

Damen's Strategies to be the King of Akielos in C. S. Pacat's *Captive Prince* Trilogy

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ABSTRACT

In a kingdom where the inheritance of the throne is based on heredity, sometimes a usurpation phenomenon happens. This circumstance then makes the legitimate heir struggle to regain the throne and become the King. This phenomenon is portrayed in C. S. Pacat's *Captive Prince* trilogy. By applying Bourdieu's Theory of Practice and using the descriptive qualitative research method, this study aims to explain Damen's strategies to regain his throne and become the King of Akielos. Damen performs the strategies through habitus and capitals in the field or arena of the struggle for seizing the throne. The result of this study shows that to gain other capitals to be staked and win in the field, the agents require habitus and capital. Damen, whose throne is taken by his half-brother and sent to Vere as a slave, develops habitus, i.e., concealing his true identity and allying with Laurent to respond to his social field and to gain other capitals he needs to get his throne back—social capital, i.e., support from Laurent and the North of Akielos, and economic capital, i.e., has Delpha and troops and war supplies to against Kastor. By using the capitals he already has—cultural capital i.e. born as the legitimate heir of the throne of Akielos, and economic capital, i.e. Delpha, to gain the social capital, which is the support from Laurent, Damen gets his throne back, symbolized by the bell sounds that heralding a new King of Akielos.

Keywords: *Capital, Field, Habitus, Strategies, Theory of Practice*

1. INTRODUCTION

In absolute monarchies, the monarch has absolute authority and power and cannot be limited by anyone or anything, such as the constitution as constitutional monarchies. As Max Weber (1922) illustrates, monarchy is the traditional authority in which "traditional rulers do not need to justify their authority; rather, obedience is demanded as part of the natural order" (Hague & Harrop, 2004:14). As one who has the absolute authority and power, the monarch can do whatever they want and act as they please. It means no one and not any single written law, court, religion, custom, legislature, electoral process, or economic sanction can question and limit the monarch's ruling power and actions. Furthermore, the throne in absolute monarchies (and other forms of monarchy) is often inherited through heredity. However, even though the throne is inherited through heredity, the usurpation sometimes is irrevocable. For example, the usurpation of Edward V by Richard III after his father, King Edward IV of the England Monarchy, died in 1483.

The usurpation is one of many events or social phenomena that happened in reality, especially in the monarchy era. However, it can also be reflected in literary works such as novels. One of the literary works that portrayed the usurpation phenomena is C. S. Pacat's trilogy novel, *Captive Prince*. These novels tell about Damen (Damianos), the heir and the son of Theomedes (King of Akielos), who lives in a kingdom where there is only one person with full authority and power to rule the country, which is the King. The King will pass down the throne to his son, and before he dies, he will choose

the crown prince to succeed him. Damen is chosen to inherit his father's throne and becomes the King after his father dies. However, Damen, who is a crown prince of Akielos, is betrayed by his brother, Kastor, who is seizing the throne as well. Rather than kill Damen, Kastor sends him to Vere as a slave and a gift to the Crown Prince of Vere. Yet, he claims Damen is dead and killed by his own guard. After that, Kastor becomes the King of Akielos. Thus, Damen, who is treason by Kastor, tries to find a way to get his throne back and becomes the King of Akielos as he should be. This means he needs strategies to do it.

Hence, based on the background of the study above, the problem statements of this study are: (1) How is the field for Damen to be the King of Akielos constructed in C. S. Pacat's *Captive Prince* Trilogy?, (2) How does character's habitus contribute to Damen's strategies in C. S. Pacat's *Captive Prince* trilogy?, (3) What capitals are practiced in the character's contestation in C. S. Pacat's *Captive Prince* trilogy?, and (4) What is the strategy performed by Damen to get back his throne and to be the King of Akielos in C. S. Pacat's *Captive Prince* trilogy?

This study aims to discover and explain the strategies used by Damen to get his throne back and become the King of Akielos. In addition, to discover and explain his strategies to get back his throne and become the King of Akielos, Bourdieu's Theory of Practice is applied in this study. Thus, the writers need to discover and explain Damen's field, habitus, and capitals as the problem statements of this study are conducted.

This study uses Bourdieu's Theory of Practice as the theoretical framework. It is basically a "thinking tools" set for analyzing complex and subtle social structures and relationships that contribute to differences in an individual's practice (Bourdieu & Wacquant, 1992). Bourdieu (2003) defines practice as "the result of an indefinite, unconscious, double relationship between habitus and the field." In the theory, the "thinking tools" set is the three key concepts of the theory itself, which are field, habitus, and capital.

According to Bourdieu habitus function is to guide the individuals—which Bourdieu defines as agents' strategy—as Bourdieu describes habitus as "the source of moves which are objectively organized as strategies without being the product of a genuine strategic intention— which would presuppose at least that they are perceived as one strategy among other possible strategies" (Bourdieu, 1977:73). From this statement, habitus, then, can be explained as an individual's source to act and practice or in other words, the individual act and practice through habitus.

Habitus occurs to respond to the agent's field, and it is also developed by the agent's past/experience and present circumstances. Moreover, it also produces individuals' present and future practice. This is in accordance with Bourdieu's statement that habitus is a property of the social agent that comprises a "structured and structuring structure" (in Grenfell, 2008:51). Further, as it occurs to respond to the field, in habitus, there is doxa. Doxa is defined as the self-evident rules of the agent that occurred because of his position in the field (capital) that determine his potential cruising radius, i.e., the limits of social mobility within a social field (Walther, 2014:9). The doxa is the rules in a field that are taken for granted. The condition where the agents in the field act and behave according to their position is called orthodoxa as Bourdieu defines orthodoxa as a situation where the game rules are known and played accordingly by the agents in the field (Bourdieu, 1977: 123). In contrast, if the agents do not act and behave in accordance with the doxa, it is called heterodoxa. In short, doxa is simply defined as the extent of the agents' potential to act and behave in the social field—how the individual should act and behave in the field based on the position of the agents.

