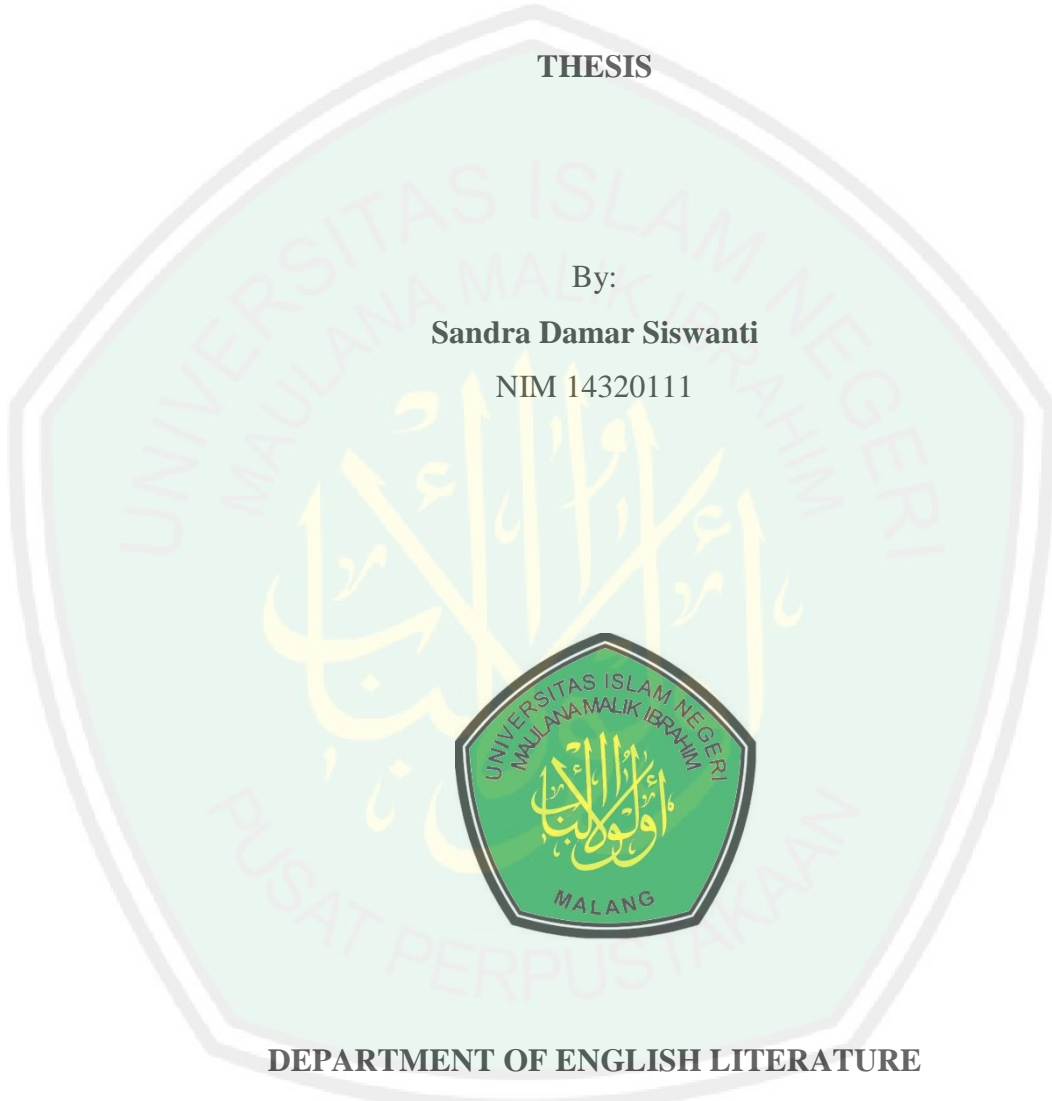**THE OPPRESSION EXPERIENCED BY BLACK PEOPLE CHARACTHERS IN COLSON WHITEHEAD'S *THE UNDERGROUND RAILROAD***

THESIS

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DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2018

THE OPPRESSION EXPERIENCED BY BLACK PEOPLE CHARACTHERS
IN COLSON WHITEHEAD'S *THE UNDERGROUND RAILROAD*

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial Fulfillment of the Requirement for the Degree of *Sarjana Sastra* (S.S)

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2018

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I declare that the thesis I wrote entitled **"The Oppression Experienced by Black People Characters in Colson Whitehead's The Underground Railroad"** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

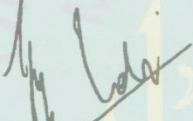Malang, 24 July 2018

The researcher
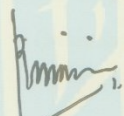
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APPROVAL SHEET

This to certify that Sandra Damar Siswanti's thesis entitled **The Oppression Experienced by Black People Characters in Colson Whitehead's** *The Underground Railroad* has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S).

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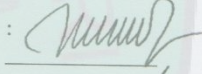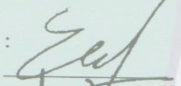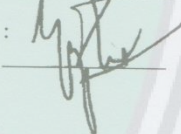NIP 19660910 1991032 002

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MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا.

For indeed, with hardship [will be] ease.

(QS. Al Insyirah: 94)

DEDICATION

I dedicate my thesis to my beloved father and mother and all of my family and

friends who had encourage me to go this far.

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First and foremost, I would like to extend my gratitude to the Almighty Allah SWT for blessing and mercy, so I can finish this thesis on time. May mercies and peace always be given to our prophet Muhammad SAW, the last messenger who guided us from the darkness to the lightness. I also want to express my gratitude to people who have contributed to the completion of this study.

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I realize that this study is far from perfect. I will be grateful to people who will give me critics and suggestions that make this study better. Finally, the researcher hopes that this study will be useful for the readers especially for students majoring in literature.

The researcher

ABSTRACT

Slavery is a dark history of human civilization, especially in American history. Africans were brought from their homeland to Europe and America to become slaves. Marvelous masterpieces over the world have created by the slave practice. A novel *The Underground Railroad* by Colson Whitehead is one of the interesting novels which tells about slavery. It tells about a slave in America during the 18th century who runs away from plantation using Underground Railroad, a train which located underground. Thus, the researcher is interested to study about black people oppression which is focused on black people characters in *The Underground Railroad* by Colson Whitehead.

This study aims to answer the statement of problems which consist of 1. What are the oppressions experienced by black slave's characters in Colson Whitehead's *The Underground Railroad*? 2. What are black people's struggles against oppression? In order to answer the question, the researcher applied Sociological literary criticism which insists on linking the novel with the social condition. This study is in the form of literary criticism while the main resource of data collection is a novel titled *The Underground Railroad* by Colson Whitehead. The researcher uses theory about five faces of oppression by Iris Young (2004) which told that oppression is structural concept and has many faces: violence, marginalization, exploitation, powerlessness, and cultural imperialism.

From the results, the researcher finds that: 1. There are four faces of oppression in the 18th century America slavery as described in novel; Violence, Cultural Imperialism, Exploitation, and Powerlessness. 2. Kinds of struggles that had been done by slaves were in the form of individual and group struggles. Individual action they took in the form of runaway from the plantation. While group struggles are in the form of slave mutiny which is the plan to take over ship control that has been done by black slaves on the ship and building underground railroad which is a system to help fugitives run away from the plantation.

ABSTRAK

Siswanti, Sandra Damar. 2018. *Penindasan Yang Dialami Karakter Orang Kulit Hitam di Colson White's The Underground Railroad.* Skripsi. Jurusan Bahasa dan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

The Advisor : Dr. Syamsudin, M.Hum
Keywords : Penindasan, Perbudakan, Kritik sosiologis.

Perbudakan menjadi sejarah kelam peradaban manusia, terutama sejarah Amerika. Orang Afrika dibawa dari tanah air mereka ke Eropa dan Amerika untuk menjadi budak. Berbagai bangunan luar biasa tercipta berkat praktik perbudakan. Novel The Underground Railroad oleh Colson Whitehead adalah salah satu novel menarik yang menceritakan tentang perbudakan. Dengan demikian, peneliti tertarik untuk mempelajari tentang penindasan orang kulit hitam yang difokuskan pada karakter orang kulit hitam di The Underground Railroad oleh Colson Whitehead.

Penelitian ini bertujuan untuk menjawab pernyataan masalah yang terdiri dari 1. Apa penindasan yang dialami oleh karakter budak hitam dalam Colson Whitehead The Underground Railroad? 2. Apa perjuangan orang kulit hitam melawan penindasan? Untuk menjawab pertanyaan tersebut, peneliti menerapkan kritik sosiologis sastra yang bersikeras menghubungkan novel dengan kondisi sosial. Penelitian ini dalam bentuk kritik sastra sedangkan sumber utama pengumpulan data adalah novel berjudul The Underground Railroad oleh Colson Whitehead. Peneliti menggunakan teori tentang lima wajah penindasan oleh Iris Young (2004) yang mengatakan bahwa penindasan adalah konsep struktural dan memiliki banyak wajah: kekerasan, marginalisasi, eksploitasi, ketidakberdayaan, dan imperialisme budaya.

Dari hasil tersebut, peneliti menemukan bahwa: 1. Ada empat wajah penindasan pada perbudakan Amerika abad ke-18 sebagaimana dijelaskan dalam novel; Kekerasan, Imperialisme Budaya, Eksploitasi, dan Ketidakberdayaan. 2. Jenis-jenis perjuangan yang telah dilakukan oleh para budak adalah dalam bentuk perjuangan individu dan kelompok. Tindakan individu yang mereka ambil dalam bentuk pelarian dari perkebunan. Sementara perjuangan kelompok adalah dalam bentuk pemberontakan budak yang merupakan rencana untuk mengambil alih kendali kapal yang telah dilakukan oleh budak hitam di kapal dan membangun kereta api bawah tanah yang merupakan sistem untuk membantu para pelarian melarikan diri dari perkebunan.

الملخص

سيسوانتي، ساندرا دامار. 2018. *الظلم الذي عانت منه شخصيات السود في كولسون وايت في مترو الأنفاق.* بحث جامعي. قسم اللغة الإنجليزية وأدبها. قسم اللغة الإنجليزية وآدابها. كلية الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية.

المشرف   : الدكتور شمس الدين، الماجستير.

كلمات المفتاحية   : الظلم، العبودية، الأدب الإجتماعي.

العبودية هي تاريخ مظلم للحضارة الإنسانية ، خاصة في التاريخ الأمريكي. تم جلب الأفارقة من وطنهم إلى أوروبا وأمريكا ليصبحوا عبيدًا. خلقت روائع رائعة في جميع أنحاء العالم من خلال ممارسة الرقيق. رواية السكك الحديدية تحت الأرض التي كتبها كولسون وايتهيد هي واحدة من الروايات المثيرة للاهتمام التي تحكي عن العبودية. يحكي عن عبد في أمريكا خلال القرن الثامن عشر يهرب من المزرعة باستخدام قطار تحت الأرض ، قطار يقع تحت الأرض. وهكذا ، فإن الباحث مهتم بدراسة عن اضطهاد السود الذي يركز على شخصيات السود في السكك الحديدية تحت الأرض بواسطة كولسون وايتهيد.

تهدف هذه الدراسة إلى الإجابة على بيان المشاكل التي تتكون من 1. ما هي الاضطهاد التي تتعرض لها شخصيات العبيد السود في السكك الحديدية تحت الأرض كولسون وايتهيد؟ 2. ما هي نضالات السود ضد الظلم؟ للإجابة على السؤال طبق الباحث النقد الأدبي الاجتماعي الذي يصر على ربط الرواية بالحالة الاجتماعية. هذه الدراسة في شكل نقد أدبي في حين أن المصدر الرئيسي لجمع البيانات هو رواية بعنوان السكك الحديدية تحت الأرض التي كتبها كولسون وايتهيد. تستخدم الباحثة نظرية حول خمسة وجوه من الاضطهاد بقلم إيريس يونغ (2004) والتي قالت أن القمع مفهوم بنيوي وله العديد من الوجوه: العنف والتهميش والاستغلال والضعف والإمبريالية الثقافية.

