

SUBALTERN PORTRAYED IN PATRICK CHAMOISEAU'S *TEXACO*

THESIS

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FACULTY OF HUMANITIES

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SUBALTERN PORTRAYED IN PATRICK CHAMOISEAU'S *TEXACO*

THESIS

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2022

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I state that the thesis entitled “**Subaltern Portrayed in Patrick Chamoiseau’s *Texaco***” is my original work. I do not include any previous materials written or published by other people, except those cited as references and written in the bibliography. By this statement, if there is any objection or claim, I am the one responsible for that.

Malang, 27 June 2022

The researcher



Ulfa Husna Khalida

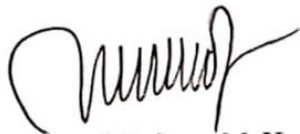
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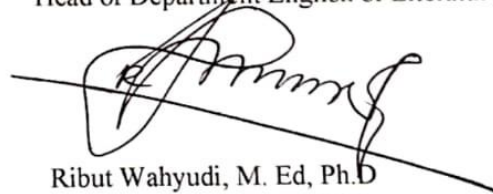
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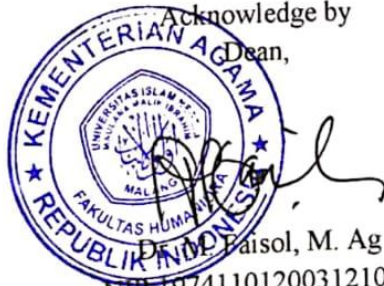
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MOTTO

Life is hard, but for the people who still survive is harder than life.

Anybody can make history. Only a great person can write it.

DEDICATION

This thesis is proudly presented to:

My lovely self

My beloved father and mother, Masruchin S. Ag and Tumi'ah who always give their love, prayer, and the best support to me

My beloved and only brother Ibnu Murtadho, who always being the best friend for any discussion.

My sister and my nephew who always share positivity.

My advisor Dr. Mundi Rahayu, M. Hum, who always give the guidance for my thesis.

All my beloved friends always support me whatever the condition.

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All praises and gratitude to Allah, the Lord of the world who gave me his blessing and mercy, guidance and strength, and the best opportunity so I can finish my thesis entitled “*Subaltern Portrayed in Patrick Chamoiseau’s Texaco*” to fulfill the requirements for the degree of *Sarjana Sastra* (S.S) in the Department of English Literature, UIN Maulana Malik Ibrahim Malang. Never forget, peace and salutation are always presented to the Prophet Muhammad SAW, who has led all Muslim people from the darkness to the lightness.

Finishing this thesis is not easy. This thesis will not be completed without any support and guidance from many people. Therefore, I would like to give my special gratitude to my advisor, Dr. Mundi Rahayu M. Hum, my academic advisor who always gives me advice, guidance, and encouragement in finishing my thesis. Thank you for all knowledge you gave to me, Ma’am. I learned many things.

Moreover, I would like to give a lot of thanks to my parent who always support me in morals and materials, care about my condition along the process of finishing this thesis, and give their best prayers and other support that I couldn’t mention. Next, I like to thank my brother, the only brother who always give me bits of advice and suggestion in discussing the solution to my problems along my process. I never forget to express a big thanks to all my beloved friends who always support me and who are always there in any situation. And I never forget to thank myself who always being strong and never giving up to finish this thesis even with much bitterness in the process.

Finally, I realized that this thesis isn’t the perfect one, but I hope it will be useful for the next researcher and enrich their knowledge of literary theory. Finally, all the critiques and suggestions will be very welcomed.

Malang, 6 Juni 2022

Ulfa Husna Khalida

ABSTRACT

Khalida, Ulfa Husna. 2022. "*Subaltern Portrayed in Patrick Chamoiseu's Texaco*". Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Mundi Rahayu, M. Hum

Keywords : Subaltern, Oppression, Texaco, Struggle, Postcolonialism.