Besides habitus, as mentioned before, Bourdieu's Theory of Practice has two other key concepts: field and capital. Bourdieu describes the field as the social space where the events, transactions, and/or interactions happen. Bourdieu also defines the field as a certain state of play in the social arena (Grenfell, 2008:51). In which the agents and institutions are integrated and interact with each

other following field-specific rules; because of this, the field is more structural than the other concept that is presented by Bourdieu (Walther, 2014:8). However, according to Wacquant (in Walther, 2014) the rules in the field are not formalized but rather tacit in nature. Because the rules are not formalized, Bourdieu states that the agents need to internalize them to demonstrate appropriate practice and strategies.

Bourdieu (1993) also classifies the field as a field of forces and a field of struggle in which a structure of objective relation between the agents on the field. In the field of force, the agents are in the inequality relationships inside this field as Bourdieu describes it (in Ayling, 2019:23) as “it contains people [or institutions] who dominate and people [or institutions] who are dominated. Constant, permanent relationships of inequality operate inside this space, which at the same time becomes a space in which various actors struggle for the transformation or preservation of the field.” Then, the field, according to Bourdieu, can determine the position of the social agents, whether they are in the dominated position or the dominant ones as there is an inequality relationship in it. Their position in the field then determines their actions and behaviors as there are power relations in it.

Bourdieu then, illustrates the field of struggle as the arena where the social agents play and compete and where the social agents strategically improvise in their quest to improve or maintain their positions. As he states, “all the individuals in this universe bring to the competition all the (relative) power at their disposal. It is this power that defines their position in the field and, as a result, their strategies.” (Ayling, 2019). In practicing the agents’ strategies, the agents should practice their strategies following the field’s regularities and rules. In addition, the power that defines an agent’s position in the field is called capital. Thus, it can be concluded that any field has its own rules and systems, which will determine what they cannot and can do and the agents’ position in the field. The system and the rules are influenced by the culture in the field itself. However, there is also competition in the field as the agents want to improve or maintain their position. Then, it can be said that the fields are competitive and hierarchical.

Last, as mentioned previously, Bourdieu (1986) defines capital as an individual's position in the social field. Precisely, capital is the social resources that distinguish and determine agents’ position within a given social field (Ayling, 2019:23). Furthermore, capital is also needed for agents to put in a stake to obtain the right to enter the field (Walther, 2014). Besides it, in the field of struggle, the agents can use it as a weapon to win the battle by staking it. In addition, the agents also can obtain other capital by staking the capital they have. Bourdieu classifies capital into four forms which are economic capital, cultural capital, social capital, and symbolic capital (in Grenfell, 2008:69).

Hence, based on these three key concepts, Bourdieu explains the practice of an agent in the field. The agent’s practice is produced by the obscure and double relation between a habitus and a field. To explain this, Bourdieu makes an equation for this relation as $[(\text{habitus})(\text{capital})] + \text{field} = \text{practice}$. The equation that can be described as the relations between habitus (individual’s dispositions) and capital (individual’s position in field), within the current state of play in the field (social arena). Then, it can be simplified that the practice is the outcome of the activity of the habitus and capital in the field. For example, the activity of the agents competing in order to obtain other capitals in a specific field according to his/her habitus.

Yet, an agent's practice is more than the result of the relation between one’s habitus and their field condition. An individual always has personal interest in the outcome. This is because the unconscious calculation of profit (ultimately the improvement of their own position in the field) also influences an individual's practice (Grenfell, 2008: 154). Grenfeel in Pierre Bourdieu: Key Concepts explains, interest in social practice however defined by individual’s circumstance and allows them to act in a particular way within the context in which they find themselves in order to define and

improve their position. It is the incarnate of habitus because it is created by the field just as habitus is created.

Bourdieu often uses the analogy of game to explain the concepts of habitus, capital, field, and practice and his sense of social life (Golsorkhi, 2015). According to Bourdieu, a competitive game or what he called the field of struggles can be understood as the social field of practice—including the society as a whole. In this competitive field, various agents use different strategies to maintain or improve their position in the game (Grenfell, 2008:54). To elaborate the strategies, the agents develop the habitus and capitals in order to maintain or improve their position in the game field. Further, the field is ruled by its own stakes and specific interests (Golsorkhi, 2015). At stake in the field is the accumulation of capitals which are the process within and the product of the field (Grenfell, 2008:69). The game itself is an example of a field and every field is relatively autonomous which is built, structured, and organized through time and space. Then, based on the equation $[(\text{habitus})(\text{capital})] + \text{field} = \text{practice}$, it can be concluded that practice can be in the form of strategy and it is the outcome of the agents' activity in competing and staking their capitals to gain and get their specific interests in accordance with their habitus.

2. METHOD

The source of data for this study is taken from C. S. Pacat's *Captive Prince* Trilogy in form of quotes from the novels' narration and dialogues that are related and relevant to the problem statements of this study. In order to collect the data, the writer is the main instrument in this research because the writer herself would collect and interpret, and analyze the data.

Further, Bourdieu's Theory of Practice is applied to this study in order to investigate, discover, and describe Damen's strategies for getting his throne back and to be the King of Akielos. Thus, since Bourdieu's Theory of Practice is applied to understand Damen's action and the social structures of his Kingdom, the sociological approach is used. It is in accordance with Warren and Wellen's (1976) statement that literature is the representation of life, it seems impossible for literature to be apart and divorced from social contexts and aspects. Hence, literature, in this respect novels/narrative, can be used as the resources for a scientific study of society as Longo states that a narrative—regardless of its fictionality, can be used for social research. This is because its "capacity to describe action in context accounts for the relevance that the reports of the social actor have for social research," (Longo, 2015:12). In addition, Ahmadi (2020) states that sociology is the social science that examines human social life as man's actions in processes that keeps societies in their present states or in changes. It is also in line with Alan Swingewood's statement (in Ahmed Alwaqaa, 2020:34) that describes sociology as the scientific, objective study of man in society, the study of social institutions and of social processes.