من النتائج توصل الباحث إلى ما يلي : 1. هناك أربعة وجوه من الاضطهاد في أمريكا العبودية في القرن الثامن عشر كما هو موضح في الرواية. العنف والإمبريالية الثقافية والاستغلال والعجز. 2. كانت أنواع الصراعات التي قام بها العبيد في شكل صراعات فردية وجماعية. الإجراءات الفردية التي اتخذوها في شكل هروب من المزرعة. في حين أن صراعات المجموعة هي في شكل تمرد العبيد وهي خطة للسيطرة على السفن التي قام بها العبيد السود على السفينة وبناء السكك الحديدية تحت الأرض وهو نظام لمساعدة الهاربين على الهروب من المزرعة.

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CHAPTER I

INTRODUCTION

A. Background of The Study

Slavery is a dark history of human civilization, especially in American history. Even though slavery is not humanizing behavior, history proves that it happened several years ago in a long period. Portuguese was the first which transported slaves out of Africa in the mid-15 centuries (Schneider & Schneider, 2007). In the history of mankind, slavery has been in this world a long time ago and spread all over the world. Marvelous masterpieces over the world have created by slave practices. For instance, in Egypt, Firaun got slaves to build pyramids, Mayan temple in South America were also build by slaves, and in another Middle East region, most of the inhabitants had their own slaves. In the late 1700s, Africans were brought from their homeland to Europe and America as slaves. A massive number of a slave brought to America as a slave in plantation and other labor fields. Because of this horrific history of mankind and the connection between the real world and work of fiction often cannot be separated, the researcher chooses a novel that uplifts the situation when enslavement existed.

Literary works often start from the reflection of the real world. The connection between the real world and work of fiction cannot be separated. As Plato said that all art is mimetic of nature; art is an imitation of life. What written in the literary works

1

are assumed as what happened in the surrounding or society. Thus, the researcher uses sociological approach to analyze the novel. Sociological criticism examines literature in the economic, politic, and cultural context in which it is written. Sociology of literature can be divided into three categories; sociology of the author, sociology of the reader, and sociology of literary work. Sociology of the author explores the relationship between the author and the sociological background and ideology of the author that influence him/her to write. Sociology of the reader explores the relationship between literary works and the reader. Then, sociology of literary works explores the relationship between literary works and issues in society. In order to analyze the novel titled Underground Railroad by Colson Whitehead, which contains much about slavery and the society in the 1800s, the researcher use sociology of literary work criticism. In addition, to analyze the oppression experienced by female characters in the novel, the researcher uses the theory of oppression by Irish Young.

Colson Whitehead is an American novelist who has won several awards. His popularity comes from his ingenious approach to history, culture, and literature. The Underground Railroad has won National Book Award for Fiction in 2016 and Pulitzer Prize for Fiction in 2017. This novel tells a story about a female slave, Cora who tries to seek freedom from her slavery place Georgia Plantations with her friend Caesar. They try to run away using Underground Railroad, which was an underground train used to carry runaway slaves to a better place where there was no slavery in the North. It was built by black people and white people who did not agree with slavery. In the

middle of their escape, Caesar was killed by the slave catcher, but Cora succeeds to escape.

According to a review in *The New York Times* reviewed in August 2016 believes that *The Underground Railroad* is a historical novel and slave story which is striking and imaginative. Like all Colson Whitehead's previous works, it is carefully built and stunningly daring; but it is also, both in expected and unexpected ways, dense, substantial, and important. *The Underground Railroad* is also about the myriad ways in which black history has too often stolen by white narrators. At a performance Cora (the main character) saw in the distance, a slave is played by "a white man in burned cork, pink showing on his neck and wrists." Remembering the passages on slavery contained in the Bible, Cora blamed the people who wrote them down: "People always got things wrong," she thought, "on purpose as much as by accident." Whitehead's novel is constantly concerned with these matters of narrative authenticity and authority, and also with the different versions of the past, we carry with us. Whitehead tries to remind us that people always get things wrong on purpose. In a sense, *The Underground Railroad* is Whitehead's own attempt at getting things right, not by telling what already known but by vindicating the powers of fiction to interpret the world. Remind us of the exploration of the foundation sins of America.

Historical fiction is a fictional account of the past. A story which is tells about an event in the past perhaps fictional or real. It is also could be the introduction of history as David D McGarry and Sarah Harriman described as mention in Matthew

J.Phillpott in his *A Novel Approaches prelude: A Brief History of Historical Fiction* something about the 'profit' of reading historical fiction, about how historical fiction entertains but also instructs. Even though it is a work of fiction, it educates us about something in the past. According to George Lukacs (Lukacs, 1962), the historical novel arose at the early the nineteenth century at about the time Napoleon's collapse with the emerged of Scott's *Waverly* in 1814. A novel with historical themes already appears in the seventeenth century but it is only the "precursors" of the historical novel. Even, in the most famous "historical fiction" Walpole's *Castle of Otranto*, history treated as mere costumery, not an artistically faithful image of a concrete historical epoch. It could be said that historical novels before Scott's *Waverly* were anachronistic in their depictions of the past. As Phillpott mention in his *A Novel Approaches prelude: A Brief History of Historical Fiction*, in Waverley, Scott tells that, its design as 'intelligible' story, educate readers through knowledge and learning of past events, culture, and politics. *The Underground Railroad* as a historical novel, also tells us about the horror of slavery and the historical events in America during the slavery era.

The previous studies related to this study are; first is a study conducted by Sri Jumiati titled Oppression Reflected in Charles Dickens' Oliver Twist Novel (1837): A Sociological Approach (Jumiati, 2015). The main problem of this research is to reveal the existence of oppression in England inside Charles Dickens' Oliver Twist Novel. In order to do that, the researcher analyzes the structural elements of the novel and England society during the industrial revolution. The results of her study draw two

conclusions the first is by analyzing the structure of the novel, it can be seen that the novel is based on the social phenomena in England during the industrial revolution. Second, Charles Dickens criticizes social condition which emerges oppression which is divided into five categories, namely exploitation, marginalization, powerlessness, cultural imperialism, and violence. The similarity between this study and Jumiati (2015) is both use the theory of five faces of oppression by Iris Young. Meanwhile the difference lies in the subject and object of the research, Jumiati (2015) analyzes the structural elements on Charles Dickens' novel, while this study analyzes Oppressions on the Underground Railroad Novel.

The second related study is a study conducted by Beemaeswari titled Racism and Oppression in Richard Wright's Novel 'Black Boy' (Beemaeswari, 2017). This research attempted to explore racism and oppression of black American people who suffered discrimination and brutality by the whites. This research uses sociology approach. The results of many forms of racial discrimination and oppression are found in almost every place in the novel. The similarity lies in the approach uses, both uses sociological approach to study oppression. Meanwhile the differences lie in the theory uses sociology of author, while this study uses the theory of Five Faces of Oppressions by Irish Young.

Some studies have examined a lot of oppression experienced by characters in novels, but rarely research that examines novels that describe the culture of slavery in America. Therefore, the researcher intends to conduct a research entitled "**The**

Oppression Experienced by Black People Characthers in Colson Whitehead's *The Underground Railroad*"

B. Research Problems

Based on the problem stated above, the researcher tries to seek the answer to the following questions:

1. What are the oppressions experienced by black people characters in Colson Whitehead's The Underground Railroad?

2. What are black people's struggles against oppression?

C. The objective of the Study

Related to the research problems, the objectives of this study are formulated as follows:

1. To describe the oppression experienced by black people in Colson Whitehead's The Underground Railroad.

2. to describes struggles of black people against oppressions they suffered in Colson Whitehead's The Underground Railroad.

D. Scope and Limitation

This study is limited to the analysis of the novel The Underground Railroad by Colson Whitehead. In this study, the researcher conducts an analysis of black

characters' oppression experienced and how they responses. In doing that, the researcher focuses on black slaves who experienced oppression and black people who struggle against slavery.

E. Significance of the Study

Theoretically, this study aims to enrich the knowledge in the theoretical basis of literary studies related to sociological criticism. Practically, the researcher hopes that this research will give sufficient information to the other researcher conducting similar research.

F. Research Method

1. Research Design

This study uses literary criticism design to obtain a detailed description of the oppression experienced by black people characters in Colson Whitehead's The Underground Railroad. It is used because literary criticism is the discipline of interpreting, analyzing and evaluating works of literature (Fard, 2012). According to Sumardjo (2006: 29), a novel is a literary form that is very popular in the world. Since this study aims to analyze novel which is a work of literature, this study uses literary criticism. In addition, in order to answer the research questions, this study uses the theory of oppression by Iris Young "Five Faces of Oppression" which is an article in a chapter of *Oppression, Privilege, & Resistance* (2004). It classifies

oppression into five types; Exploitation, Marginalization, Powerlessness, Cultural Imperialism, and Violence.

Since this study is kind of literary criticism and the object of this study is a historical fiction *The Underground Railroad*, this study uses qualitative research methodology. Technically, in exploring the data, this research uses sociological and historicism approach. Sociology of literary work is used in this research because the novel which is become the object is historical fiction which is describe the society at a certain period. This study involves a comparison between what stated in the novel and what happened in the real world, the sociological background in America at a particular period of time.

2. **Data Source**

Data is the information, usually the form of fact or statistic that can be analyzed (Sugiyono, 2010). The data used in this research is in qualitative data. Qualitative data is data which is presented in the form of verbal words, not in the form of numbers (Sugiyono, 2010). Here the data was collected in the form of words taken from the data source. While data source is a source in which the data was taken (Sugiyono, 2010). There are two types of data, namely primary data and secondary data that are needed to conduct this research. The primary data is data directly collected by researchers from the first source (Suryabrata, 2007). In the research, the primary data is the main data obtained from all the words,

dialogues, phrases and sentences in the novel. The primary data source of the study is The Underground Railroad by Colson Whitehead which downloaded from the internet. While the secondary data are data which are directly collected by researchers as support from the first source (Suryabrata, 2007). In this research, the secondary data are taken from literary books, criticism, internet and some articles related to the novel.

3. **Data Collection**

Since this study uses the sociology of literary work, there are several steps taken by the researcher in order to collect the data. First, the researcher read the whole story in the novel, then the researcher notes kind of oppression to the black people that found in the novel based on Irish Young theory. After that, the researcher identifies the action of black people as a response to their oppression.

4. **Data Analysis**

After collecting the data from the data source, then the researcher analyzes the data script using the following steps; First, the researcher categorizes the words, phrase, and sentences in The Underground Railroad which considered as the faces of oppression (Exploitation, Violence, Cultural Imperialism, Powerlessness, and Marginalization) and form of struggles (individual and group). Second, the researcher searches evidence in sociological background. The last, the

researcher discusses the whole data and draws a tentative conclusion by describing the results of this research.

G. Definition of Key terms

1	Oppression	: The unjustifiable placing of a burden on someone or some group, by interfering with their powers, interests, or opportunities. The condition in which people feel unhappy and hardship because of something.
2	Slavery	The status or condition of a person over which the power of ownership is applied.
3	Sociological Criticism	Literary criticism which explores literature in the economic, politic, and cultural context in which it is written.