Colonialism era is commonly related to the practice of controlling people of a nation by power of another nation. The problem of subalterns as the lowest class whose aspiration and voice are often blocked by hegemonic power is one of the important topics to discuss in postcolonial studies. One of the literary works which discuss the subaltern problem in *Texaco* by Patrick Chamoiseau. This study aimed at discussing the subaltern that is portrayed in the novel *Texaco* by Patrick Chamoiseau. This study used postcolonialism by applying the theory of subaltern by Gayatri Spivak. This research is included in literary criticism. The data in this research are the sentences, words, dialog, and narration. The researcher analyzed the data by classifying, describing, giving the interpretation, and making the conclusion. This study presented the portrayal of subalterns and emphasizes how they can't speak. The results of this study showed the subalterns portrayed in the novel *Texaco* by Patrick Chamoiseau are the oppressed subaltern women and men who can't speak because their voice was blocked, can't represent themselves, and had no access to the hegemonic power. The struggles of subalterns portrayed in the novel *Texaco* by Patrick Chamoiseau are the struggle to fight oppression, the struggle to gain their rights, the struggle to voice up their voice, the struggle to fight injustice, the struggle to build the city, and the struggle to have the legality of the city.

مستخلص البحث

خالدة، أولفا حسنة. (2022). "تصوير التبعية في رواية تكساكو بقلم باتريك شاموازو". البحث العلمي. كلية العلوم الإنسانية، قسم الأدب الإنجليزي، جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالانج.

المشرفة : الدكتور موندي راحيو، الماجستير

الكلمات المفتاحية : التبعية، الاضطهاد، تكساكو، الجهود، ما بعد الاستعمار.

غالبًا العصر الاستعماري يرتبط بممارسة سلطة أمة من قبل دولة أخرى. تعد مشكلة التبعية باعتباره الطبقة الأدنى التي يتم حظر صوتها أحد الموضوعات المهمة التي يجب مناقشتها في نظرية ما بعد الاستعمار. إحدى الأعمال الأدبية التي تناقش مشاكل التبعية خلال الحقبة الاستعمارية هي رواية تكساكو لباتريك شامواسو. تهدف هذه الدراسة إلى مناقشة تصوير التبعية وجهودهم لكسب حريتهم في رواية تكساكو لباتريك شامواسو. تستخدم هذه الدراسة نظرية ما بعد الاستعمار من منظور ثانوي من قبل غاياتري سيفاك. يشمل هذا البحث إلى بحث النقد الأدبي. البيانات في هذه الدراسة هي الجمل والكلمات والعبارات والحوارات والروايات. قامت الباحثة بتحليل البيانات من خلال تصنيفها ووصفها وتفسيرها ثم استخلاص النتائج. تشير نتائج هذه الدراسة إلى أن التبعية غالبًا ما يتم تصويرهم على أنهم رجال ونساء مضطهدين ومعذبين. تشمل جهود التبعية لنيل استقلالهم كما هو موضح في رواية تكساكو لباتريك شامواسو جهودًا لمحاربة الظلم. والجهود المبذولة للحصول على حقوقهم. والجهود المبذولة للتعبير عن تطلعاتهم، والجهود المبذولة لمكافحة الظلم، والجهود المبذولة لبناء مدتهم الخاصة، والجهود المبذولة لخلق مدتهم الخاصة، و للحصول على اعتراف بمدينة تكساكو.

ABSTRAK

Khalida, Ulfa Husna. (2022). *“Penggambaran Subaltern Dalam Novel Texaco Karya Patrick Chamoiseau”*. Skripsi. Fakultas Humaniora, Jurusan Sastra Inggris, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. Mundi Rahayu, M. Hum

Kata Kunci : Subaltern, Penindasan, Texaco, Perjuangan, Poskolonialisme.