Besides the sociological approach, this study also uses descriptive qualitative research method due to the aim of this study as Lambert and Lambert (2012) define the descriptive qualitative research method aims to describe everything whether its relationship with the research topic is explicit or implicit. In addition, Patricia Leavy also explains, qualitative research is used when researchers' primary purpose is to explore, describe, or explain (Leavy, 2017:9).

3. RESULT AND DISCUSSION

3.1 The Construction of Field in C. S. Pacat's *Captive Prince* Trilogy

In this study, the field would be constructed and analyzed through the novel setting place which in this respect Akielos as a kingdom. As the arena where the agents play and compete, a field has its own regularities and rules. Hence the agents compete for a throne as the King, they should compete in accordance with the field's regulations and rules. In this respect, the regulation and rules of the field are portrayed through the government and succession system in Akielos.

Based on those, it shows that in Akielos, there is only one person who ruled the kingdom which is the King: *'There can't be two Kings of Akielos'* (Pacat, 2016:240) and women also can rule the kingdom and not only become the King's wife for produce descendants to be the heir to the throne: *'They passed them in succession: Eradne, Queen of the Six, the first since Agathon to rule six provinces and command six kyroi; Queen Agar, who had brought Isthima into the kingdom; King Euandros, who had lost Delpha'* (Pacat, 2016:204).

In addition, the quotation also shows that Akielos has kyroi or the leaders of the provinces in Akielos. As a kyros, they are the leader or ruler in their region or their provinces that are expected to obey and serve the King. Hence, when a new King descendent, in the ceremony of the King and Queen crowned, the kyros would gather and pledge to serve and obey the new King and Queen: *'Meniados of Sicyon was the first to swear his loyalty. And beyond that—'. Damen said, 'The south belongs to Kastor.'* (Pacat, 2016:17). The kyroi are expected to give their loyalty and serve the King and the Queen. However, sometimes they do not want to do it because of some factors. As can be seen from the quotations above, there is a possibility that some kyroi are not loyal to their King. Thus, it can be assumed that in Akielos the support of the kyroi is needed and it also may become the reason why in Akielos, in the ceremony to crown the new King and Queen the kyroi gather and make a pledge.

His brother Kastor, the illegitimate son of the King's mistress Hypermenestra, had for the first nine years of his life been raised to inherit... But then had come the pregnancy that had taken the Queen's life but produced in its final hours a legitimate male heir.... (Pacat, 2014b:81)

Since Akielos is a country/kingdom that is ruled by a King or a Queen, the throne is passed based on heredity. Then, based on (Pacat, 2014b:81), it can be explained that in Akielos, the systems/regulations and rules to inherit the throne are based on heredity and the succession gives the legitimate child on the first line to inherit the throne. Kastor is the first son of Theomedes, however, because he is not the legitimate son who was born from the legitimate marriage as Damen, his succession line to inherit the throne is put after Damen. Thus, the first line of succession to the throne is given to Damen who is born from the legitimate marriage of the King and the Queen, even though he is the second son. Unless the Queen cannot give the country the heir to the throne, the King can choose his other child that was born from his mistress. In other words, it can be interpreted that the succession to inherit the throne system in Akielos is prioritizing the legitimate child that was born from the legitimate marriage before the seniority of the child of birth, and it also indicates, that unless Damen dies or he is deposed from the throne, Kastor cannot inherit the throne and become the King of Akielos replacing his father. Hence, the field is constructed for getting the throne in Akielos, and becoming the King of Akielos is based on the government and succession system in Akielos. In addition, Damen struggles for getting back his throne and to be the King of Akielos is occurred because of the usurpation phenomenon where Kastor, Damen's half-brother, is also seizing the throne and committing treason to get it.

3.2 The Habitus that Influenced Damen's Success in Practicing Strategies

Damen is born as the legitimate heir of Theomedes, the King of Akielos and he is being raised to be the heir of the throne in Akielos, but he is betrayed by his half-brother who is seizing the throne and he is sent to Vere as a slave for the Prince of Vere. Damen's circumstance who is the Crown Prince of Akielos then becomes the slave in Vere and being hundreds of miles away from Akielos, develops habitus that would be used by him to practice the strategies for getting back his throne and become the King of Akielos as he should be. Moreover, Damen's habitus is developed to respond to the field and his circumstance. This condition is categorized as *orthodoxa* as Damen plays and competes according to the field's rules and systems.

As Damen is sent to Vere, and he knows where he is, Damen acknowledges the great danger he may face if his true identity was acknowledged by anyone in Vere, especially by Laurent whose brother was killed by him. Hence, as the Prince of Akielos who killed the Prince of Vere—Auguste, the former heir to the throne of Vere—in the battle at Marlas six years ago, Damen acknowledges that Veretians would hate him and want him to die. Thus, to survive, he should conceal his true identity: *He must stay quiet, inconspicuous. Enough presence of mind had returned to him to know that as Prince Damianos he would be unlikely to last a night alive in Vere. Better by far to be thought a nameless slave* (Pacat, 2014a:13).

Damen is concealing his true identity by saying he is a soldier in Akielos: *"I—served in the army." It wasn't a lie.*" (Pacat, 2014a:21). Even so, he is not completely lying, he is just concealing the fact that he is the Prince of Akielos and the heir to the throne in Akielos. Damen indeed served the army as he fought in the battle of Akielos and Vere six years ago in Marlas and when he was seventeen and commanding the troops in Akielos. In addition, he does not only conceal his true identity to Veretians, he also conceals his identity as Prince Damianos to Akielos slave whom he met with as he said *"I was not a slave in Akielos. I was sent here by Kastor, as punishment,"* (Pacat, 2014a:96). This can indicate that Damen has no intention to tell the truth of his identity even to his people as he must be superly careful about his identity, at least until he is outside of Vere territory. Thus, it can be said Damen develops habitus to overcome his new circumstance and the habitus he develops is concealing his true identity as the Prince Damianos of Akielos as long as he is still in Vere. It is also shown that Damen habitus occurs to respond to the social field.