CHAPTER II

REVIEW ON RELATED LITERATURE

A. Sociological Approach

According to X.J Kennedy and Dana Gioia in their book *Literature: An Introduction to Fiction, Poetry, and Drama,* (Kennedy & Gioia, 1995) sociological approach is an approach that "examine literature in the cultural, economic and political context in which it is written or received,". It explores the relationship between artist and society. It examines the author's society and background in order to get a better understanding of the author's literary works. As Nyoman Kunta Ratna said in his book *Teori, Metode, dan Teknik Penelitian Sastra,* (Ratna, 2004) that "the way sociological approach analyze human in society is by understanding process from society to individual. The fundamental principle of sociological approach is there is a natural relationship between literary works and society." In addition, it also examines the representation of such societal elements within the literature itself. In other words, it analyzes the social elements inside literary works –what kind of cultural or political values promoted inside literary works whether explicitly or implicitly. Beside examine on the author and the social elements inside literary works, it also examines the relationship between literary works on the reader. It explores the impact and the social effect of literary works on the reader, whether it is accepted or not.

1. **Sociology and Literature**

Before introducing the theoretical concept of sociology of literature, it seems necessary to understand the nature and scope of both literature and sociology. Sociology and literature for certain imply different methods and orientations. Sociology comes from Latin "socius" (companion) means society, and Greek "logos" means science. So sociology means science or study about society (Saraswati, 2003). Sociology may define as the study of the bases of social membership. Technically, it could be said that sociology is the analysis of the structure of social relationships as constituted by social interaction (Abercrombie, Hill, & Turner, 2006). Sociology's subject is very diverse, as long as it involves interaction inside society, its subject of study is ranging from crime to religion, family to state, division of race and social class to the beliefs holds by a common culture, from stability to social in the whole society. Its subject of study starts from a very small unit such as personal lives to the global level. In the smallest unit, it studies the social cause and consequences of social aspect towards personal behavior. In societal level, it studies the social institution, law, crime, urbanizations, schools and education, poverty and wealth and many more. In the global level, it studies about war and peace, population growth and immigration and economic development.

In addition, Alan Swingewood also stated that "sociology is essentially the scientific, objective study of man in society, the study of social process and social

institution; it attempts to answer how society is possible, and how it works, also how it persists" (Swingewood & Laurenson, 1972). He further explains that social structure is constituted through the rigorous examination of the political, social, economic and religious institution in the society. Jean Piaget also adds that "sociology must consider society as a whole, although this whole, as distinct from the sum of individuals, may only be the aggregation of the relations or interactions among these individuals" (as cited in Goldman, 1980). Taking all the definition, we can conclude that in other words, sociology study about human and society, the interaction of people inside society, the whole society, from the smallest unit, a person, to a biggest global level.

In the other hand, literature is a body of written works. It can be said "as 'imaginative' writing in the sense of fiction –writing which is not literally true" (Eagleton, 2008). As a product of imaginative work, it includes art and creativity (Warren & Wellek, 1949). Another opinion differentiates literature from another not because it is imaginative or fictional, but because it uses language in peculiar ways. Borrowing the words from Russian critic Roman Jacobson, literature is kind of writing which, in his word represents 'organized violence committed on ordinary speech.' Literature words deviate systematically from everyday speech, it transforms and intensifies ordinary language (Eagleton, 2008). Like the other work of art, literature also has a function to entertain, but it is not merely as entertainment, it could be used also to educate and to criticize.

Similar to sociology, literature also concerned about man's world, his role and adaption to it, and his desire to change it. Literature does not merely work of art, it is a social institution, use language as a social creation (Warren & Wellek, 1949). Since it also can be used for educational purpose, it tries to imply norm and value use language as the medium. Since both of literature and sociology concern about a similar subject, they are fully separated. It can be seen that novel –a major literary genre- tries to recreate the social world of man's relation with his family, with politics, and with the state (Laurenson & Swingewood, 1972). It also can be said that literature record what happens in the society through a person (author) perspective. Thus, sociology and literature has a strong relation and complement each other in a particular way.

2. **Sociology of Literature**

Sociology of literature is a study which focuses on the relation between literary work and social structure where it is written. Sociological criticism examines literature in the economic, politic, and cultural context in which it is written. This approach assumes that literary works are a social product; tone and touch in literary works are contained and shaped by the cultural life created by society (Jadhav, 2014). Sociology of literature began from the theory of mimesis by Plato, he stated that all art is mimetic of nature; art is an imitation of life. According to Wiyatmi, sociology of literature is an interdisciplinary subject (Wiyatmi, 2013).

Sociology of literature can be divided into three categories; sociology of the author, sociology of the reader, and sociology of literary work. Sociology of the author explores the relationship between the author and the sociological background and ideology of the author that influence him/her to write. It focuses on the author as the creator of literary work. In the sociology of the author, an author as the creator of literary works is tied with his/her social status in the society, the ideology he/she follows, position in the society and his/her relation with readers (Wiyatmi, 2013).

Sociology of the reader explores the relationship between literary works and the reader. It focuses on the social effect of literary works. In addition, it also studies the relation between value inside the literature and social value. The reader is a target for the author in creating his/her literary works. However, not all of the author follows readers need in writing his/her literary works. Sometimes, the uniqueness of works could bring a new reader; the author could create his/her own readers. Some authors have their own style in writing their works and they have their own reader who can follow their style. For instance, in Indonesia there are many famous writers such as Iwan Simatupang, Budi Darma, and Putu Wijaya, they have their own reader who different with readers of Umar Kayam's and Ahmad Tohari's works (Wiyatmi, 2013).

Then, sociology of literary works explores the relationship between literary works and issues in society. It began from the theory of mimetic Plato which

assumes that literature (arts) is a mimetic of reality. It focuses on what inside the literary works itself which has a connection to the social issues (Wellek and Warren as cited in Wiyatmi, 2013). What occurs inside literary works assume as the description of society. In addition, it also studies about literature a reflection of society, documentation socio-cultural reality in society at a certain time. Thus, literary works could be the storage of ancient customs or historical sources.

B. Theory of Oppression

According to Iris Marion Young in his essay, Five Faces of Oppression which is a chapter in *Oppression, Privilege, & Resistance* (Heldke & O'Connor, 2004) all oppressed people suffer some inhibition of their ability to develop and exercise their capacities and express their needs, thoughts, and feelings. Definition of oppression is still remaining unclear, attempts of many experts to describe the condition of oppression lead to unstoppable dispute. Therefore, this research provides definition of oppression by Iris Young which he tried to describe oppressions of groups which by new social movements in the United States since the 1960s claimed as oppressed groups; among others women, Blacks, Chicanos, Puerto Ricans, and other Spanish speaking Americans, American Indians, Jews, lesbians, gay men, Arabs, Asians, old people, working-class people, and the physically and mentally disabled. He further explains that oppression was not merely exercised of tyranny from one group to another, it is a structural concept who rooted deep inside society through the norm, customs, and perspective.

1. Oppression as a Structural Concept

While in its traditional usage, oppression defined as the exercise of tyranny by a ruling group which describes situation experienced by Black South Africans under apartheid and also the colonial practice such as oppression of Hebrew in Egypt (Young, 2004: 37). In it's another usage, used by dominant political discourse, oppression means society system which is different from our own, usually Communist or purportedly Communist society. Since communist society seems to like the actions of brutal tyranny over a whole people by a few rulers and the will to conquer the world, bringing hitherto independent people under that tyranny. In addition, it is illegitimate to put term oppression in normal society (society other than communist society) since oppression is evil perpetrated by the other (Young, 2004: 37).

However, term oppression used by Iris Marion Young stated is oppression based on New left social movement point of view. New social movements of the 1960s and 1970s shifted the meaning of the concept of oppression. Tyranny and colonialist practices, of course, are also kind of oppression in their point of view, but they broaden the definition of oppression as a structural concept (Young, 2004: 37). Oppression also refers to systemic constraints on groups that are not necessarily the result of the intentions of a tyrant. In this sense, oppression is structural, rather than the results of a few people's policies or choices (Young, 2004: 37). This structural oppression is the vast and deep injustice suffered by

some group which caused by underlying assumptions, habits, norms, media and cultural stereotype, market mechanism, advertisement, in the other word it is the normal practices in everyday lives (Young, 2004: 37).

Different from common concept of oppression, structural oppression cannot be eliminated by getting rid of the rulers or making some new laws, because it is reproduced systematically in major economic, political, and cultural institutions. The characters of oppression in this sense also differ from one group to another, one action that might be seen as oppression in one group does not always seem the same in another group. According to Foucault (Foucault, 1977) to understand the meaning and operation of power in modern society it is needed to look beyond the model of power as "sovereignty", a dyadic relation of ruler and subject, and instead analyze the exercise of power as the effect of often liberal and "human" practices of education, bureaucratic administration, production, and distribution of consumer goods, medicine and so on. By looking of the different paradigm of oppression for one group to another, Young (2004: 37) derives five faces of oppressions from reflection these different groups. Since different factors or combinations of factors, lead to the differences of oppression in different groups.

2. The Concept of a Social Group

Oppression means structural phenomena that immobilize or diminish a group. In common terms, social groups refer to something such as women and men, age groups, racial and ethnic groups, religious groups, and so on (Young, 2004: 38). However, a social group not merely a group of people who have similarities, it is people that intertwined with the identities that said as belonging to them. The identities which make them different could be in kind of cultural forms, practices, or way of life. Every single individual in a group has something in common with one another because of their similar experience or way of life which bring them to associate with one another more than with those not identified with the group or in a different way (Young, 2004: 38). The existence of a group is caused by social relation; it appears and identifies itself when it encounters another group with different identities. For instance, American Indians and other race are aware of their differences because they share different identities (Young, 2004: 38). Nevertheless, social groups do not arise only from an encounter between different societies. Social processes also different groups within a single society. For example, in labor, the different gender constitutes different group; men and women groups.

What unites people into the one social group is not their set shared attributes (similarities could be in their physical appearance or so on) but by a sense of identity. For instance, Black American social group is not primarily

defined by their skin color; some people who have fairly light, identify themselves as Black (Young, 2004: 38). Although a shared attribute is necessary to define whether people in one social group, their identity is the key of identifying themselves as one social group; identification with a certain social status, the common history that social status produces, and self-identification. Associations and aggregates are different from the group. While in association and aggregates, individuals constitute association or aggregates, in the group, the group itself that constitute individuals. A person's particular sense of history, affinity, and separateness even the person's mode of reasoning, evaluating, and expressing feeling are constituted partly by his or her group affinities.

In another case, sometimes a group exist only because one group excludes and labels a category of persons, that excluded person later unite together with the same excluded person and become group on the basis of their shared oppression. For instance, in Vichy France, Jews who actually did not acclaim her or his self as Jews, and assimilated fully with common people, that common people labeled her or his as Jews and expelled him or her from "common people" group, so that he or she later unite with other Jews who experienced the same treat. These people "discovered" themselves as Jews and then they formed a group identity and affinity with one another (Satre, 1981).

When people assume a group as aggregates model that come to exist because of arbitrary attributes, the problem of prejudice, stereotyping,

discrimination, and exclusion exists. It is happening because some people mistakenly believe that group identification makes a difference to the capacities, temperament, or virtues of group members (Young, 2004: 38). Oppression in this view is something that happens to people when they are classified in groups. Because others identify them as a group, that are excluded and despised. Eliminating oppression thus requires eliminating the group. The person inside those groups should be treated as individuals, not a member of groups, and allowed to form their lives freely without stereotypes or group norms (Young, 2004: 39).

Arising from social relationships and processes, group differences usually cut across one another. Individuals have multiple identities which sometimes hard to divide which group they belong to. For instances, in American society today, Black is not a simple, unified group with a common life. Like other racial and ethnic groups, they are differentiated by gender, age, sexuality, religion, class, and nationality (Young, 2004: 38). In short, all persons have multiple group identification. Thus, individual persons, as constituted partly by their group affinities and relations cannot be unified: they are heterogeneous and not necessarily coherent.

