborations related to the opposite analysis are also provided in addition furthermore.

FINDINGS AND DISCUSSION

This research is divided into some main explanations. The first one explains the idea of power and its practice in Marquez's short story. This part mainly shows the chosen data from the story. The second one includes an analysis of the data and the idea of governmentality that has been explained in the previous sub-chapter. The analysis shows how the chosen data is being expanded through the perspective of governmentality as well.

Power and Its Practice in *One of These Days*

The story of "One of These Days" is written by Gabriel Garcia Marquez to accentuate the condition of South America at that time (Marquez, 1968). It was full of corrupt people in the government who used power according to their own will. No one could escape from that power since they had resources of mass and weapons as well. This story indicates such an eerie situation which is out of any formal condition (Marquez, 1968). It plays within the idea of 'in-between'. It exemplifies ideas of power being practised alongside its victims and other people who would like to resist that structure.

In the story, there are three main parts all of which indicate such power relations within. The first one asserts the idea of the condition of the dentist, what he does, his appearance, his tools of work, and his place to practice dentistry (Marquez, 1968). Though those aspects are written unitarily, the components of them are quite social

since they include such standards at that time. The second one is about the dentist's relations with his son (Marquez, 1968). The son calls the dentist for some time and yet their dialogues are interrupted by the third person. The third one is the relationship between the dentist and the mayor of the city (Marquez, 1968). Indeed, this aspect is the most intense aspect of all since it shows how power is hugely practised and how it may trigger another resistance as well.

The first aspect includes various conditions being told to expand the readers' imaginations about the dentist and his daily life. Those are accentuated clearly in the story as seen in the following:

“Aurelio Escovar, a dentist without a degree, and a very early riser, opened his office at six.” (Marquez, 1968)

The quotation above shows how Escovar works as an informal dentist. He has no degree or any certification to be a dentist. He is the one who works under the shadow. It is not sure whether his existence is because of the lack of academic dentistry at that time or because he works in informal ways (Marquez, 1968). The main emphasis here is that he works hard since he knows that he must do his best to cope with various teeth problems from his patients.

“He wore a collarless striped shirt, closed at the neck with a golden stud, and pants held up by suspenders.” (Marquez, 1968)

It is also noted that Escovar does not wear a proper medical coat. He works so casually that it is as if he opens a practice where everyone can have that job as long as they have that capability. The collarless shirt also indicates that he works in his own house. His wearing the pants also shows such impulsiveness that he must stay informal as the patients may come from unknown regular people.

“He was erect and skinny, with a look that rarely corresponded to the situation, the way deaf people have of looking.” (Marquez, 1968)

The deaf does not mean not hearing, but he seems to ignore his looks as a dentist. He does not care much about his appearance which reflects his income either. Normal doctors or dentists are used to having enough money to consume more, but Escovar is different. He is skinny and even his appearance is not promising as a dentist

(Marquez, 1968). This reflects the condition at that time that power is accentuated merely by abilities, not by external packages or usual appearance.

“He seemed not to be thinking about what he was doing, but worked steadily, pumping the drill with his feet, even when he didn’t need it.” (Marquez, 1968)

The quotation above shows that it is better noted that Escovar has had his dentistry practice for a long time. He knows what he does every day even though he is unaware of it. His doing in pumping the drill also indicates that the tools are quite traditional which means that he could not or does not afford any modern tool. His doing is quite subtle, even the readers may also presume that Escovar may not put a dentistry practice board in front of his house.

“... he stopped pedalling the drill, pushed it away from the chair, and pulled the lower drawer of the table out. There was a revolver.” (Marquez, 1968)

The scene above is quite intriguing. Escovar arranges his tools in good management. He knows what he does every day. However, he still puts a revolver underneath his drawer. The gun is not symbolically neutral at all. At least, it is quite prepared as self-defence if someone were doing bad to him (Marquez, 1968). The fear of intruders even gets involved further into his practice room. It shows that the condition at that time was not stable at all. The gun itself exposes such actualization of power which was entirely free to be had at that time. The sense of resistance is thick here since the gun underlines the symbol of defending one's properties.

“While the dentist washed his hands, he saw the crumbling ceiling and a dusty spider web with spider’s eggs and dead insects.” (Marquez, 1968)

The notation above exposes that the condition for Escovar practising his dentistry is not quite proper. It is not hygienic since the insects show that the place is dirty and old. These signs of decay confirm that the dentist is from the lower class. By understanding this, it is quite related that Escovar works like a charlatan. He works as if he knows what he is doing but his condition does not support his ability. In this sense, the power he is actualizing merely focuses on dentistry in an informal aspect. His

knowledge is limited to amending people's toothaches, but not the actual condition of his surroundings.

The second aspect is shown in dialogues between Escovar and his son. It is quite clear that the setting of the dialogues is in a house. So, Escovar's dentistry practice room is in his house. The following are the proofs of the dialogues between the two and the incoming third person:

"The shrill voice of his eleven-year-old son interrupted his concentration.