The first habitus that occur because of Damen's new condition after getting betrayed by his half-brother develops new habitus for him is concealing his true identity. In addition, he is also thinking about escaping from Vere, especially from the palace of Vere and returning to his home, Akielos, to get his throne back and become the King of Akielos as he should be: *As soon as the men left, Damen reviewed his situation: Getting free was not yet possible. (...) They would be a weapon in close fight and currency on the journey back to Akielos* (Pacat, 2014a:18). From (Pacat, 2014a:18), it is reflected that Damen wants to be free and escape from the palace, from Vere, and come back to Akielos. It makes him think of the escaping way and the returning way to Akielos. He tries to find any possibilities of the situation around him that may give a chance and opportunity to escape from the palace and return to Akielos. Hence, while he is thinking about it and waiting for the chance and the opportunity to come, he will pretend to comply: *If he stayed alert while pretending to compliance, opportunity would follow.* (Pacat, 2014a:18). This is what he believes about as he is thinking of escaping and returning to Akielos. Damen argues to return to Akielos because, first he is afraid that someone would recognise him as Prince Damianos of Akielos, the prince-killer and second because he cannot let Kastor rule his country and he is thinking about his supporters' condition and his people as well.

As Damen thinks of the escaping way and returns to Akielos, it makes Damen try to find any opportunity to escape and tries to find the best route for his escape. He observes his surroundings as he tries to find his route for escaping if he gets the chance someday. It is reflected from: *He*

remembered, carefully, the route. (Pacat, 2014a:55). From it, it can be assumed that the thought of escaping and returning to Akielos becomes something most important to Damen and he is always thinking about it. His mind full of the thoughts of it as it reflected from the quotations below:

Last night, Damen had not given much thought to Laurent or the plot that centred on him: His mind had been filled with thoughts of escape; he'd had neither the time nor the inclination to muse on Veretian treachery.

(...)

It was something he should have seen straight away—would have seen, if he had not been blinded by the need to escape. (Pacat, 2014a:190)

From the narration (Pacat, 2014a:190) it can be assumed how the thought of escaping and returning to Akielos becomes Damen's priority and makes him unable to think and see something clearly that is reflected in (Pacat, 2014a:190). It means, he thinks about it every time. Thus, it can be assumed that the next habitus that occurs because of Damen's current circumstance is that he is always thinking of escaping and returning to Akielos. It is assumed as Damen habitus because this thought would lead him to take any action and behave.

Further, Damen becomes Laurent's slave after the treason committed by Kastor. Because of it, Damen must get along with Laurent as slave and master and in the other words, he must comply with Laurent's words. Even though he is not willing to. It also makes Damen always close with Laurent, more even after they agree to cooperate to prevent the war at Akielos to happen and the plans of the Regent of Vere to get rid of Laurent.

Distrust and dislike of Laurent roiled within him, but Damen recalled his situation. (...) Here, he was just a slave, and a chance to escape would come if he did not ruin it with hot-headed pride. (...) Damen must get back to Akielos, and that meant that for now, he must do as he was told. (Pacat, 2014a:20)

Damen is a slave in Vere and his master is Laurent, in this circumstance, he must obey Laurent's order and comply with him. He should do that in order to get a chance and opportunity to escape from Vere as well as seen in the quotation above. It is because there is a possibility that his guard would be tighter if he does not obey Laurent's order and against Laurent's will just like his experience when he was against his restraints at Akielos.

The obligation of Damen's obedience to Laurent is also shown in: *You exist only to please the Crown Prince, for whom this country is held in stewardship—who will ascend the throne as King.* (Pacat, 2014a:24) that can be interpreted that as a slave of Laurent, his existence of him in Vere is only to please Laurent, the Crown Prince of Vere, and to please him, he must obey Laurent's words. Damen should obey Laurent's orders and his words no matter what. In addition, it also shows that Damen has no power to reject or resist Laurent's words.

"No," said Laurent, with satisfaction. "Crawl."

Crawl.

It was as though everything ground to a halt in the face of that single order. The part of Damen's mind that told him he must feign obedience was drowned out by his pride.

But Damen's reaction of scornful disbelief only had time to register on his face for a split second before he was sent sprawling onto his hands and knees by the guards, after a wordless signal from Laurent. (Pacat, 2014a:20)

As can be seen in the quotation (Pacat, 2014a:20), if Damen resists the order, he will get punishment. By not complying with Laurent's words will only put him into circumstances that will not benefit him. In contrast, if Damen complies with Laurent's words and orders and he serves Laurent as a slave should be, he will get what he wants and benefit from it.

Laurent said, "There is no bargain between us. A prince does not make deals with slaves and insects. Your promises are worth less to me than dirt. Do you understand me?"
"Perfectly," said Damen (Pacat, 2014a:114)

Damen tries to comply and get along with Laurent as he realizes his life is in Laurent's hands and as the more he is against Laurent the less likely he will get the freedom he wants and the opportunity to escape, but after he fully realizes his new status and position he starts to comply with Laurent. Then, when he wants to help the Akielon slaves that are not treated well in Vere, he asks Laurent to help him because as his master and the Prince of Vere, Laurent certainly has the ability to give Damen what he wants. However, because at the beginning Damen did not follow Laurent's order, when Damen wants something, he is doubting that Laurent, as his master, would give him what he needs. Damen tries to make a bargain with Laurent by promising and offering his obedience because he knows that Laurent would not help him without the exchange of anything. However, as seen in (Pacat, 2014a:114), Damen's position is in the lowest rank, even equal to insects. It implies that the obedience and compliance of Damen to Laurent, who is a prince, is a must. It can be defined as *doxa*, thus, Damen should act according to this *doxa* or he will get punishment as the quotation (Pacat, 2014a:20). Hence, Damen's new habitus is complying with Laurent. In addition, Laurent still helps Damen and gives what he wants: *Laurent had delivered all Damen had asked for, tied up neatly in a bow.* (Pacat, 2014a:138), when Damen really complies with him.