3. **Five Faces of Oppression**

   a) **Exploitation**

Exploitation could be existing when there is class domination. In precapitalist society, domination is shown through direct political means. Both in slave and feudal society, there is natural superiority owned by some class over the other class which becomes inferior groups (Young, 2004: 39). In those societies, the class distinction between superior and inferior is legitimate; class who has privilege is class that has the right to appropriate the product of the labor. In a capitalist society, there is no traditional juridical that enforced class distinction and this kind of society promotes a belief in the person's freedom. However, class domination is still existing in this kind of society. In the slave society, there is a class distinction between the owner of the slaves and the slave, in the feudal society, the class distinction is between the landlord and the common people. While in the capitalist society, the class distinction is between the wealthy who own the means of production and the mass of people who work for them (Young, 2004: 39).

Profit is where the exploitation in the class distinction lays hand on. The profit comes from the difference between the value of the labor performed and the value of the capacity to labor which the capitalist purchase. Profit is possible only because the owner of capital appropriates any realized surplus value. Exploitation relies on when injustice exists. According to C. B. Macpherson

(Macpherson, 1973), the injustice of capitalist society consists in the fact that some people exercise their capacities under the control, according to the purpose, and for the benefit of other people (Young, 2004: 39). The capitalist extract benefit from workers, not only are powers transferred from workers to capitalists, but also the powers of workers diminish by more than the amount of the transfer. It is happening because workers suffer material deprivation and a loss of control and hence are deprived of important elements of self-respect (Young, 2004: 38).

Once the process of transferring power from the worker to the capitalist started, it keeps going and the injustice of distribution stay still. Then it is clear that the concept of exploitation here is that this oppression occurs through a steady process of the transfer of the results of the labor of one social group to benefit another. The capitalists who get the benefit earns great wealth while most people who work for them have so little in their lives (Young, 2004: 38).

Exploitation not only exists in class oppression as stated above but also in racial and sexual oppression. According to Christine Delphy (Delphy, 1984), there is exploitation in women and men relation. Gender exploitation has two aspects: transfer of the fruits of material labor to men and transfer of nurturing and sexual energies to men. For instance, marriage could be such kind of a class relation in which women's labor benefits men without remuneration. Inside the house, women do various kind of task but they depend on someone for whom they do the tasks. For example, in the most systems of agricultural production

America, women plant and grow the agricultural product then men take those goods to the market but the praise, the status, and the income are for the man (Young, 2004: 39).

In addition, women who also become a worker, work in a specific field of job. Workplaces in twentieth-century capitalist economic become another site of gender exploitation. According to David Alexander (Alexander, 1987), women work in a typically feminine job that requiring sexual labor, nurturing, caring for other's bodies, or smoothing over workplace tensions. In short, as a group, women experienced particular forms of gender exploitation in which their energies and power are expended, often unnoticed and unacknowledged, it usually to benefit men by excluding them for more important and creative work, enhancing their status or their environment around them or providing them with sexual or emotional services.

Despite the exploitation of sexuality, there is a racially specific form of oppression. Racialized group in the United States, specifically Black and Latinos are oppressed through capitalist super-exploitation resulting from a segmented labor market that tends to reserve high-paying job only for Whites. Racial exploitation in this sense is something called "menial" labor. This term is a derivation from "menial" means the labor for servants (Young, 2004: 39). Wherever racism exists, there is an assumption that oppressed racial group only deserves to do kind of servant job for those in the privileged group. Menial works

could also mean as auxiliary work, unskilled job, and instrumental to the work of others, where those others receive primary recognition for doing the job. In the United States, explicit racial discrimination once reserved menial work for Blacks, Chicanos, American Indians, and Chinese and menial work still tends to be linked to Black and Latino workers (Young, 2004: 40).

On the distributive model, according to Bruce Ackerman (Ackerman, 1980) exploitation is a seriously unequal distribution of wealth, income, and other resources that are group based and structurally persistent. An agent said to be exploited when what he gets as the exchange of his energy is less than what he did. The injustice of exploitation cannot be eliminated by redistribution of goods because as long as institutionalized practices and structural relations remain unaltered, the process of transfer will re-create an unequal distribution of benefits. Bringing about justice where there is exploitation requires reorganization of institutions and practices of decision making an alteration of the division of labor and cultural change.

b) Marginalization

Racial oppression occurs more often in the form of marginalization rather than exploitation (Heldke & O'Connor, 2004). Marginal are people who cannot and will not be used by the system of labor (Young, 2004: 40). In the most Western capitalist societies, there is a growing underclass of people permanently

confined to lives of social marginality, most of whom are racially marked: Blacks or Indians in Latin America and Blacks, East Indians, Eastern Europeans or North Africans in Europe. Usually, marginalization is racially marked social groups, but in the United States, a large proportion of people who are not useful are marginal. Those people are old people and increasingly young people who are not getting job especially Black or Latino, many single mothers and their children, many mentally and physically disabled people (Young, 2004: 40).

Whole categories of people who marginalized, are expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination. Some capitalist societies have acknowledged the injustices of material deprivation caused by marginalization and take action to deal with it by providing welfare payment and services (Young, 2004: 40). However, sometimes the welfare system leads to other bad effects because people will depend on it. In addition, being dependent on welfare systems implies being legitimately subject to the often arbitrary and invasive authority of social service providers who enforce rules with which the marginal must comply, and otherwise exercise power over the condition of their lives. Because of being dependent on bureaucratic institutions for support of services, the old, the poor and the mentally and physically disabled are subject to patronizing, punitive, demeaning, and arbitrary treatment by the policies and people associated with welfare bureaucracies. Another problem caused by

dependency in liberal societies is the suspension of basic rights to privacy, respect, and individual choice.

c) **Powerlessness**

Powerlessness is a condition suffered by nonprofessional workers. Some claim that a Marxist idea about traditional class exploitation models fails to capture the structure of contemporary society (Young, 2004: 40). In contemporary society, there is no simple model as the privileged class and the oppressed class, but in contemporary society remains that the labor of most people in the society augments the power of relative view. In contemporary society, there are professional workers and nonprofessional workers, professional's workers posit in ambiguous position because they still not members of capitalist class either involve exploitative transfer to capitalists or supplies important conditions for such transfer. However, they also benefit from the exploitation of nonprofessional workers (Young, 2004: 40).

Most people in capitalist societies do not regularly participate in decision making that affects the conditions of their lives and actions, most people lack significant power. However, domination in this kind of society is enacted through the widely dispersed powers of many agents mediating the decisions of others. In that sense, many people have some power in relation with others even though they do not have the power to decide policies or results (Young, 2004:

40). The powerless are people who lack the power to do that, they must take orders and rarely have the right to give them. They have little opportunity to develop and exercise their skills, have little or no work autonomy, exercise little creativity or judgment in their work, have no technical expertise or authority, express themselves awkwardly, especially in public or bureaucratic settings, and do not command respect.

Powerless status perhaps best described negatively: the powerless lack the authority, status, and sense of that professionals tend to have. Oppression of nonprofessional caused by the lack of three aspects that professionals have. First is progressive characters, professional has progressive characters that do not own by nonprofessional (Young, 2004: 40). Being professional workers requires a college education and specialized acquisition that entails working with symbols and concepts which will raise social status. In the other hand, nonprofessional is powerless in the sense that it lacks this orientation toward the progressive development of capacities and recognition. Second is autonomous works, although professionals do not have the right to decide policies, they have autonomy in relation with the others: with whom they supervisor, with the client, with auxiliaries and so on. Nonprofessionals are lack of autonomy in both their working and their customers. In addition, professional and nonprofessional or in other words "middle class" and "working class" live in a different environment, they live in a separate area. They have different tastes in food, decor, clothes,

music, vacations and often health and education needs. Third, respectability, often nonprofessional workers are recognized by their appearance and then other people treat them with a lack of respect (Young, 2004: 40).

d) **Cultural Imperialism**

According to Lugones and Spellman (Lugones & Spelman, 1983), cultural imperialism means to experience how the dominant meanings of society render the particular perspective of one's own group invisible at the same time as they stereotype one's group and mark it out as the Other. It involves the universalization of a dominant group's experience and culture and its establishment as the norm. The dominant groups project their own experience as a representative of humanity (Young, 2004: 40). When an encounter with the other group happens, it can challenge the dominant group's claim to universality. The dominant group reinforces its positions by bringing the other groups under the measure of its dominant norms. Consequently, the difference of women from men, American Indians or Africans from Europeans, Jews from Christians, homosexuals from heterosexuals, workers from professionals, becomes reconstructed largely as deviance and inferiority. Since the dominant group's cultural expressions receive wide dissemination, their cultural expressions become normal or universal. Because its cultural expressions seem as normal, the dominant group constructs the differences which some groups exhibit as lack and negation. This lack group marked as the Other.

The group which is called as the Other groups experience stereotypes and at the same time rendered invisible (Young, 2004: 40). The dominant group posits other in a different position, mostly in the wrong point of view but this view enforces to embody inside other group selves and hard to deny. For instance, just as everyone knows that the earth goes around the sun, so everyone also knows that gay people are promiscuous, Indians are alcoholics, women are good with children, and so on. Those culturally oppressed group experienced what W.E.B. Du Bois called as double consciousness (Du Bois, 1969) which means as a sense of always looking one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. This double consciousness arises when someone refuses what dominant group attempt to enforce, but at the same time, she or he still treated that way by the dominant group that she is different, marked or inferior.

e) **Violence**

Many groups suffer the oppression of systematic violence; members of those groups live with fear, random fear, unprovoked attacks on their persons or properties which has no motive but just damaging, humiliating or destroying (Young, 2004: 40). American society women, Blacks, Asians, Arabs, gay men, lesbians live under such threats of violence and in at least some regions Jews, Puerto Ricans, Chicanos, and other Spanish-Speaking-American must fear such violence as well. Iris Young categorizes violence as the face of oppression

because like other oppression, this also systemic. It is systemic because it is directed at members of a group simply because they are members of that group. For example, any woman has a reason to fear rape. In another case, when Blacks have done to escape the oppression of marginality and powerlessness, they live knowing that they will be the target of harassment or attack. Just living under such a threat of attack on oneself or family or friends deprives the oppressed of freedom and dignity, and needlessly expends their energy (Young, 2004: 40).

In many cases, violence not only individuals action but it develops to group actions. Sometimes the motive of violence–rape, beating, killing, and harassments of women, people of color, gays and another marked group–could be as simple as to power, to victimize those marked as vulnerable. If so, this motive is secondary in the sense that it depends on a social practice of group violence. Violence causing fear or hatred of the other at least partly involves insecurities on the part of the violator: its irrationality suggests that unconscious processes are at work.

C. Black People Struggle

According to Scheneider & Scheneider (2007) Struggle is a conscious effort carried out by a person or group of people to free themselves from a problem, constriction, restrain or bondage. The struggle is not always in the form of direct resistance, but it can also be in any form of action to get out of restraint (Schneider &

Scheneider, 2007). Meanwhile, black people struggle is an attempt by black people to free themselves from the shackles of slavery that occurred in the 17th century. The form of struggle can be classified into two, namely the individual struggle and group struggle.

1. **Individual Struggle**

The individual struggle is an effort carried out by someone without the help of others to free themselves from a restraint (Schneider & Schneider, 2007). In order to free them from the chain of slavery, many black slaves try different activities. As a response to their owner harsh treatment, they refuse to take their owner command and get punishment. In addition, some of the slaves also tried to run away from their owner. However, a runaway from a slave owner not always succeed, merely a few slaves had succeeded runaway individually from their owner and they who succeed are the most successful resisters. And the rest who failed in doing resistance, accept their fate and tried to enjoy some aspects of their lives.