Era Penjajahan seringkali berkaitan dengan praktik kekuasaan sebuah bangsa oleh bangsa lainnya. Permasalahan subaltern sebagai kelas terendah yang suaranya dihalang-halangi menjadi salah satu dari berbagai topik yang penting untuk dibahas dalam teori pascakolonial. Salah satu karya sastra yang membahas tentang permasalahan subaltern selama era colonial adalah novel *Texaco* karya Patrick Chamoiseau. Penelitian ini bertujuan untuk mendiskusikan penggambaran subaltern dan usaha mereka dalam novel *Texaco* karya Patrick Chamoiseau. Penelitian ini menggunakan teori pascakolonial dari perspektif subaltern oleh Gayatri Spivak. Penelitian ini termasuk penelitian kritik sastra. Data dalam penelitian ini berupa kalimat, kata, frasa, dialog dan narasi. Peneliti menganalisis data dengan membuat klasifikasi, mendeskripsikan, menginterpretasikan data kemudian membuat kesimpulan. Hasil dari penelitian ini menunjukkan bahwa subaltern seringkali digambarkan sebagai pria dan wanita yang tertindas, mengalami penyesuaian dan suaranya dihalang-halangi. Usaha para subaltern tergambar dalam novel *Texaco* karya Patrick Chamoiseau meliputi usaha untuk melawan penindasan, usaha untuk mendapatkan hak-hak mereka, usaha untuk menyuarakan aspirasi mereka, usaha untuk melawan ketidak-adilan, usaha untuk membangun kota mereka sendiri, dan usaha untuk mendapatkan pengakuan terhadap kota Texaco.

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CHAPTER I

INTRODUCTION

This chapter contained the background of the study which discussed the reason to select the topic of this study, the previous study, and the novelty of this study. The problem of the study is presented to specify the concern that would be discussed in this study based on the background of the study. Then, it's followed by the significance of the study which discussed the benefits of this study, continued by its scope and limitation and definition of the key terms to avoid misunderstanding, ambiguities, and made the reader easy in apprehending the study.

A. Background of Study

The colonialism era is a dark history for colonized country but also a whip of learning for future generations about nationality. A good nation never forgets about history and always learns from the past (Muhibbuddin, 2021). Colonialism era often domain with the practice of controlling the other people of a nation or areas by one people or power of another nation (Castle, 2013). This policy of controlling often aim to domain economics, power, and politic. In the era of colonialism, many exploitations, oppressions, deprivations, and slavery are taking place. Based on the condition and situation of this era, some authors raised postcolonial as the background of their story in literary work. They criticize, describe, or respond to those postcolonial events. Several names such as Chinua

Achebe, Arundhati Roy, Daniel Defoe, and Patrick Chamoiseau are the authors which write the literary work with a postcolonial background to describe, critic, or respond to postcolonial action.

Studying postcolonialism in literary work is an interesting thing, because literary works such as colonial historical novels could give us a view of history and we can study from it. Literary works with historical background are expected to enrich people's knowledge about colonialism history and describe colonialism topics as well as writing about colonialism, either through scientific writings or works of literature, emerged postcolonial theory (Castle, 2013). Postcolonial theory is built on the historical events history experience of bitter nations around colonialism centuries. During the middle of the 20th century, many colonized nations achieved their independence, but still many problems whether related to economic, social, political or mentality need to be solved (Iverson, 2020). Postcolonialism raises awareness that colonialism is not just a small narrative or a memory in literary work, but the psyche or mentality of the colonized. Through the explanation above, postcolonialism is the method used to analyze historical, political, and economic problems that happened in the formerly colonized countries (Abrams & Harpham, 2012). Ashcroft defines postcolonial theory as writing related to the colonial experience. Postcolonialism is solely aimed at strengthening the self-awareness of the individual who will find a way to overcome the crisis that has been occurring (Ashcroft, Bill, & dkk, 2003).

Every literary work raised a different topic according to the people of the country's experience in the colonial era. In Indonesia for example, the novel with

colonialism issues often deals with the colonial era, inequality of human rights, forced labor, social class, struggle in education, mimicry, and resistance (Nimasari, 2019); while in Africa the postcolonial in the literary work often raised hegemony issues, slavery, and inequality human rights (Ocheni & Nwankwo, 2012); in America deals with war and it impacts to economic, slavery of prison war; and in French, the literary work often raised the revolution, social class issues, subaltern, and enslavement of blacks by Béké, or a descendant of early European, a whit, of Martinique (Michelot, 2011).

One of the French literary works with postcolonial background is *Texaco* by Patrick Chamoiseau which told the colonialism in French about slavery and subaltern class. Subaltern is the lowest group, indicating the inferiority who experience oppression in both physical and psychological. This lowest group not only experienced the oppressed but also can't speak because their voices always be blocked by the hegemonic power. The women even transform into objects and victims of double rape (Zuhriah, 2020). The subaltern often related to the problem of indigenous people and colonialism in the arbitrary exploitation of the colonial nation against the natives. Subalterns are commonly oppressed, explore, and violent (Putri, Mayong, & Faisal, 2021).