"(...) Let me therefore make one thing above all clear to you: I expect your obedience. You are under my command. If you object to what you are told to do I will hear reasoned arguments in private, but if you disobey an order once it is made, I will send you back to the flogging post.'

'Have I disobeyed an order?' said Damen.

Laurent gave him another of those long, oddly searching looks. 'No,' said Laurent. (Pacat, 2014b:23)

However, from the data quotations above, it can be explained that Damen gets along with Laurent because he wants something, because of the interest he has to prevent the war that may happen if Laurent died: *If it was the only way to prevent war, or postpone it, then Damen would do whatever was necessary to keep Laurent safe.* (Pacat, 2014a:210). From the quotation, it also can be assumed that since Laurent gives what Damen wants by helping the other Akielons slave, Damen always obeys Laurent's order. Thus, it can be assumed that Damen develops the habitus of complying and getting along with Laurent for his own interests. Through this habitus, Damen also gains some capitals i.e new status and position as Captain for Laurent's army and becomes Laurent's men which can be used for getting his throne back in Akielos and becoming the King of Akielos, defeating his half-brother.

Besides Damen is complying and getting along with Laurent, he is also allying with Laurent after learning the fact that Laurent is also dealing with treason by his own family just like he had. Moreover, the Regent has plans to attack and take control of his country, Akielos. Hence, Damen decides to ally with Laurent as can be assumed from the (Pacat, 2014a:210) quotation that he ensures Laurent's

safety and help him avoid any harm that has been planned by the Regent to get rid of him, and in return, Laurent will free Damen from enslavement:

Laurent said, 'When this campaign is over, I think (...) you will attempt to gain retribution for what has happened to you. I expect it. (...) Until then, you serve me. (Pacat, 2014b:23)

Laurent said steadily, 'I have your oath that you will see this border skirmish through to its end? Then you have mine: stay with me until this thing is done, and I will take off the cuffs and the collar. I will release you willingly. We can face each other as free men. Whatever is to fall out between us can do so then.' (Pacat, 2014b:174)

From the quotations above, it can be said that in Laurent's journey to the border, Damen is allying with Laurent to serve Laurent by protecting him and giving him advice in army matters, especially in tactics to deal with the enemies. Even though Damen is Laurent's slave, yet because there are interests between them, and it benefits to each other, also to against the Regent, it can be assumed that Damen is allying with Laurent.

Being Laurent's ally gained his new status as he becomes the Captain of Laurent's army and becomes a free man. Then, after being free and becoming the Captain for Laurent's army, and the truth about his true identity is known by Laurent's men, the Veretian soldiers as Damen meets Nikandros and his men at the Ravenal, Damen once again allying with Laurent to support him for defeating Kastor and claiming his throne back and becoming the King as he should be.

'Congratulations,' said Damen. 'You've forced my hand. You have what you want. Delpha, in exchange for your aid in the south. Nothing given freely, nothing done out of feeling, everything coerced, with bloodless planning.' (Pacat, 2016:46)

'The Veretian Prince is to be given my home, and he is to be your primary ally in this war?'

'Yes.' (Pacat, 2016:48)

The alliance is made between Damianos, the Prince of Akielos and Laurent, the Prince of Vere. It is the alliance between princes for getting back their thrones and not an alliance that made between a slave and his master. The alliance makes Damen has the support he needs for war and against Kastor to get back his throne, and it occurs because of Damen's circumstance that he needs any support from anyone to defeat Kastor and get his throne back. This alliance also becomes one of the keys to Damen's victory in getting back his throne and to be the King of Akielos. Thus, it can be assumed that Damen develops the habitus of allying with Laurent in order to respond to the field.

In conclusion, Damen's habitus as the heir of the throne and was sent to Vere as a slave are concealing his true identity, thinking of the escaping way and returning to Akielos, complying and getting along with Laurent, and allying with Laurent. These habitus occur in order to respond to the social field and to help Damen for gaining the capitals he needs to against his opponent, Kastor. These habitus also influence his success in practicing his strategies to be the King of Akielos.

3.3 Capitals that Influenced Damen's Success in Practicing Strategies

The capitals that influenced Damen's success in practicing strategies are cultural capital, social capital, economic capital, and symbolic capital. First, cultural capital refers to knowledge, skills, and any information that is owned by the agent. Damen has the cultural capital that he owns and gains from his status as the legitimate heir of the throne of Akielos Kingdom before he becomes Laurent's

slave. Damen's cultural capital are the ability to speak and write in Veretian language and knowing Veretians' customs, fight skills, his acknowledgment in war tactics and Akielos and Vere regions, especially the border region, and leadership skill. In addition, being born as the legitimate heir to the throne is also classified as the cultural capital that Damen has. It is because it is embodied in Damen's body, his presence himself.

To be a king, based on the succession system in Akielos, the heir should be born from the legitimate marriage of the King and the Queen of Akielos. Hence, because Damen's mother is Egeria, the Queen of Akielos and his father is Theomedes, the former King of Akielos, he has the right to inherit the throne after his father died as seen in the (Pacat, 2014b:81) quotation. Even more, the description of Damen's character also indicates that he was born to be the king and rules the country. He does not need to do anything or try so hard to rule men as the leadership skill came naturally to him and Akielons people also love him because he brought victory to them by killing the Crown Prince of Vere. *'He was born to be a king. He's not a stand-in, or a second choice, like you are. He rules men just by breathing. When he walks into a room, he commands it. People love him. ...'* (Pacat, 2016:143). Even Laurent, the prince enemy of his country admits he was born to rule people and his country, not to be a slave.

Damen, who is born as the heir to the throne, is raising to be the King someday. It means since a kid, Damen was familiar with the leadership skill he should have to be a king. Moreover, as he was commanding Akielon troops in the battle war at Marlas (Pacat, 2014b:57), it can be assumed that he already had leadership skills at the young age. Besides that, he also became the captain of Laurent's army when they had a battle at Ravenal which is seen in the (Pacat, 2014b:187).