> A man or woman might refuse to do what owners wanted, take the punishment, and find another way to resist. Some were so effective in day-to-day resistance that they can be called successful. Others failed and then decided that they had to try to find ways to survive slavery and enjoy some aspects of life. Those who escape as "fugitives," temporarily or permanently, were the most successful resisters. (Burgan, 2006, p.11)

It could be said that those who tried to run away is the most successful resisters because of attempt to runaway face high risk. There were slaves who

tried to run away which means hide in the certain place in some period and there were those who tried to escape from the bondage of slavery with fleed to far away place where slavery is illegal. Those who tried to just run away for a certain period usually hide in some nearby place, for instance, a cave in the forest to avoid punishment. Those who tried to escape totally from slavery region were called as fugitives. According to Dorothy Schneider and Carl J. Schneider in their book *Slavery in America*¸ "fugitives were a different matter: They ran to escape bondage completely. Fugitives are often escaped merely use advise to "follow the North Star." In the north, there are several regions who abolished slavery.

> Some runaways stayed out for long periods. For instance, a young house servant struck her mistress and fled to escape the beating promised when the master came home. Her husband hid her in the cave. He eventually finished the cave with pine logs, made furniture for it, and installed a stove with a pipe running out into the swamp (to hide the source of the smoke). There she lived for seven years, during which time she bore three children with only her husband to attend her. (Schneider & Schneider, 2007, p. 135)

> As various northern states abolished slavery, a trickle of fugitives headed toward them. Thus Vermont in 1779, Massachusetts and Pennsylvania in 1780, New Hampshire in 1783, Connecticut and Rhode Island in 1784, the Northwest Territory in 1787, New York in 1799, and New Jersey in 1804 successfully became refuges for a few escaped slaves. (Schneider & Schneider, 2007, p. 136)

Hard times sometimes lead them to depression, it is a common case that sometimes they tried to commit suicide because slave lives are too stressful for them. Fear, distrust, and hatred are surrounding their daily lives. In addition, it was very hard for them searching for securities, no one comes to their aid, they got separated from their status, their names, their friends and family, and their

own identity lost in the stranger's land alone. Therefore, suicide sometimes also became their way to resist the chain of slavery which befell on them.

> "The slaves had been stripped of their status, their names, their families and friends, and their customs and culture. They were surrounded by fear, distrust, and sometimes hatred. No wonder it was commonplace for newly arrived slaves to try to run away or sink into a deep, sometimes suicidal depression. They stood naked to misery, not knowing what would happen to them." (Schneider & Schneider, 2007, p. 78)

2. Group Struggle

Group struggle s an effort carried out by a group of people by helping each other to achieve a common goal (Schneider & Scheneider, 2006). When individual struggle mostly hard to gain success, some black free man and white abolitionist who against slavery, working together to help a slave to run away. In some places, blacks and white abolitionist cooperated to hide and pass along runaways (Schneider & Schneider, 2007, p.136). In some major cities in the North, there were some black communities who protected their member from slavery and help new arrivals to prevent of being dragged back into slavery (Schneider & Schneider, 2007, p.139). In addition, Blacks also created a vigilance association to aid slave, provide them with food and shelter, and help them to find a job. Later, this method copied by a white abolitionist who being called as Quakers or Society of Friends –an association which believes that Bible teaches that all human are equal—and they called it as underground railroad (Copeland, 2000).

"Many African Americans who had already won their freedom thought they had a duty to help and protect runaways. Their efforts included hiding slaves, giving them food and clothing, and helping them find jobs. These efforts of the free Blacks were then resumed by whites who worked on the Underground Railroad."(Schneider & Schneider, 2007, p.129)

D. America in The 18th and Early 19th century

The second half of colonial-era happen in the 18th century of America which also become the era of dramatic birth of an independent republic. The Great Awakening is the essentials part of the independent republic root because it shaped American character. When in the early American colonial era, citizen consisted of separated and different colonies, The Great Awakening later swept over each of the 13 English colonies (Bailyn, 2003). The French and Indian War decided who would control North America (Bailyn, 2003). The English colonists were a major factor in the British victory in North America. After War Britain expected America to pay for the costs of Empire. Britain also attempted to limit the movement less and control economic development and trade. And they attempted to curtail the prerogatives of the colonial legislatures. The result was rebellion which astonishingly resulted in an American victory and independence.

The new American Republic not only achieved independence but control of the continent as far west as the Mississippi. Early problems with the national government led to a new Federal Constitution, one of the most remarkable documents in human history. The Constitution and subsequent Supreme Court decisions have provided the

framework for resolving every major national issue--with the exception of one. The framers of the Constitution could not address the issue of slavery. To ensure ratification, a Bill of Rights was drafted. The Constitution provided for the major institutions of government, except political parties which began to develop even before the Constitution was ratified (Bailyn, 2003).

In the early 19th century argument about pro- and anti-slavery became a national debate. Various states established a series of statutes and penal codes enacted to regulate slavery's activities. Slave trade importing African South has banned and stated as illegal activities in 1808. In 1820 Missouri Compromise was enacted to end highly debate between pro- and anti-slavery. It divides states into free states which forbid slavery and slave states which slavery was legalized slavery. Arkansas became a slave state in 1836, followed by Michigan became a free state in 1837. In the following years, slave rebellion continually growing. Later because of civil war, slavery was officially abolished (Bailyn, 2003).

E.   Previous studies

The previous studies related to this study is first, a study by Sri Jumiati titled Oppression Reflected in Charles Dickens' Oliver Twist Novel (1837): A Sociological Approach (Jumiati, 2015). The main problem of this research is to reveal the existence of oppression in England inside Charles Dickens' Oliver Twist Novel. In order to do that, the researcher analyzes the structural elements of the novel and England society during the industrial revolution. The researcher uses a qualitative method. In order to

analyze the oppression, the researcher used a sociological approach. The results of this study draw two conclusions the first is by analyzing the structure of the novel, it can be seen that the novel is based on the social phenomena in England during the industrial revolution. Second, Charles Dickens criticizes social condition which emerges oppression which is divided into five categories, namely exploitation, marginalization, powerlessness, cultural imperialism, and violence.

The second related study is a study conducted by Beemaeswari titled Racism and Oppression in Richard Wright's Novel 'Black Boy' (Beemaeswari, 2017). This research attempted to explore racism and oppression of black American people who suffered discrimination and brutality by the whites. This research use the sociology of author approach. The results are of many forms of racial discrimination and oppression found in almost every place in the novel. The similarity between the second previous study with this study is the object and the approach of study, this research and previous research study about oppression experienced by Black American using a sociological approach. Then, the difference between the previous study with this study is the theory used is Young theory about five faces of oppression while the previous study uses sociological of the author theory.

The last previous study is a study conducted by Sri Wulandari titled The Oppression Against Women in Afganistan Potrayed in Khaled Hosseini's A Thousand Splendid Suns. The focus of this study is to describe the women oppression in Afganistan in Khaled Hosseini's A Thousand Splendid Sun (Wulandari, 2012). The

analysis of this study is based on the feminist perspective. By looking at the results of this study, the researcher found out that women oppression is one of the major themes in the novel. In addition, female characters in the novel suffered oppression from two directions, from their husband, and from society

The research gap lies in the first previous study by Jumiati is that study analyzes the structural elements of the novel. While this study also uses the same theory as Jumiati use, the theory of five faces of oppression by Iris Young, this study focuses on the classification of oppression inside the novel without looking to the structural elements. In addition, this study also looking at the historical background of what happen during the particular time –a period of time, which is when an event in the novel happened— in American. While the similarities with the second previous study by Beemaeswari is this study also use sociological approach and attempt to analyze the oppression inside the novel, the gap lies in the theory use. Beemaeswari uses sociological of the author theory to analyze oppression and racism inside her study. The gap in the last previous study lies in the perspective used. A study by Wulandari focuses on the oppression of women because it used a feminist perspective, while the perspective used in this study is sociological and historical so it is not focused on the women side.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter discusses the research finding in The Underground Railroad based on the research question of the research. As responses to the research question related to the oppression and struggles of black slaves, the researcher found some data based on the Theory of oppression by Iris Young. Below are the results and further discussion.

A. Faces of Oppression Experienced by Black People

In the following discussion, the researcher explores the faces of oppression experienced by black people in the novel "The Underground Railroad" by Colson Whitehead.

1. Exploitation

In *The Underground Railroad*, black people live in bad condition where exploitation was part of the existence of their lives since they were slaves. White people as the owner of black slave threated black slaves badly. Iris Young explain that exploitation is a condition where the transfer of the results of the labor of one social group benefits another group (Heldke & O'Connor, 2004). Since black people are slaves they work for the benefit of their owner without got the equal reward. As slaves, they have to work hard every day no matter what happens and they could not refuse the job given by their master.

> At three o'clock the bosses signaled the end of work and the norther plantation scurried to prepare, rushing through chores. Mending, scavening moss, patching the leak in the roof. The feast took precedence, unless you had a pass to go into town to sell crafts or had hired yourself out for day labor. Even if you were inclined to forgo the extra wages—and no one was so inclined—impossible was the slave impudent enough to tell a white man he couldn't work because it was a slave's birthday.(Whitehead, 2017:11)

In his novel, Whitehead describes that black slaves are white men money. White men could do anything to earn more money by exploiting black slaves.

> Land and niggers to tend it were a surety beyond what any bank could offer. Terrance took a more active hand, ever scheming for ways to increase the loads sent to New Orleans. He wrung out every possible dollar. When black blood was money, the savvy businessman knew to open the vein. (Whitehead, 2016:19)

And

> More slaves led to more cotton, which led to more money to buy more land to farm more cotton (Whitehead, 2016: 129).

Norman Coombs in his book *The Black Experience in America* explains that the black slave is considered as one of means of production, as a thing to produce money. And they owner seek for as much profit and avoid loss as less as possible. In America slavery become what he called "plantation machine" as part of the "ever-growing investment" in the master' mushrooming wealth (Coombs, 2004).

In his novel, Whitehead described that black people's exploitation began when they were kidnapped from their home town by ship, they forced to march with the chain in their hands.

> Dahomeyan raiders kidnapped the men first, then returned to her village the next moon for the women and children, marching them in chains to the sea two by two.(Whitehead, 2016: 2)

> Chained head to toe, head to toe, in exponential misery.(Whitehead, 2016: 2)

What Whitehead stated that in Africa, slavery was a common thing; a person might become slave after war or because of his crime. However, Africa slave in the New World (America or European and others continent) forced to be a slave by kidnapping them from their village by European or African who cooperated with European (Burgan, 2006).

Then they brought to the auction to get sold by the traders around the world.

> Cora's grandmother was sold a few times on the trek to the fort, passed between slavers for cowrie shells and glass beads. It was hard to say how much they paid for her in Ouidah as she was part of a bulk purchase, eighty-eight human souls for sixty crates of rum and gunpowder, the price arrived upon after the standart hangling in Coast English. Able-bodied men and childbearing women fetched more than juvenils, making an individual accounting difficult.(Whitehead, 2016: 2)

> The next time Cora's grandmother was sold was after a month in the pest house of Sullivan's Island, once the physicians certified her and the rest of the Nanny's cargo clear of illnes. Another busy day on the Exchange. A big auction always drew a colorful crowd. Traders and procurers from up and down the coast converged on Charleston, checking the merchandise's eyes and joints and spines, wary of venereal distemper and other affliction.(Whitehead, 2016: 3)

From the passage above, Whiteheads explain that not only African people being brought from their homeland by the ship into certain places, but they also got separated from their family. The main character of The Underground Railroad is Cora, thus Cora's grandmother was the one who originated from Africa Island, and then Cora and her mother were born and rise in the plantation.

Fergus M Borderwich in his book *Bound for Canaan The Epic Story of The Underground Railroad, America's First Civil Rights Movement* tells a story about a slave who separated from his family. Borderwich tells a story about a slave named Josiah Hension who was born on June 15, 1789, in particular, place in America and belong to a Tobacco plantation (Bordewich, 2006). As what Whitehead tells in his novel that slaves often sold off and separated from their family, Josiah also had the same fate, his master separated him from his family.