The main narrative of the novel *Texaco* is told by Marie Sophie Laborieux, a daughter of a freed slave, Esternome Laborieux. This novel told the history and Chamiseau's perspective of Texaco, a little town in French. The story told about the slaves as the subaltern group of the social class tried to free their life from enslavement. This novel also described how Esternome, Marie Sophie's father is

freed by his owner because of his act of bravery, even before the official proclamation of abolition. Esternome got freedom, but he had no certain place to go. He was no longer a slave but doesn't have sufficient freedom and opportunities to earn a living. The city becomes one of his opportunities to earn living, to survive in this world, and to try to contrast the city to lives in (Diana, 2019). Capitalism is seen in the novel. The city belongs to the Béké, a descendant of early Europeans, a white creole of Martinique. The subalterns are trying to survive in that strange environment. They then often been oppressed by the Beke and their voice was blocked. Therefore, they struggle to fight.

The theory of postcolonialism itself is divided into several focuses of discussion which are concerned with different topics of colonialism portrayed in literary work (Abrams & Harpham, 2012). Several literary critics emerges in the branches of postcolonial studies that focus on forms of government such as Edward Said with his orientalism theory, hegemony and resistance as Dominic LaCapra discussed in his theory; the culture, hybridity or a mixture of colonizers and colonized through cultural aspects, education and language, diaspora or the ethnic population who driven to leave the nation or traditional ethnic dwellings them; and mimicry or an imitation of ethics and ideal categories of colonizer which followed by colonized people in the way of act, clothes, education or the way of thinking (Nimasari, 2019); and oppression, slavery, and inequality in human rights of the subaltern, or the lowest rank of social class in colonialism era which commonly questioned by Gayatri C. Spivak (Spivak, 2021). Because *Texaco* by Patrick

Chamoiseau told the colonialism in French about slavery and subaltern class, the researcher will discuss the novel using Spivak's theory of Subaltern.

This research was not the first research discussing the novel. There are some research, journal, and other previous studies which studied this novel. The first previous study that discussed the novel was *Magical Realism, Marvelous Realism, and Other Narratives modes of Patrick Chamoiseau's 'first way' (II): From The epic saga of Texaco to the Monstrous excess of Biblical Last Gestures* (2019) by Charles W. Sheel. This research aimed to analyze the important aspect of Patrick Chamoiseau's novel which was labeled as 'baroque style'. The research analyzed *Texaco* by Patrick Chamoiseau from three-angle of three distinct narrative modes of fantastic, magical realism, and marvelous realism. The result of the research found that in magical realism Chamoiseau's *Texaco* was a magical upsurge that thwarts bad luck, marking the irruption of myth and the supernatural in everyday life. The words were impressions that emerged from the work of the writers. The marvelous realism is often shaken up in the novel by a conventional realism or by incursions into the fantastic or magical realism-in the modal senses proposed- but also because even on the formal level, the novel was constructed and gives pride of place to peritext (epigraphs, quotations in epigraphs, chronologies, footnotes or endnotes, documentary appendices, added scraps, etc.) and inclusions of all kinds (excerpts from letters, notebooks or newspaper) generally fictitious, references to archives-also fictitious. But beyond the games of mechanics with the elements of the "stories" told/composed, what dominates is the written expression of a singular voice and language. The pleasure in the work of poeticized language is at the heart

of the definition of marvelous realism: the fusion of codes in auctorial exaltation. What counts for Chamoiseau is never to tell a story by hiding behind the characters and events, but to recreate a Creole world in a poetic language combining - in thirty-two thousand ways - the popular West Indian orality which rocked his childhood and the resources of his literary sentimental library.

The second previous study entitled *Black Women Discourse and the Semiology of Cultural Identity: Simone Schwarz Bart's Pluie Et Vent Sur Telumee Miracle and Patrick Chamoiseau's Texaco* (2017) written by Gloria Nne Onyeoziri, a student University of British Columbia. The research aimed to consider critically the way these women are represented: both the way their discourse frames within itself cultural and political and sexual signs. The result of the research found that semiological, the women described as the cultural and historical signifiers both within around discourse of *Telumee* and her grandmother on the one hand and Marie-Sophie in *Texaco* as the signifiers of historical narrative.