Further, as reflected in this dialogue *'My father said that I had to learn to lead, not to follow.'* (Pacat, 2016:203), it can be assumed he has the leadership skill because he was taught since a child to be a leader, not to follow the order of someone. It is also reflected in how people describe him as a person, as the heir of the throne of Akielos: *'He was born to be a king. He's not a stand-in, or a second choice, like you are. He rules men just by breathing. When he walks into a room, he commands it. People love him. Like they loved your brother.'* (Pacat, 2016:143)

It can be explained that leadership skill in Damen is such a natural skill in him like he was born with that skill. This skill becomes his capital for getting his throne back because it leads him to be the Captain of Laurent's army and get trusted by Laurent to take care of his fort: *Laurent said, 'Take care of my fort, Commander.'* (Pacat, 2014b:264), it allows him to meet his northern support who is Nikandros—the kyros of Delpha—and his men from Akielos. Thus, this skill is defined as Damen's capital for getting his throne back and to be the King of Akielos because it can be staked and distributed to gain other capital he needs.

Further, as a prince of Akielos, Damen is hesitated by his father, King Theomedes, to learn other languages, especially their enemy's language which is Veretian: *"The only reason Damen had that language was because his father had insisted that, for a prince, learning the words of an enemy was as important as learning the words of a friend."* (Pacat, 2014a:26). Damen's ability to speak the Veretian language is excellent. He speaks the language very fluently as it can be assumed from the following quotation:

(...) Laurent repeated the question slowly in the language of Akielos.

The words came out before he could stop them. "I speak your language better than you speak mine, sweetheart."

His words, carrying only the barest trace of an Akielon accent, ... (Pacat, 2014a:16)

Besides speaking the language with almost no accent of an Akielon, he is also able to write and read in Veretian language which means Damen is truly fluent in Veretian language: *'Can you read and write?' Jord asked him. 'Yes, of course,' said Damen* (Pacat, 2014b:15). In addition, Damen

acknowledges that his nation is nemesis with Veretians. It is because of the war that happened six years ago and because he killed their crown prince in the battle war. Thus, he knows that Veretians really hate Akielons, especially himself. Hence, since Damen knows this fact and has the abilities in Veretian literacy, this capital makes Damen can survive and adapt in Vere easily. It also makes Damen able to interact with Veretians besides Laurent easily.

Akielons value and honor a fight and as a country, they have matches tradition that hold regularly to show their excellence in fighting and battle which match with the field where Damen used to live. This makes Damen have a great skill to fight. Moreover, his appearance is also athletic which will strengthen his power and ability to fight as the narrator describes Damen's abilities: *Fighting came naturally to Damen, whose abilities were born of strength, natural aptitude and relentless practice.* (Pacat, 2014a:4) and *they say—they said—he was the best fighter in Akielos.*' (Pacat, 2014b:57).

These abilities are also proven by his undefeated in the okton: *Damen was undefeated in the okton, (...)* (Pacat, 2016:111). Okton is a king game where it needs great abilities in marksmanship, mounted, and he must be athletic. Thus, as Damen is described as a man who is undefeated in okton, he must have the abilities that are required to win the game and those abilities indicate how great someone is in a fight or battle arena as well. Even more, Damen who has great abilities in fighting is also proven and reflected in how Damen was trusted to command troops when he was seventeen and brought victory to his kingdom by killing the crown prince of his enemy who is Laurent's older brother, Prince Auguste: *Damianos of Akielos was commanding troops at seventeen. At nineteen, he rode onto the field, cut a path through our finest men, and took my brother's life.*' (Pacat, 2014b:57). Damen's fighting skills would lead him to gain other capitals he needs in his strategies to defeat Kastor and get his throne back and become the King of Akielos.

In addition, according to (Pacat, 2014b:57) quotation, Damen was a former commander of Akielon troops in the battle war at Marlas. He was commanding the troops and brought victory to his country. Thus, it can be assumed that he has knowledge in war tactics. In addition, as the war happened at Marlas, he then acknowledges the region of Laurent's destination for his border duty: *"I'm an asset. I know the region. I will do whatever it takes to stop your uncle."* (Pacat, 2014a:199)

The eagerness to help Laurent and to be taken by Laurent to his border duty indicate that Damen is confident about his ability in tactics making to have a battle war and the tactical information about the region that may be used by the enemy to attack them as seen in the (Pacat, 2014b:24) quotation. The knowledge he has benefits him to make a good tactic to defeat Laurent's enemy or his enemy in the future as well and to win any battle war he may have. This capital gained him new status as Captain to command Laurent's army which can be categorized as his symbolic capital for having knowledge in war tactics, fighting skills, and leadership skills he has.

Second, the capital that influences Damen's strategies in getting back his throne and to be the King of Akielos is social capital. Damen has two social capitals which are the support from the North of Akielos and the support from Laurent. Damen, who is the prince of Akielos actually already has loyal supporters and men like Nikandros, the kyros of Delpha. All Damen needs to do is to meet Nikandros and gather his other supporters and his people as reflected by the following quotation: *The gold would buy him access to his northern supporters, the strongest of whom was Nikandros, whose implacable animosity towards Kastor was of long standing. Then he would have the force to ride south.* (Pacat, 2014b:170)

Damen can meet his supporters because he is brought by Laurent to accompany and help him to avoid any enemy who was sent by the Regent of Vere in their journey to the border to get rid of him and become the Captain of Laurent's men. As he already met his supporters from the North and the most loyal man who is Nikandros—the Kyros of Delpha, he got supporters from the north of Akielos. He gains the support of them because he is the legitimate son of Theomedes and he is the

prince-killer, he killed the crown prince of Vere and brought the victory to Akielos. Since then, he is loved by his people.