> In due course, all the remaining Hensons—Josiah's three sisters, two brothers, his mother, and himself—were put up at auction. The memory of this event remained engraved in Josiah's memory until the end of his life: the huddled group of anxious slaves, the crowd of bidders, the clinical examining of muscles and teeth, his mother's raw fear. His brothers and sisters were bid off one by one, while his mother, holding his hand, looked on in "an agony of grief," whose meaning only slowly dawned on the little boy as the sale proceeded(Bordewich, 2006: 12).

In his books, Whitehead several times mention the slave trade when husband and wife separated because the husband or wife being sold for her master goodness, or children separated from their mother. Their master did not care about slave fate because they have seen black people slave as just asset liquidated to earn money.

> But in the end, Ajarry was another asset liquidated by order of the magistrate (Whitehead, 2016: 4).

And

> You would have thought Cora's grandmother cursed, so many times was she sold and swapped and resold over the next few years(Whitehead, 2016: 4).

> Ajarry wasn't sad to see him disappear down the road when they sold him to a sugarcane estate in Florida (Whitehead, 2016: 5).

> The boy Chester and his friends grabbed Cora, startling her. But it was only children. Time for the races. Cora always arranged the children at the starting line, aiming their feet, calming the skittish ones, and graduating some to the older kid's race if need be. This year she kicked up Chester one slot. He was a stray, like her, his parents sold off before he could walk (Whitehead, 2016: 19).

> When Mrs. Garner passed, Caesar and his family mourned and tended to the farm, awaiting official word of their manumission. She left no will. Her only relatives was a niece in Boston, who arranged for a local lawyer to liquidate Mrs. Garner's property. It was a terrible day when he arrived with constables and informed Caesar and his parents that they were to be sold (Whitehead, 2016: 40).

Whitehead delivers a feeling of the slaves that being sold off and separated from family was terrible. However, because they were slaves they could not do anything except accepting their fates. Even, they had no right of their own bodies and selves.

> Three dead before they could walk and the others sold off when they were old enough to carry water and grab weeds around the great house (Whitehead, 2016: 32).

> She had not been his and now she was his. Or she had always been his and just know knew it (Whitehead, 2016: 39).

2. **Powerlessness**

The other face of oppression which could be found in *The Underground Railroad* is Powerlessness. Iris Young claim that powerless people related to those who cannot develop their own capacities because of the job they do, lack of decision making power in deciding their working lives, and exposure disrespectful

(Heldke & O'Connor, 2004). Since in hierarchical societies slave was at the bottom of a social ladder, the most inferior in a society of unequal, slave categorized as powerless people (Coombs, 2004). Slave work certainly is monotonous work with high demand which will not develop that slave ability as what Whitehead described in his novel.

> In order to feed the world's insatiable for cotton goods, he said, every picker's daily quota will be increased by a percentage determined by their numbers from the previous harvest. The fields will be reorganized to accommodate a more efficient number of rows (Whitehead. 2016: 39).

In his novel, Whitehead also describes the misery of slave who trying to kill herself because of the desperate and depression, powerless condition and they could not do something they want.

> The noxious air of the hold, the gloom of confinement, and the screams of those shackled to her contrive to drive Ajarry to madness (Whitehead. 2016: 2).

> She twice tried to kill herself on the voyage to America, once by denying herself food and then by drowning (Whitehead. 2016: 2).

Dorothy Schneider and Carl J Schneider also explain that from numbers of slaves being brought from their homeland, only half survived to the New World. The dead of slaves were caused by pirates, sinking or suicide (Schneider & Schneider, 2007). In the other hands, Whitehead also describes the condition of the slave which could not develop their potential as a human. Slave did not deserve proper education and being a slave who can read was something dangerous. One of character in The Underground Railroad named Caesar is a slave who can read,

he felt that when he read, he was not the part of the slavery system, he was not a

slave.

> But if he didn't read, he was a slave. Before the book the only thing to
> read was what came written on a bag of rice. The name of the firm that
> manufactured their chains, imprinted in the metal like a promise of pain
> (Whitehead, 2016: 188).

For white people, a black slave who can read considered as dangerous.

> Ridgeway bypassed the courthouse when needed, but not often. It was a
> bother to be stopped on the road in a Free State when the lost property
> turned out to have silver tongue. Get them off the plantation and they
> learned to read, it was a disease (Whitehead, 2016: 64).

Caesar's acquaintance Fletcher warned Caesar that if his master figured out

that he could read, it will get him killed.

> The man sold provisions, dry goods, and farming tools. The shop was
> devoid of customers. He lowered his voice and asked, "You can read,
> can't you?"
> "Sir?" Saying it like the Georgia boys said it.
> "I've seen you in the square, reading signs. A newspaper. You have to
> guard over yourself. I'm not the only one can spot such
> thing."(Whitehead, 2016: 42)

And

> What became of my companions in the boat, as well as those who
> escaped on the rock, or were left in the vessel, I cannot tell; but
> conclude they were lost. The book will get him killed, Fletcher warned
> (Whitehead, 2016: 188).

In the other side, Whitehead also explains the condition of slaves that was

sick or need medical treatment, they could not do anything except waiting for their

master or the overseer to take care.

> How her mother bled for days and Connelly didn't bother to call the doctor until she looked half a ghost (Whitehead. 2016: 9).

3. Violence

Daily lives of black slaves surrounded by violence. As a slave who was not treated as human and seen as a thing, their owner could treat them as their please without considering what black slaves feel. According to Iris Young violence means "member of some group lives with the knowledge that they must fear random, unprovoked attacks on their persons or property, which have no motive but damage, humiliate and destroy persons" (Heldke & O'Connor, 2004, p. 56). He further explains that sometimes the reason of a group done such killing, beating, harassing or rape just simply because of the hatred toward a certain group or wanted to show off power (Heldke & O'Connor, 2004).

> When he pinced her breasts to see if she was in flower, the metal was cool on her skin (Whitehead, 2016: 4).

And

> Terrance said, prowling the rows to see what struck her fancy. He violated the bonds of affection, sometimes visiting slaves on their wedding night to show the husband the proper way to discharge his matrial duty. He tasted his plums, and broke the skin, and left his mark (Whitehead, 2016: 25).

In the line above, Whitehead tells about Terrance Randall the owner of the plantation who likes to harass the slave. He pinched Cora's breast and no one dares to move, the master could do as he pleased. In the night wedding, he also disturbed the wedding night. As a master, Terrance Randal wants to gratify himself use his

property—his slaves. In addition, Whitehead also described that one slight mistake could lead to deadly punishment.

> "You!"It was Terrance. He held his hand before him as if it were covered in some eternal stain that only he could see. Then Cora caught sight of it—the single drop of wine staining the cuff of his lovely white shirt. Chester had bumped him. Chester simpered and bowed down before the white man. "Sorry master! Sorry, master!" The cane crashed across his shoulder and head, again and again. The boy screamed and shrank to the dirt as the blows continued. Terrance's arm rose and fell (Whitehead, 2016: 28).

On one occasion, accidentally one of the slaves named Chester who merely a kid, had bumped Terrance Randall, at once he got angry and punish Chester at the moment. Cruel punishment for a little mistake and no one dares to intervene except Cora. Cora tried to protect Chester and the cane hit Cora.

> Then the cane was out of her hand. It came down on her head. It crashed down again and this time the silver teeth ripped across her eyes and her blood splattered the dirt (Whitehead, 2016: 28).

In the plantation, Whitehead tells that master is not the only person that had to be feared, there was overseer who was cruel as well. When slaves had already got punishment from the master, it did not mean that the punishment was ending. There was another punishment which gave by the overseer. Connelly, the overseer was their master Randall first hires so he has stewardship on the plantation and he could do what he wanted to do. He gave Cora and Chester punishment.

> Far worse was the lashing Connelly gave her the next morning under the pitiless boughs of the whipping tree (Whitehead, 2016: 30).

> Then there was the matter of Chester's clumsiness and Cora's incomprehensible action. Connelly peeled them open the following

sunrise. He started with Chester, to follow the order in which the transgressions had occured, and called for their bloody backs to be scrubbed out with pepper water afterward (Whitehead, 2016: 30).

Mrtha B Katz-hyman and Kym S Rice in their encyclopedia *World of a Slave: Encyclopedia of the Material Life of Slaves in The United States* also tells about horrible condition of slave in the plantation "Planter or overseers, whip in hand, beat or threatened cowering slaves," (Katz-hyman & Rice, 2011, p.20). In addition, Whitehead stated clearly the violence experienced by black slaves as the slave thought that white people wanted to kill the black.

> White man trying to kill you slow every day, and sometimes trying to kill you fast. Why make it easy for him? That was one kind of work you could say no to (Whitehead, 2016: 22).

A slave who tried to run away will get heavy punishment, often it led to a death sentence.

> Big Anthony was whipped for the duration of their meal, and they ate slow. The newspaperman scribbled on paper between bites. Dessert came and the revelers move inside to be free of the mosquitoes while Big Anthony's punishment continued. As Big Anthony was doused with oil and roasted. The witnesses were spared his screams, as his manhood had been cut off on the first day, stuffed in his mouth, and sewn in (Whitehead, 2016: 38).

And

> He heard a sound and turned back to the house. It came from the girl, Lovey. Her arm fluttered. She was not dead all. "Lingered another half day, from what I heard." (Whitehead, 2016: 169)

Above, Whitehead tells about the torment that happened to the slave when the slave tried to run away. The death sentence would not be fast dead, but it would

be a painful and slow death. The master put in to display and invite all white to watch as entertainment. In addition, slaves also had to witness the punishment as moral lessons.

> Caesar had seen Cora stripped naked for her whippings, the bloods pouring over her skin (Whitehead, 2016: 37).

> It was customary for slaves to witness the abuse of their brethren as moral instruction (Whitehead, 2016: 37).

> When Terrance got to Cora, he slipped his hand into her shift and cupped her breast. He squeezed. She did not move (Whitehead, 2016: 37).

As long as they lived inside bondage of slavery, fear would not stop haunting them. They must fear random because the bad event could happen to them any time.

> But fear was already in pursuit, as it had been every day on the plantation, and it matched their pace (Whitehead, 2016: 45).

Punishment for slaves, not only happen in one plantation but it also happens in one area where white people feel hatred toward black slaves. Whitehead described one region which hates the existence of black people. If there were black slave found inside that region, he or she will be given a death sentence and watched by a civilian.

> The noose lowered around Louisa's neck and she was led up the stairs. With the precision born of practice, a night reader threw the rope over the thick, sturdy with a single toss (Whitehead, 2016: 128).

> Patroller will harass you anytime they feel like (Whitehead, 2016: 129).

Whitehead also describes injustice treatment toward black who accused to murder. Unlike other white people, a black who accused of murder white will get

brutal punishment. Whitehead described how the mob assaulted Caesar, even though the true murderer was Cora, Caesar still considers as the murderer. In addition, the mass would not consider what was happend, even thougt the black murdered unintentionally since that was merely defensive action. A killer was worse but black who kill white was the worst of the worst. Slave catcher did not bring Caesar back to his master because he saw it as unnecessary action, he let the mob tore him. Caesar punishment took place in South Carolina which free state that he lived for a moment and he found a job there, even the decent people of South Carolina who declared themselves denied slavery, would do such cruel thing.

> Ridgeway slurped."We caught up with it at the factory at the end of its shift," he said. "These big colored bucks around it, finding their fear again after thinking they'd put it behind them. At first, wasn't no big fuss. Another runaway caught. Then the word spread that Caesar was wanted for the murder of a little boy, they broke into the jail. The sheriff opened the door, to be honest but that's not dramatic. They broke into the jail and ripped its body to pieces (Whitehead, 2016: 176).