The third previous study entitled *Literature and Diglossia: The Poetics of French and Creole 'Intellect' in Patrick Chamoiseau's Texaco* (2022) written by Marie-Jose N' Zengou-Tayo. The research aimed to examine the interplay of both languages in the novel and search for code-switching (intellect) in Patrick Chamoiseau's *Texaco*. The result of the research found that in Patrick Chamoiseau's *Texaco* novel code-switching was used as a poetic strategy to make them easier to understand the meaning. The expression also becomes symbolic of cultural miscegenation and the process of Creolization in Patrick Chamoiseau's *Texaco* novel.

The fourth previous study entitled *Crusoe's Footprint in Patrick Chamoiseau's Texaco: The Symbolic Return to Pre-colonialism* (2017) was written by Damian Maslowski. The research aimed to search for the symbolic return to the pre-colonial times in Martinique. The result of the research found that the protagonist in the Patrick Chamoiseau's *Texaco* novel built his island surroundings according to the standards imposed on him unconsciously by the French colonial heritage, and who has lost his "city" because of the earthquake after a few years was inconceivable, unrecognizable and incomprehensible to the eyes of the old masters. But the reappropriation of indigenous culture creole (which involves, among other things, the rejection (or rather the reappropriation) of colonial influences) is a difficult project to achieve. The project for the revival of spaces and Creole culture or even of the pre-colonial condition failed in the presence of more Europeans stronger and more numerous. The colonial and postcolonial symbolism of Chamoiseau is nevertheless timeless: the author refers to the whole troubled history of his country, from the 17th century until the 1980s. French culture seems deeply rooted in the Creole collective consciousness and it is vain to try to fight it. Cultural reappropriation thus becomes illusory, executable only in the micro-city: you have to reject the heritage of the other so that you can appropriate it again of his own free will. It is possible to extend the exilic and post-urban approach that we propose in this article to the *Éloges de Saint-John Perse* and *L'énigme du retour* Danny Laferrière. The story by Patrick Chamoiseau is visibly part of a whole range of French-speaking literary works whose authors meditate on their nomadic

experiences (figurative or physical) and compare their images of lost paradises and banal cities.

The fifth previous study was *Epistemic Violence Suffered by Subaltern in Ken Saro Wiva's Africa Kills Her Sun and Raphael Ellison's The Black Ball* was written by Roviqur Riziqien Alfa (2017). The research used the same theory of subaltern by Gayatri C. Spivak to conduct a post-colonial approach. In this study, the researcher used the theory for analyzing the main character's experiences-Bana in *Africa Killing Her Sun* by Ken Saro Viva and John in *The Black Ball* by Raphael Ellison-as subalterns in the two short stories. The researcher then discussed the similarity and differences of the cases of the subaltern in both short stories to know the epistemic violence which consists of its discriminatory, testimonial and distributive in their experiences as subalterns. As the result of the study, the researcher showed the experience of Bana and John in the discriminatory, testimonial, and distributive. Bana generally received the inequality in law and John experienced discrimination because of his skin color. In a testimonial, Bana tried to prove his credibility like other people while John in *The Black Ball* chooses to be silent when his employer throws his son ball which comes into his office and ruins his plant by saying the black ball. In distributive violence, the response of Bana *Killing Her Sun* is the refusal when he tried to search the justice while John in *The Black Ball* is accept the reality that he was undereducated because of poverty and not able to obtain an education. So, from the theory, the researcher showed the result of similarity in the subaltern class in which both Bana and Jhon were a worker, while the difference showed in their response to violence.