Further, the north of Akielos is indeed loyal to Damen as reflected in the Nikandros' dialogue: *'The north is loyal.'* (Pacat, 2016:18) and they would do any command from Damen: *'And if I call on you to fight?' 'Then we fight,' said Nikandros. 'Together.'* (Pacat, 2016:18). Thus, because Damen can use the northern Akielos support to fight Kastor and to get his throne back, it can be said that the support of the northern people in Akielos is his social capital as Bourdieu defines it as the potential resources which someone can get because of the agent's family, group, or his social class can give, hence as Damen's father is Theomedes, the former King of Akielos and he is the legitimate heir of the throne, he gets this kind of capital.

Laurent's smile was not pleasant. 'On that table is a list of supplies and troops. I will give it to you, in support of your campaign to the south.'

'In exchange for,' said Damen, steadily.

'Delpha,' said Laurent in the same tone. (Pacat, 2016:43)

The support from Laurent as Damen's social capital is gained by exchanging the other capital he has i.e. economic capital as he has Delpha province as his asset (Pacat, 2016:43). Laurent supports Damen to get back his throne and fight Kastor by giving troops and war supplies Damen needs to fight Kastor and his men and Laurent also provides Damen the proof of Kastor's treachery: *... I hold the only proof of Kastor's treachery that extends beyond your word.'* (Pacat, 2016:45). Damen gets this support in exchange for Delpha (Pacat, 2016:46) and because of the alliance he and Laurent make. This capital can help him to carry his strategies to get his throne back and become the King of Akielos, especially to get the support from other kyroi of Akielos and clean his name from the treason he accused of: *'You are a patricide. You killed your own father, King Theomedes of Akielos.'* (Pacat, 2016:139). Hence, as the resource for him to win and get his throne back, the support of Laurent is needed and it becomes his capital in his competition with Kastor for the throne.

Then, the third capital of Damen is the economic capital. As the writers mention previously that Damen gets support from Laurent in exchange for Delpha and the support is in the form of troops and war supplies to fight Kastor, Delpha and the troops and supplies for the war are categorized as Damen's economic capital. Further, Damen gets the troops and war supplies also one of the symbols of the alliance he makes with Laurent.

Last, Damen's symbolic capitals are the Captain badge of Laurent's army, the gold lion pin and symbol, the Akielons bannermen's pledge, and the bell sounds that heralding the new King of Akielos. Damen is trusted by Laurent, he also has strong leadership, and the great abilities to fight and make tactics for the battle Laurent has. Thus, Laurent trusts Damen to command his men—his army—and to bring him victory in the battle he has. Then, as Damen brings the victory and hands him the Ravenal, Laurent gives him a badge as the symbol of the Captain of his army:

He closed his eyes, opened them. He said, 'Jord was your Captain through most of our march to the border.'

'And you are my Captain now. (...)'

Laurent held the Captain's badge of office.

(...)

Laurent's hands rose to his chest, finding the place where cape met metal. The pin under Laurent's fingers pricked fabric, slid, then fit to the clasp. (Pacat, 2014b:204-205)

Thus, as he gets the badge as the sign he is the Captain of Laurent's army, he has new status in Veretian society—especially among Laurent's men. He is no longer slave, but the captain of the Prince of Vere's army. Thus, as a captain, he is respected by the soldiers in his army. It is also the symbol of the trust of Laurent who lets Damen, his slave, command his army and the symbolic capital of his great leadership skill, the ability to fight, and make war tactics. It is also Damen's symbolic capital as a free man who was a slave.

The curl of mane, the arc of a tail—Nikandros had given him the golden lion pin worn by the King. Theomedes had passed it on to Damen on his seventeenth birthday to mark him as heir. (Pacat, 2016:18).

Akielon soldiers filled the inner courtyard, and Akielon banners hung from every vantage, gold lions on red (Pacat, 2016:79).

In Akielos, the gold lion has been a symbol of the Akielos Kingdom. As reflected in the quotations above, it shows that the gold lion has been a symbol of the King's power as well as the symbol of the country. The symbol will be on the banners that the Akielons bannermen would bring to anywhere the King or the Kyroi of Akielos go. It is also a sign and mark that indicates when the banner that has gold lions and in red color is placed in a place, the place is under the control of Akielons.

Further, the pin that is passed to Damen is a pin that was worn by the King and it is a mark of him that he would be the King in the future and inherit the throne as he is the legitimate son of King Theomedes and the heir of the throne. Hence, when Theomedes died, Damen should be the King as he has and wears the golden lion pin that is a symbol of the King's power and kingdom. However, because of the treason that is committed by Kastor he cannot heir to the throne and become the King as he should be.

Thus, since Nikandros gives it back to him and he has it now after the treason, it becomes the symbol that the power of the King is back to him and Akielos will be ruled by him as soon as he defeats Kastor and claims the palace and the throne back.

Further, besides the gold lion pin, in Akielos, the pledge is made by bannermen and kyroi as a sign that they would serve and obey their King's order. It is also seen in the King and Queen crowned ceremony where kyroi of Akielos will gather and make their pledge in the ceremony at the Kingsmeet. However, Damen's circumstances made the ceremony impossible to do because of the treason committed by Kastor, and some of his kyroi already made a pledge to serve and be loyal to Kastor as their King. Thus, as Nikandros is truly Damen's most loyal supporter and man and he holds the authority in Delpha province, the northern Akielos nobility and bannermen—especially the bannermen of Delpha—made the pledge at Marlas fort in Delpha.

'Bannermen of Delpha. By now, you have seen the evidence that Kastor killed the King, our father. You know of his alliance with the usurper, the Regent of Vere. Even now, the Regent has troops stationed in Ios, ready to take Akielos. Tonight, we call for your pledge to fight them alongside us, and alongside our ally, Laurent of Vere.' (Pacat, 2016:85).

Based on the quotation above, it can be assumed that for this pledge, bannermen who give their pledge would serve and be loyal to Damen and also fight Kastor along with him and Damen's new alliance, Laurent, the prince of Vere. The bannermen take the pledge to serve and be loyal to Damen and will fight alongside him and Laurent against Kastor and the Regent of Vere who did treason. By getting the pledge of the bannerman, it means Damen gets their support as a king. Thus, it is a symbol of their support to Damen and a symbol of the power he has.