And

> By the time the mob tore Caesar from the jail and mortally assaulted him, Sam was well on his ways north (Whitehead, 2016: 215).

In this case, Fergus M Borderwich in his book explains that "For a slave to lift his hand "against the sacread temple of a white man's body." Even in self-defense, was an act of rebellion. Slaves were sometimes executed, and

occasionally evn castrated, for such action" (Bordewich, 2006, p.12). Further, Finkelman as cited in Schneider and Schneider state that:

> "The same provocation which will so reduce the offence in a citizen, willl not in slave. A legal provocation for a slave, is such as, having due regard to the relative condition of the white man and the slave, and the obligation of the latter to conform his instinct and his passions to his condition of inferiority, would provoke a well-disposed slave into a violent passion. Hence, the mere fact of an engagement, on a sudden heat of passion, would not of itself form such a provocation." (Schneider & Schneider, 2007)

In short, it could be said that the courts held that Master and slaves cannot be governed by te same common system of laws: so different are their position, rights, and duties.

4. **Cultural Imperialism**

In The *Underground Railroad,* there is also some cultural imperialism found inside the novel. It occurs in the event when white people tried to enforce their value and their norm. Whitehead described that white people tried to make justification for their action to enslave black people.

> "It means what it says," Ethel said. "It means that a Hebrew may not enslave a Hebrew. But the sons of Ham are not of that tribe. They were cursed, with black skin and tails. Where the Scripture condemns slavery, it is not speaking of negro slavery at all."(Whitehead, 2016: 146).

> Under the Georgia sun, Connelly had recited verses while scourging field hands for infractions. "Niggers, obey your earthly masters in everything and do it not only when their eye is on you and to win their favor but with sincerity of heart and reverence for the Lord."(Whitehead, 2016: 146).

And

> Some maintained that the negro was the remnant of a race of giants who had ruled the earth in an ancient time, but Edgar Denaly knew they were descendants of cursed, black Ham, who had survived the Flood by clinging to peaks of a mountain in Africa. Ethel thought that if they were cursed, they required Christian guidance all the more (Whitehead, 2016: 154).

Above, Whitehead explains that white people use the bible as justification to enslave Africa. It stated clearly that Africa was descendant of Ham who was a sinner and cursed. If negro was cursed so it was Christian job (White people) to guide them, to make them slaves. Julie Holcomb's essay inside also explains that:

> "From the colonial to the antebellum period, slavery proponents rationalized the institution using the Bible. They argued that people of African descent were inheritently inferior to whites because of the "the cursed of Ham" (Genesis 9:20-27). Because Ham had witnesssed Noah's nakedness, Noah cursed Ham's descendants, throuhg his son Canaan. Though the Bible does not specify that Canaan was "black," many white people came to identify him as such because they associated blackness and darkness with evil. As a result, these individuals aslo identified Noah's "accursed" descendants as people with dark skin, or African. Proslavery proponents also cited other Old Testament passages to support slavery, such as Genesis 14:14, which refers to Abrahama's slaves, and Exodus 20:17 and Deuteronomy 5:21, which refers to the Ten Commandement's admintion against coveting another's "manservant or maidservant." To slaveholders, these passages clearly illustrated that the Bible, and subsequently, God, sanctioned the practices." (Katz-hyman & Rice, 2011, p.65)

Deborah H Deford in her book Slavery in America Life under Slavery also stated that White people tried to inform norm that white people are superior to white people and black people will live in under good order if what people ruled and enslave them (Deford, 2006). Richard Worth also stated that people always seek for justification and many other excuses to enslave other people. One group was seeking justification to enslave people in other groups which they feel as

inferior. Usually, one group enslave another group because that group saw the other group as "barbarian." European colonist in America enslaves African because they saw that African and African descendants were naturally inferior so it was morally acceptable for enslaving African (Worth, 2006). Whitehead's also tells this view in his novel.

> The possibilities lay before these pilgrims like a banquet, and they'd been so hungry their whole lives. They'd never seen the likes of this, but they'd leave their mark on this new land, as surely as those famous souls at Jamestown, making it theirs through unstoppable racial logic. If niggers were supposed to have their freedom, they wouldn't be in chains. If the red man was supposed to keep hold of his land, it'd still be his. If white man wasn't destined to take the new world, he wouldn't own it now. (Whitehead, 2016: 64)

B. Form of Black People Struggle

Since the beginning of slavery, African struggles to free them from slavery bondage. Several actions are taken both individually or in the group to defend themselves or to fully escape from bondage, from the moment they kidnapped from their homeland in the ship to the moment when they already became slaves in the plantation. Not many of them can do much change in their fate so they chose to end their life or accept their fate as Whitehead described inside his novel.

> She twice tried to kill herself on the voyage to America, once by denying herself food and then again by drowning. The sailors stymied her both times, versed in the schemes and inclinations of chattel. Ajarry didn't even make it to the gunwale when she tried to jump overboard. Her simpering posture and piteous aspect, recognizable from thousands of slaves before her, betrayed her intentions. Chained head to toe, head to toe, in exponential misery (Whitehead, 2016: 3).

Above, Whitehead tells about a women slave who tried to kill herself because of depression but her attempt to commit suicide always fail. In line with what Whitehead stated in his novel, history noted that slaves in the ship manage to kill themselves by drowning or denying food. As Captain Thomas Phillips wrote in his voyage journal in Hannibal ship:

> The negroes are so wilful and loth to leave their own country, that they have often leap'd out the canoos, boat and ship, into the sea, and kept under water till they were drowned, to avoid being taken up and saved by our boat... We have likewise seen divers [several] of them eaten by the sharks, of which a prodigious number kept about the ships in this place, and I have been told will follow her hence for Barbadoes, for the dead negroes that are thrown over-board in the passge... We had about 12 negroes did wilfully drown themselves, and others starv'd themselves to death, for 'tis their belief that when they return home to their own country and friends again... (Schneider & Schneider, 2007, p. 44)

In addition, Some slaves tried to commit suicide because they believe one they died, they will return to Africa. There were also slaves who tried to finish their lives with took poison, another slave who did not want to separate from him or her family decide to mutilate himself.

> "Some slaves turned their rage at their condition and at their masters against themselves, at the same time depriving their masters of the property the constituted. In the early days of slavery, many were prompted to suicide by the belief that in death they would return to Africa. Slaves in despair wounded themselves, suffocated themselves by drawning in their tongues to close off the passage of air, took poison, or drowned themselves. One 16-year-old, deciding that "she'd as leave be dead as to take the beatings her master gave her, . . . went into the woods and eat some poison oak. She died, too."
>
> Fear of being sold prompted some to mutilate themselves rather than leave their families and friends. Former slaves Lewis Clarke in 1846 told of a carpenter named Ennis whose master bargained with a slave trader to carry him downriver:"He took a broadaxe and cut one hand off;

> then contrived to lift the axe, with his arm pressing it to his body, and let it fall upon the other, cutting off the ends of the fingers.'"" (Schneider & Schneider, 2007, p. 194)

Whitehead tells that other slave who could not run from the reality: could not put an end to her/his self, she or he would try to accept his or her fate.

> In her stories, Isay and Sidoo and the rest somehow bought their way out of bondage and lived as free men and women in the City of Pennsylvania, a place she had overhead two white men discuss once. These fantasies gave Ajarry comfort when her burdens were such to splinter her into a thousand pieces (Whitehead, 2016: 3).

Whitehead describes the condition of a slave when the slave tried to accept her fate since she could not help but accepted it, no one could help her and her effort could not accomplish something. She began to accept her fate that she was merely a thing and she had to know her value and position.

> If you were a thing—a cart or a horse or a slave—your value determined your possibilities. She minded her place (Whitehead, 2016: 5)

> Since the night she was kidnapped she had been appraised and reappraised, each day waking upon the pan of a new scale. Know your value and you know your place in the order. To escape the boundary of the plantation was to escape the fundamental principles of your existence: impossible (Whitehead, 2016: 6).

Below, Whitehead describes that in the middle of their bad fate; become a slave and could not get out from it bondage, slaves create their own happiness as if to heal the wound of slavery gave them even though it just contemporary they tried to enjoy it.

> When the music started and the dancing commenced, they appreciated the extent of their gratitude for Jockey. Once again he picked the right day for a birthday. He had been attuned to a shared tension, a communal apprehension beyond the routine facts of their bondage. It had built up.

> The last few hours had dispelled much of the ill feeling. They could face the morning toil and the following mornings and the long days with their spirits replenished., however meagerly, by a fond night to look back on and the next birthday feast to look forward to. By making a circle of themselves that separated the human spirits within from the degradation before (Whitehead, 2016: 23).

In the Christmas and New Year's day, master did not obligate slaves to perform labor. A slave could enjoy their night with a party, singing song, and dancing.

> The days between Chrismas and New Year's day are allowed as holidays; and accordingly, we were not required to perform any labor, more than to feed and take care of the stock. This time we regarded as our own, by the grace of our masters; and we therefore used or abused it nearly as we pleased. Those of us who had families at a distance, were generally allowed to spent the whole six days in their society. This time, however, was spent in various ways. The staid, sober, thinking and industrious ones of our number would employ themselves in making corn-brooms, mats, horse-collars, and basket; and another class of us would spend the time in hunting oppossums, hares, and coons. But by far the larger part engaged in such sports and merriments as playing ball, wrestling, running foot-races, fiddling, dancing, and drinking whisky; and this latter mode of spending the time was by far the most agreeable to the feeling of our masters. . . . [The slaveholders'] object seems to be, to disgust their slaves with freedom, by plunging them into the lowest depths of dissipation. . . . One plan is, to make bets on their slaves, as to who can drink the most whisky without getting drunk. . . (Schneider & Schneider, 2007: 104).

1. Individual Struggles

As a response to slavery, Whitehead described the way slaves struggle for their better lives. Numbers of slaves tried to run away from their master; hope that they would escape from plantation to faraway places where slavery was illegal.

> Mabel never left the plantation until the day of her escape. She gave no indication of her intentions, at least to no one who admitted to that knowledge under subsequent interrogations. ....
> Of Mabel there was no sign. No one had escaped the Randall plantation before. The fugitives were always clawed back, betrayed by friends,

they misinterpreted the stars and ran deeper into the labyrinth of bondage. On their return they were abused mightily before being permitted to die and those they left behind were forced to observe the grisly increments of their demise (Whitehead, 2016: 33)

Above, Whitehead tells about Mabel, Cora's mother who tried to run away from the plantation. Runaway from the plantation described as difficult matter since no one had escaped. Fugitives who tried to runaway usually get trap in the woods because they could not interpret stars well as they did not receive any kind of education.

Big Anthony took his opportunity. Big Anthony was not the most clever buck in the village, but no one could say he lacked a sense of opportunity. It was the first escape attempt since Mabel. He braved the witch woman's goofer without incident and made it twenty-six miles before he was discovered snoozing in a hayloft. The constables returned him in an iron cage made by one of their cousins. "Take flight like a bird, you deserve a birdcage." The front of the cage had a slot for the name of the inhabitant, but no one had bothered to use it (Whitehead, 2016: 36).

Above Whitehead tried to illustrate the cruelty of punishment which would be given to the fugitives. The master of plantation invited his collogue and friends to watch the show. A man burned as if he was a pig. He put into the cage as if he was a bird. Master had his friends to watch that as entertainment and had his slaves to watch that as a moral lesson.