The sixth previous study entitled *Subaltern in The People of Oetimu by Felix K. Nesi: A Gayatri C. Spivak's Postcolonialism* written by Ayatullah Patullah, Juanda, and Suarni Syam Saguni (2021). In this research, the researcher tried to discuss Spivak's theory of Postcolonialism to describe the kind of subaltern resistance in the novel. The theory is then used to analyze the subaltern position and colonial discourse that are accepted in the novel *The People of Oetimu* by Felix K. Nesi. From the theory, the researcher described the effects of colonialism were received directly by subaltern's experiences including oppression, violence, abuse, labeling, and prostitution. Next, the researcher tried to analyze the theory to describe the subaltern struggle to fight colonialism in the novel *The People of Oetimu* by Felix K. Nesi to stop all forms of violence, oppression, marginalization, and rape to gain freedom. Even though subaltern will not get the position in the community system and their voices will not listen, that doesn't mean there's no resistance they give to the invaders. So, in this research Spivak's theory of Postcolonialism is used to describe the effects of colonialism experienced by subalterns and the subalterns' struggle to fight colonialism in the novel *The People of Oetimu* by Felix K. Nesi.

The seventh previous study was *Postcolonialism in The Novel My Name is Kartini by Pramodya Ananta Toer* written by Rika Nimasari (2019). In this research, the researcher used the postcolonialism of Gayatri C. Spivak to describe the type of oppression of colonialists against subalterns. By Spivak's theory, oppression is classified into physical and mental oppression. The physical oppression system of forced labor for plantation (Culturstelstel), while mental

oppression was mental depression due to the pressure from colonist people to subalterns.

The eighth previous study entitled *Tan's Novel, A Novel by Hendri Teja: A Post-colonialism Study* written by Muhammad Abror Firman Ananta (2019). This research also used Spivak's theory to analyze the kind of oppression experienced by the subalterns. By Spivak's theory, the oppression experienced by subaltern people in the novel *Tan's Novel* by Hendri Teja was (1) Oppression in the political and economic sectors which was carried out by making political policies that were detrimental to the indigenous people, such as forced labor, the labor system for plantation, and divisive politics. In the economic sector, the form of oppression was carried out by seizing indigenous sources of income, so that the indigenous economy of the Indies declined. (2) The form of oppression in the religious and education sectors is carried out by cutting the hajj quota for Muslims and forcing Christianization on Muslims. Oppression in the education sector is carried out by not providing education for indigenous children. (3) Forms of physical oppression by doing criminal acts against indigenous people.

The ninth previous study was conducted by Arfani Amelia Putri, Mayong, and Faisal (2021) entitled *Exploitation Subaltern in Lan Fang's Novel Japanese Flower Woman (A Gayatri Spivak's Postcolonial Review)*. In this research, the researchers tried to analyze the kind of exploitation and violence suffered by the subaltern characters in Lan Fang's novel *Japanese Flower Woman*. The result of the research showed of the exploitation of the subaltern during the colonial period

included economic and sexual exploitation; while the violence experienced suffered by subaltern characters in the novel was physical violence and psychological violence.

The tenth previous study was conducted by Rahimal Khair (2020) entitled *Subaltern Women Representation in the Novel Lail wa Qudhban by Najib Al-Kailani (A Postcolonial Studies)*. In this research, the researcher tried to analyze the oppression and the representation of women who can't speak of their oppression in the novel *Lail wa Qudhban* by Najib Al-Kailani. The subaltern theory of Gayatri C. Spivak is used for analyzing the oppression and the representation of women. The results showed that the subaltern woman (Inayat) in the novel *Lail wa Qudhban* can't speak, which means that even though the women can voice their oppression and were able to put up a fight but no one can hear them. Three points prove women's inability to speak: First, women are silenced by rules that allow gender and have been applied in a society that is not easily resisted. Like the interpretation of religious teachings that gender, customs, the social construction of women, and labeling demeaning women dominate the rule. Second, the woman as a subaltern is silenced and oppressed by the actions of men who aim to oppress and dominate Inayat such as romantic attitude, giving gifts, abundant wealth resulting from corruption, rudeness, and the house as a prison, and an invitation to vacation. Third, women's efforts to voice the suffering felt and the rebellion that can free them is a rebellion that has a big impact and even can eliminate self-esteem and become a disgrace so that the heroic actions performed are not seen as great service. So, Najib al- Kailani in his novel tries to represent the inability of women subaltern speaks in

Egyptian society and exemplifies a new form of literature Islam which contains the narrative of Islam and humanity.