"Papa."

"What?"

"The Mayor wants to know if you'll pull his tooth."

"Tell him I'm not here." (Marquez, 1968)

The quotation above underlines that the son can not disturb Escovar. Therefore, he shouts to his father. Moreover, his shouting is reasonable since someone important is coming. It is the Mayor who at first politely asks Escovar to pull his tooth. It is also interesting how the Mayor goes to Escovar exactly like his tooth pulled. He does not want any other diagnosis. This is proof that the power of Escovar is applied to the Mayor due to Escovar's abilities in dentistry.

"He says you are, too, because he can hear you.""
(Marquez, 1968)

Escovar would like to say no to the Mayor since he knows there is something wrong with his existence. It is also related to how later Escovar pulls his revolver. He knows that the Mayor's existence symbolizes violence. He does not want to be dictated by the mayor's power so he is ready to give resistance.

"Papa."

"What?"

"He says if you don't take out his tooth, he'll shoot you."" (Marquez, 1968)

The scene above indicates how the action escalates quickly. The Mayor applies his power in force to Escovar by the intermediary of his son. Indeed, Escovar lets the Mayor come since it is not only about him in danger, but also his family including his son. There is contestation of power in this sense. Escovar defends himself while the

Mayor insists on his governmentality to make Escovar be disciplined in his cornered position even in his own house.

The third aspect relates to how the Mayor had dialogues with Escovar. Indeed, the knowledge of Escovar is opposed by the power of the Mayor. While the Mayor insists on getting examined, Escovar resists but later he surrenders. Escovar must see how the Mayor's power can be actualized though he will never agree with the existence of the Mayor himself. Those are exposed below:

“The Mayor appeared at the door. He had shaved the left side of his face, but the other side, swollen and in pain, had a five-day-old beard. The dentist saw many nights of desperation in his dull eyes.” (Marquez, 1968)

The Mayor seems so irritating in the eyes of Escovar. His toothache makes him aware not to shave his beard. In this case, Escovar knows that the Mayor's desperation is what makes him come to Escovar. Later, Escovar tries to maintain order by making the Mayor disciplined against his knowledge as a dentist.

*““It has to be without anaesthesia,” he said.
“Why?”
“Because you have an abscess.””* (Marquez, 1968)

The Mayor could not do anything besides nodding to the rules stated by Escovar. The Mayor must agree not to use any anaesthetics to the tooth. Even though the Mayor asked the reason, it was useless since he did not know of that. Besides, he could not pull the tooth by himself. The Mayor may play as the legitimate government, but still, he needs another person to help him. He is not so powerful, but quite helpless in front of Escovar's specific abilities.

“He did all this without looking at the Mayor. But the Mayor didn't take his eyes off him.” (Marquez, 1968)

It is seen that Escovar prepares the tools for the tooth, but the Mayor still has fear of him. The Mayor keeps watching Escovar as if he will shoot him later. This one brings such a sense that the Mayor, though he is powerful, is quite doubtful of everything. It is not only about his toothache but also his surroundings in which he believes he is surrounded by his enemies.

“The Mayor seized the arms of the chair, braced his feet with all his strength, and felt an icy void in his kidneys, but didn’t make a sound. The dentist moved only his wrist.” (Marquez, 1968)

This is how Escovar applies his power to the Mayor. The dentist works so professionally that the patient cannot do anything besides holding the pain. The Mayor is disciplined by his pain. He could not have power against it. He could only surrender to it.

“Without rancour, rather with a bitter tenderness, he said: “Now you’ll pay for our twenty dead men.”” (Marquez, 1968)

The line above is quite ambiguous in meaning, but indeed it is what makes it interesting. First, it could mean that twenty dead men are metaphorical. It means as if the pain is related to bringing the guilt in taking the lives of those men. Second, Escovar would like to warn the Mayor that the pain is burdensome to bear. He warns him to apply his prior knowledge in taking out his patient’s tooth (Marquez, 1968). Third, the reality is quite bloody since the Mayor has killed twenty men from his election or his governance. He holds the Mayor responsible for the deaths of twenty men, suggesting the Mayor is either corrupt or there is a recent history of trouble in the city. Escovar would like to avenge them by giving pain to the Mayor. This could mean the dentist wants revenge against the whole corrupt regime rather than against the Mayor personally. All three of them show that a line is understood not literally, but culturally through identities of knowledge and power.

*“The dentist gave him a clean cloth.
“Dry your tears,” he said.
The Mayor did. He was trembling.”
“The dentist returned, drying his hands.
“Go to bed,” he said,
“and gargle with salt water.”
The Mayor stood up, said goodbye with a casual military salute, and walked toward the door, stretching his legs, without buttoning up his tunic.” (Marquez, 1968)*

Those lines above show that the Mayor could do nothing besides following Escovar’s orders. He does not know his tooth though he may have power on anything.