Last, in Akielos, the bell sounds when a new King is ascend. It is used to announce that a new King ascends the throne and the former king has been replaced or died. When Kastor dies after being killed by Laurent, the bell sounds the same as the time when Theomedes died and Kastor ascended to the throne and became the King. Now, it is sounded for announcing to the Akielons that they have a new King and he is Damen. As Kastor died, Ios is under Damen and Laurent control. As the bell rings, it also the sign that Damen win the competition between him and Kastor for getting the throne and to be the King of Akielos. Thus, in other words, Damen succeeds in getting back his throne and becoming the king of Akielos: *He could hear it even in the slave baths, muffled but audible, the sound ringing out from the highest peak, a peal of notes, proclaiming a new king. 'Bells,' said Damen* (Pacat, 2016:245).

3.4 Damen's Strategy for Getting Back the Throne and to be the King of Akielos in C. S. Pacat *Captive Prince* Trilogy

Being betrayed by his own brother because his brother is seizing the throne and sending him to Vere as a slave makes Damen should practice strategies for getting back his throne and becoming the King of Akielos. Thus, a field of struggle occurred due to circumstance and a competition/game between Damen and Kastor for the throne happens. For winning, which in this respect, for Damen getting back the throne and to be the King of Akielos, he practices strategies that develop by his habitus and capitals he has.

The field where the competition for seizing the throne between Damen and Kastor is Akielos, which requires the King and the person who holds the throne to be born from the legitimate marriage of the King and the Queen. It means, Damen already has this capital as his cultural capital i.e born as the legitimate heir and son of King Theomedes. However, as Kastor already become the King of Akielos by committing treachery and sending Damen to Vere as a slave, Damen must survive and escape from Vere and return to Akielos to defeat Kastor and get his throne back. This makes Damen develop new habitus and gain capitals to against Kastor.

As he develops new habitus i.e concealing his true identity, thinking of escaping and returning to Akielos, and complying and getting along with Laurent as well as allying with him, Damen can gain other capitals from those habitus and the other capitals he already has. However, in this competition or game, the most important capitals that influenced Damen's success in practicing his strategies are cultural capital i.e born as the legitimate heir, and social capital i.e support from Laurent. The other capitals he has only to support him to get those capitals i.e support from the North of Akielos to gain him the Delpha province as his economic capital to be exchanged for the support from Laurent. By having the support from Laurent, Damen has more troops and war supplies to defeat Kastor and proof of Kastor's treachery to clean his name. Further, Damen needs to make Kastor surrender to him or kill him in order to get his throne back and become the King of Akielos. However, the person who kills Kastor is Laurent, and since Laurent is allying with Damen, even though Kastor as the King of Akielos is killed by him, the throne is given to Damen.

Hence, based on it, it can be assumed that by using the cultural capital i.e born as the legitimate heir of the throne of Akielos, and by using the social capital i.e support from Laurent and the habitus of allying with Lauren, Damen successfully gets back his throne and becomes the King after Kastor gets killed by Laurent and the bells that are a sign of a new king ascendant in Ios sound (Pacat, 2016:245). Thus, it can be assumed that Damen's strategies to get his throne back and become the King of Akielos are by making an alliance with Laurent to get his support against Kastor and help him clear his name, and by showing he is still alive and can rule the country.

In the other words, the field does not change its requirement or its systems and rules (*doxa*). It also shows that to be the King in Akielos, Damen practices his strategies in accordance with the field systems and rules (*orthodoxa*). He acts and behaves according to his position (capital) in the field.

Hence, based on this, it can be concluded that the most important thing to win the battle in the field of struggle is that the agents should act and play according to the field's system and rule (*orthodoxa*) which in the other words, the agents must develop habitus accordance with field's system and rules (*doxa*) and gain capitals that will be staked and distributed to win the game. In addition, to gain capitals that are needed on the battle field, the agents require habitus and capital as well.

4. CONCLUSION

Field, habitus, and capital are in interrelation to develop the practice of the strategies for getting back the throne. In the field of a kingdom, there are systems and rules that regulate the inherent system of the throne. In Akielos, the inheritance system of the throne is based on heredity and the heir should be born from a legitimate marriage unless the Queen cannot give birth to the heir of the throne, the oldest child of the King that was born from the King's mistress can inherit the throne. However, the illegitimate child of the King can inherit the throne and become the King if the King and the legitimate heir which is the legitimate child of the King are dead. This condition is used by Kastor to take the throne and become the King of Akielos. By killing his father who was the King of Akielos and usurping/committing treason toward Damen, his brother and the legitimate heir to the throne of Akielos, Kastor becomes the King of Akielos.

In the field of Akielos Kingdom, Damen who is the legitimate heir to the throne of Akielos is supposed to become the King after his father died. However, the treachery and usurpation that was done by Kastor make him unable to do as he should be. In the other words, the field rules and systems are not followed by the agents. However, Damen wants to get back his throne and become the King as he should be. It means Damen needs to practice strategies for getting his throne back.

To get his throne back, Damen must have capitals. The capitals that are owned by Damen to get his throne back are cultural capital i.e. born as the legitimate heir, has abilities to speak, read, and write in Vere language, fight skills, has knowledge of war tactics and border territory, and leadership skills, economic capitals i.e. Delpha province and troops and war supplies from Laurent, and social capitals i.e. support from the kyroi of the northern Akielos, and support from Laurent. By having all the capitals he has, Damen can practice strategy to get his throne back by distributing and staking his capitals. He successfully practices his strategy because he acts and plays according to the field's system and rules (*orthodoxa*) and gets his throne back and becomes the King of Akielos as he should be. Further, it also shows that the field does not change its system and rules or its requirements to be the King as Kastor fails to be the King of Akielos (*heterodoxa*).

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