The several types of research above discussing the Spivak's Post-colonial theory in the different novels gave the researcher a glimpse of investigating this study because the study was inevitably and different in the way of analyzing the text's response to colonialism through the character, themes, and assumption in the novel *Texaco* by Patrick Chamoiseau. The previous studies have similarities to this research that used the theory of Gayatri C. Spivak.

From the previous studies above, the researcher found a difference in this study. The researchers in the previous studies have not discussed yet the subaltern portrayed in the novel *Texaco* by Patrick Chamoiseau and the struggles of the subaltern as portrayed in the novel. So, in this study, the researcher would examine Patrick Chamoiseau's *Texaco* novel using the subaltern theory of post-colonialism by Gayatri C. Spivak. This research also emphasizes the term of can't speak in the theory of Gayatri Spivak. Hopefully, this research will be a contribution to the literary work analysis and be a reference for the next researcher.

B. Problem of Study

This study aimed to answer the following questions:

1. How is Subaltern portrayed in the novel *Texaco* by Patrick Chamoiseau?
2. What are the struggles of subalterns people as portrayed in *Texaco* by Patrick Chamoiseau?

C. Significance of Study

Based on the topic, this study was conducted with theoretical and practical contributions to interdisciplinary literary work. Theoretically, the results of this study are expected to be a contribution to literary criticism, especially in postcolonialism studies. The results of the study concerned the portrayal of subaltern and their struggle as presented in *Texaco* by Patrick Chamoiseau. This study is also expected to be the reference for the next researchers in understanding how to analyze the object by postcolonial study in subaltern theory by Gayatri Spivak.

Practically, the result of this study is expected to gain knowledge about postcolonial studies. Hopefully, this research would contribute to enrich people's awareness of the importance of studying history and knowing more about the subaltern theory of Gayatri Spivak in the post-colonial study. The researcher also hoped this study will contribute to improve people's awareness of studying English literature and function as reference sources for the next researcher to more understand how to analyze the novel by postcolonial theory.

D. Scope and Limitation

This study focuses on analyzing the portrayal of subaltern and their struggle as presented in *Texaco* by Patrick Chamoiseau. The study limits on the subaltern in the novel *Texaco*. So, by this scope and limits the researcher aimed to focus on the portrayal of subaltern and their struggle as presented in the novel *Texaco* by Patrick Chamoiseau.

E. Definition of Key Term

The definition of key terms is provided to avoid misunderstanding and ambiguity. In this study, the author defines some important related key terms to help the reader or next researcher to understand the meaning as follows:

1. **Texaco** is the novel written by Patrick Chamoiseau (a French author), published in 1992. Originally published in French and Creole which then translated into English by Rose-Myriam Réjouis and Val Vinokurov. It is also the name of a small town in the novel *Texaco* where the slaves fight for life.
2. **Subaltern** meaning ‘of inferior rank’, is a term adopted by Antonio Gramsci to refer to those groups in society who are subjected to the hegemony of ruling classes. This group of classes of society included peasants, workers, slaves, and other groups of people who doesn’t have access to hegemonic power (Ashcoft, Griffiths, & Tiffin, 2013).
3. **Post-colonialism Gayatri Spivak** is an interdisciplinary studies domain with the critical academic study of cultural, economic, and political colonialism which focused on human consequences and exploitation of colonized people in their land (Castle, 2013).
4. **Béké** used to describe the descendant of the white settler, an early European descendant, usually French (Michelot, 2011).
5. **Creole** is a white person descended from early French or Spanish settlers of the U.S gulf states and preserving their speech and culture (Dictionary of Merriam Webster).

6. **Slavery** is a condition in which a person is owned by another. A slave was considered by law as property or chattel and was deprived of most of the rights ordinarily held by a free person (Hellie, 2020).

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter contains an explanation of the theory that the researcher used in this study. The literature review in this chapter was the literature related to the theory of postcolonialism. The researcher then presented some theory of postcolonialism by Gayatri Spivak and then specify the explanation of the theory of subaltern as the theoretical framework in this study.