““Send the bill,” he said.

“To you or the town?”

The Mayor didn't look at him. He closed the door and said through the screen:

“It's the same damn thing.”” (Marquez, 1968)

After several times the Mayor is pushed to follow Escovar's orders, the situation changes since the Mayor once again applies his power. The lines clearly state that the Mayor is so corrupt that he uses the government's facility for his own business (Marquez, 1968). He refuses to divide the governmental things with his life. He applies his governmentality to this point. At last, the dentist and the Mayor represent different levels of classes. One may resist but the other will always have the power to govern.

The Reflections of Governmentality in *One of These Days*

Aurelio Escovar the dentist of that story is a responsible person in all the work he does, a calm person and serious in his profession as a dentist. He is shown as representative of the lower class, a humble and supportive worker (Annasai, et al., 2023; Marquez, 1968). He is not a legitimate dentist, but indeed he is quite professional in what he does every day. However, on the other side, he is quite brave, especially in situations when the Mayor is trying to threaten him. Rather than being scared, the dentist takes his revenge for the cruel treatment the Mayor had on him.

The Mayor of the story represents the stability of dirty politics given to uneducated people in government. He becomes the example of superior and totalitarian authority who shows strong disrespect through the child and looks badly on the common people (Annasai, et al., 2023; Marquez, 1968). The Mayor did the wrong action by expressing himself how he thinks. It could be seen when he offers the shot to the doctor, that he incites violence like politicians who harm society. Indeed, what the Mayor indicates in the story is a matter of governmentality (Clegg, 2019; Marquez, 1968). Through his legitimate power, he would always like to have other people be disciplined. However, the power is a matter of force in which the discipline is coercive.

The son of the dentist could mean two aspects in this story. The first one is that he is the one who connects the dentist to the Mayor. He is the one who plays as a witness of the contesting power between his father and the Mayor. He may be still a child, but when the shooting comes, he could be a main witness who will say who is the

one who shot first (Clegg, 2019; Marquez, 1968). The second one is that the son is the victim of both his father and the Mayor as well. He is the one who should be playing all day long but must answer to the guest of his father. He knows what his father does and he is quite helpful to the dentist. He is also the victim of the mayor. It is due to him having to speak to his father about the Mayor's threat (Lemke, 2019; Marquez, 1968). It is unimaginable how a child of his age must hear his father being threatened with a shot if his father refuses to pull out a tooth. In this story, then, the son is the symbol of the powerless victim and he could do nothing besides merely becoming the victim of governmentality (Lemke, 2019; Marquez, 1968).

Furthermore, the dentist tells the Mayor in a very short sentence that he is nobody. In reality, his life is worth nothing compared to those lost in dirty and incorrect political causes. The pain that the dentist caused after the Mayor's tooth was removed without anaesthesia paid for the twenty people who were killed by the mayor (Lemke, 2019; Marquez, 1968). In this case, the dentist successfully applies governmentality to the Mayor through his knowledge of dentistry. In other words, the dentist offends the Mayor as a politician by hitting him hard on his bad morality.

However, though the dentist could stand up for himself and apply governmentality to the Mayor, he could not resist the bigger power above him. At the end of the story, when the doctor finishes the surgery and takes the precise moment to collect his bill to the mayor, it ends up in the same condition that refers to the fact that money has the power to obtain everything based on their position (Urla, 2019; Marquez, 1968). It is very easy for the mayor to put the bill on behalf of public matters. He is the one without any shame who does corrupt things in front of another person. He thinks that his power could pay for everything (Barry, 2020; Marquez, 1968). Unfortunately, the dentist could not say no to him being disciplined by the Mayor's power.

CONCLUSIONS AND SUGGESTIONS

Conclusions

The story states that governmentality is commonly shown both in everyday life and literary works. The relationship between the dentist-the son-the Mayor accentuates the idea that power and discipline will never leave any relation alone. The dentist has power over his son but has little power against the Major. In reverse, the Major has

power against the dentist but he is weak against his tooth that hurts him. It is then also shown that any interaction is not neutral but power-related as governmentality works through everyday but meaningful complexities. Moreover, Marquez's story puts forward the idea of power and how it works through discipline. Any hidden thing in politics, such as theft, corruption, lack of morality and good customs, is always cultural since being embraced and practised through individual and societal identities. The truth in the short story is relatively short, but it profoundly shows complexities under the rug of everyday events, including mere tooth extraction.

Suggestions

The suggestion of future research covers many aspects of the flash fiction of Marquez. Future research may explore the political situation behind the flash fiction of Marquez. Socio-political conditions through matters of freedom could also be dug further. The comparisons between this fiction and other Marquez's works could also be underlined by showing any silver line and crucial dissimilarities in between.

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