He didn't bother to see if anyone was in earshot. He knew there was no one because he had planned. "I'am going back north," he said. "Soon. Running away. I want you to come."
Cora tried to think of who put him to this prank, "You going north and I'm going to eat," she said.
Caesar held her arm, gently and insistent. His body was lean and strong, like any field hand his age, but he carried his strength lightly. His face was round, with a flat button nose—she had a quick memory

of dimples when he laughed. Why had she kept that in her head?
"I don't want you to tell on me," he said. "Have to trust you on that
But I'm going soon, and I want you. For good luck." (Whitehead,
2016: 21)

The passage above is when Caesar invited Cora to join in to run away from

the plantation. At first, Cora refused because the possibility to escape from slavery

was little and it took a big risk. A slave who recapture after she or he tried to run

away would get deadly torment and punishment.

Ridgeway became a proper slave catcher after his first trip to New
Jersey, when he went up to retrieve the property for a local planter.
Betsy made it all the way from the Virginia tobacco fields Trenton.
She hid with cousins until a friend of her owner recognized her at the
market (Whitehead, 2016: 62).

Together they shadowed runaways for days, hiding outside places of
work until opportunity announced itself, breaking into their negro
hovels at night to kidnap them. After years away from the plantation,
after taking a wife and starting a family, they had convinced
themselves they were free (Whitehead, 2016: 63).

Above, Whitehead tells us about a slight life of a slave catcher and his target.

It was hard to totally escape from the bondage of slavery because the destination

was quite far for the slave since slave could not use public transportation and only

took a trip by foot.

Two-night riders dragged a colored girl onstage. She had a house girl's
tender physique and shrank further in her simpering. Her gray tunic was
torn and smeared with blood and filth, and her head been crudely
shaved. "Richard was searching the hold of a steamship bound for
Tennessee when he found this rascal hiding below," Jamison said.
"Louisa is her name. She absconded from her plantation in the confusion
of the reorganization and hid in the woods these many months.
Believing she had escaped the logic of our system."(Whitehead, 2016:
127).

2. Group Struggles

African slaves had done group struggle in the form of rebellion in the ship. There was slave mutiny in the ship, one of the first documented slave mutiny began on June 6, 1730, on a slaving ship en route to a Rhode Island slave market. Those revolts results in the died of three watchmen in the slave hand. Slave mutiny itself is a group of slave that has one culture and language so that they can organized rebellion.

> Slave mutinies were more likely when ships carried large cargos of people who had been abducted from the same village or area. These kidnapped Africans were better able to communicate and make a plan of attack. While most such revolts were unsuccessful, the slaves sometimes did manage to kill some—or all—of their white captors. Two years after the mutiny on the *Little George*, for example, Captain John Mayor of Portsmouth, New Hampshire, and his entire crew were killed during a slave mutiny. Such bloody battles for freedom continued for as long as the Atlantic slave trade existed (Doak, 2006: 32).

Whitehead also tells about mutiny in his novel, he tells that White afraid of slave mutiny happen in the ship so they separated the slaves.

> The Nanny was out of Liverpool and had made two previous stops along the Gold Coast. The captain staggered his purchase, rather than find himself with a cargo of singular culture and disposition. Who knew what brand of mutiny his captives might cook up if they shared a common tongue (Whitehead, 2016: 2).

Abolitionist and African working together to help fugitives runaway from the bondage of slavery, provide them with shelter, food, and jobs.

> "They get food, jobs, and housing. Come and go as they please, marry who they wish, raise children who will never be taken away. Good jobs, too, not slave work. But you'll see soon enough." There was a bill of sale in a file in a box somewhere, from what he understood, but that was

it. Nothing that would be held over them. A confidante in the Griffin Building had forged these papers for them (Whitehead, 2016: 75).

In his novel, Whitehead tells about Underground Railroad, it refers to a real train that operated underground.

> They hushed, and the rumbling became a sound. Lumbly led them to the edge of the platform. The thing arrived in its hulking strangeness. Caesar had seen trains in Virginia; Cora had only heard tell of the machines. It wasn't what she envisioned. The locomotive was black, an ungainly contraption led by the triangular snout of the cowcatcher, though there would be few animals where this engine was headed. The bulb of the smokestack was next, a soot-covered stalk. The main body consisted of a large black box topped by the engineer's cabin. Below that, pistons and large cylinders engaged in a relentless dance with the ten wheels, two sets of small ones in front and three behind. The locomotive pulled one single car, a dilapidated boxcar missing nomerous planks in its walls (Whitehead, 2016: 56).

And

> The station was similar to their point of departure. Instead of a bench, there was a table and chairs. Two lanterns hung on the wall, and a small basket sat next to the stairs (Whitehead, 2016: 73).

Above, Whitehead describes that Underground Railroad was the real train that operated Underground. However, in reality, Underground Railroad has really existed even though in a different form, it is not a train which operated underground. According to Michael Burgan in his book *The Underground Railroad*, Underground Railroad existed in the United States in the 1830s to 1860s that was not mean literally as train operated underground but it refers to a system which consisted of path, roads, rivers, and safe house, in short, it was a safe route where the fugitives escapes (Burgan, 2006). Further Tom Calarco in his book *People of the Underground Railroad: a biographical dictionary* explains that the

existence of Underground Railroad had to stay in secret because aiding slaves was illegal. He estimates that this system succeeds in helping a slave to flee in a range between 50,000 and 100,000 (Calarco, 2008). Thus, in his novel, Whitehead also posited Underground Railroad as secret railroad and as mere rumor.

> The slave catcher shared rumors of a new branch of the Underground railroad said to be operating in the southern part of the state, as impossible as it sounded. Old Randall scoffed. The sympathizers would be rooted out and tarred and feathered, Ridgeway assured his host (Whitehead, 2016: 34).

> "We're not supposed to talk about what we do down here," Royal said. "And our passengers aren't supposed to talk about how the railroad operates—it'd put a lot of good people in danger. They could talk if they wanted to, but they don't."(Whitehead, 2016: 214)

As the underground railroad had to keep in secret, all stuff related to the original identity of the fugitives also had to keep in secret. In his novel, Whitehead tells about Caesar and Cora who had taken a journey to use Underground Railroad and the station agent told them to keep their true identity in secret.

> When Caesar finished washing up, Sam gave them their papers.
> "The names are wrong," Caesar said.
> "You're runaways," Sam said. "This is who you are now. You need to commit the names and the story to memory."(Whitehead, 2016: 74)

Michael Burgan stated that free black men and white men cooperate to create a system which helped fugitives to escape from the bondage of slavery, providing them with food, shelter, and job (Burgan, 2006). In his novel, Whitehead tells about a half-blood black man who joins with abolitionist to help fugitives, then at the end, Valentine's place became a shelter for fugitives and office for the underground railroad.

> The next time Valentine went east on business, a broadsheet promoting an antislavery meeting stopped him in his tracks. The woman in the snow was the emissary of a dispossessed tribe. He bent himself to their service.
>
> By that autumnt, his farm was the lates office of the underground railroad, busy with fugitives and conductors. Some runaways lingered; if they contributed, they could stay as long as they liked (Whitehead, 2016: 212).

Since it was being called as "railroad," it consists of an element called with common railroad terms. People who provided shelter to fugitives called "stationmasters," their home to accommodate the fugitives called as "stations," or "depots." The volunteers who guided fugitives between stations were "conductors," and the fugitives themselves were called as "cargo."(Hullington, 2012). As Whitehead described in his novel that there were station agents or station masters stations, and conductors.

> The following night. The waxing moon would have to suffice. Agents of the underground railroad would be waiting (Whitehead, 2016: 41).
>
> A station had opened up nonetheless. If Caesar could make it the thirty miles to Fletcher's house, the shopkeeper pledged to convey him to the underground railroad (Whitehead, 2016: 43).
>
> "You the conductor?" Caesar asked.
> "No good with steam," Lumbly said. "More of a station agent." When not concerning himself with railroad matters, he said, he led a quiet life on his farm (Whitehead, 2016: 54).
>
> Royal grinned. "It's from before my time. The conductor I replaced showed me when I took over this section. I took that handcar a few miles in, but it was too unsettling. The walls hugging and coming close."(Whitehead, 2016: 205)

He also stated that those people who work for The Underground Railroad, risk their lives for aiding fugitives. In Whitehead's novel, in the middle of the journey, Cora, the main character, stopped in North Carolina station. North

Carolina was a place that had high hatred toward black people especially black slaves. A slave who hid in the civilian house and the host of the house would get punishment, they would hang in the tree in beside the road which called as Freedom trail, a place where slaves and slave helper hung.

> Who stood with all those other souls who took runaways into their homes, fed them, carried them north on their backs, died for them. The station masters, and conductors and sympathizers. Who are you after you finish something this magnificient—in constructing it you have also journeyed through it, to the other side (Whitehead, 2016: 242).

> A tall white woman in her nightclothes leaned against the wainscoting in the kitchen. She sipped a glass of lemonade and did not look at Cora as she said, "You're going to get us murdered."(Whitehead, 2016: 122)

In his novel, Whitehead tells that White people in North Carolina were not only mean to the black slaves but they also could punish white people who helped fugitives with death sentences. Not only adults but also children contributed to give brutal punishment.

> She arranged herself on the bench, her head pulsing in agony with every hearbeat. As they pulled away, she saw Martin and Ethel. They had been tied to the hanging tree. They sobbed and heaved at their bonds. Mayor ran in mad circles at their feet. A blond girl picked up a rock and threw it at Ethel, hitting her in the face. A segment of the town laughed at Ethe's piteos shrieks. Two more children picked up rocks and threw them at the couple. Mayor yipped and jumped as more people bent to the ground. They raised their arm (Whitehead, 2016: 151).

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter summarizes the discussion on research findings which consist of two main points; the first is the faces of oppression that found in The Underground Railroad, the second is struggles of black slaves as described in the novel. This chapter will also provide a suggestion for further research in the same realm of study which benefits further research conduct.

A. Conclusion

From the findings and discussion here, there are two main points that can be obtained. First is faces of oppression in The Underground Railroad are; Violence, Powerlessness, Exploitation and Cultural Imperialism. The violence happened often as the slave could not do anything and the master could do everything as he pleased. In *The Underground Railroad*, violence often occurs in the form of physical violence such as beating and whipping. Exploitation happened since the function of a slave is a money machine. Masters take as much as they can while giving as less as possible. Powerlessness happened because slave could not have the proper education to increase their quality of lives, did not have a decent job so they could not get respect, and work in the field that they did not want. Cultural imperialism occurs because white enforces to implement their value about slavery, they made the justification that slavery was right.

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From findings and discussion, we could take a conclusion about the struggles done by a black slave. They took individual struggles and group struggles. Individual action they took in the form of runaway from the plantation. A slave could hide in the near cave temporary for days, month, even years but did not go far from the plantation. Another action could be taken as described in the novel is run away from plantation to free states where slavery was illegal. While in group struggles, black slaves in the ship could do slave mutiny which the plan to take over ship control. In the other hand, inland, abolitionist, and black free man and also black slaves who had already free from slavery, cooperated together to built Underground Railroad to help fugitives runaway.

B. Suggestion

This research analyzes Colson Whitehead's The Underground Railroad and focusing on the slavery part; oppression and struggles. Further research could still be obtained with the same object or theory. From the object, this research object; Researches about The Underground Railroad novel are still rare, so there are a lot of aspects that can be analyzed for examples the environment on the novel, the white characters who struggle for Blacks freedom, and so on.

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APPENDIX

CURRICULUM VITAE

Sandra Damar Ssiwanti was born in Tuban 10 September 1996. She graduated from MAN Sidoarjo in 2014. During her study at the Senior High School, she actively participated in OSIS. She started her higher education in 2014 at the English Letters Department of UIN Maulana Malik Ibrahim Malang and finished in 2018. During her study at the University, she joined English Students Association (HMJ/ *Himpunan Mahasiswa Jurusan*). In that association, she was chosen to be coordinator for Journalistics Departement. Also, she was a member of Student Senate in Humanity Faculties.