A. Postcolonial Studies

Postcolonial studies is an interdisciplinary domain that concentrates on colonialism. It is the critical literary analysis of history, culture, literature, and modes of discourse that are specific to the former colonies of England, Spain, France, and other European imperial powers (Castle, 2013). Postcolonial studies commonly deal with the effect of colonialization on cultures and society in the second world war or after it (Ashcoft, Griffiths, & Tiffin, 2013). One significant effect of postcolonial criticism is to further undermine the universalist claims once made on behalf of literature by humanist critics. The claim that literature has a timeless and universal significance thereby disregards cultural, social, regional, and national which are different in outlook, perspective, and experience. Postcolonial studies rejected this universalism (Barry, 2017)

Etymologically, postcolonialism was taken from the word "post" and "colonial". The prefix "post" refers to historical relation to and a period after

colonialism, while “Colonial” comes from the Roman language which means agricultural land or settlements (Castle, 2013). So etymologically colonial does not mean colonialism, domination, occupation, and other connotations of exploitation. The negative connotation of colonialism arose after an unequal interaction occurred between the indigenous population who were controlled and the immigrant population as the ruler (Nimasari, 2019). Colonization is often associated with the barbaric construction of what the colonizers did to the colonized nation. Barbarian identity thus is a label assigned by a group to another existing group in the relation to mastering and being ruled, because barbaric construction is a form of otherings, servings, or constructing other groups or ethnicities as different, opposite, or even enemy. Correlating a group identity ethnicity (skin color) with criminal identity is an act of serving and excluding the ethnic group (Rahayu, 2016).

Fanon, a psychiatrist who developed an analysis of the psychological and sociological impact of colonization, concludes that through the dichotomy of colonialism, and colonizer-colonized, the discourse of orientalism has created tremendous psychological alienation and marginalization. Fanon also argued that the first step for ‘colonized’ people in finding a voice and identity is to reclaim their past (Barry, 2017).

Peter Barry in his book *Beginning Theory: An Introduction to Literary and Cultural Theory* (2002), states that Postcolonial studies are used to criticize literary works in many fields, for example: to examine the representation of the other cultures in the literary works as the way of achieving its end, to find the way of showing the limitation of outlook and reject the claims to universalism on behalf of

canonical Western literature, to show how such literature is often crucially silent and evasively on matters concerned with colonialization and hegemonic power, to celebrate hybridity and ‘cultural polyvalence’, the situation where individuals and groups belong simultaneously to more than one culture, and the last is to develop a perspective not just applicable to postcolonial works of literature which states plurality, marginality and perceived ‘Otherness’ are seen as the source of energy and potential change (A'Yunin, 2018).

Postcolonial studies are an appropriate literary criticism branch for criticizing and analyzing literary work that describes social life in the colonialism context. In the most basic stages, postcolonial studies refer to the practices that challenge social hierarchies, power structures, and colonial discourses. Gandhi states, “Postcolonial theory admits that colonial discourse rationalized itself through rigid oppositions such as maturity, civilized or savage, advanced or developed, progressive or primitive”, so Postcolonial by it sharply reveals the narratives that state the paradigm paradoxically (Rahayu, 2017). The postcolonial analysis seeks to describe how the text destabilizes the basic thoughts of colonial powers, or how the literary works put forward the effects of colonialism. “Postcolonial studies is the literary critics that provide the subversive view against colonized and colonialism.”

Some central and recurrent issues that are discussed in postcolonial studies are: (1) The rejection of the “Master Narrative” of western hegemonic power, in which the colonial “other” is not only subordinated and marginalized, but in effect deleted as of a cultural agency, and its replacement by a counter-narrative in which

the colonial cultures fight their way back into a world history written by Europeans. Bill Ashcroft, Gareth Griffiths, and Helen Tiffin stress what they term the hybridization of colonial languages and cultures, in which imperialist importations are superimposed on indigenous traditions; they also draw attention to several postcolonial counter texts to hegemonic texts that present a Eurocentric version of the colonial theory. (2) An abiding concern with the construction, within western discursive practices, of the colonial “subject,” as well as of the categories using which this subject conceives itself and perceives the world within which it lives and acts. The Subaltern has become a standard way to designate the colonial subject that has been constructed by European discourse and internalized by colonial people who employ this discourse. (3) A major element in the postcolonial agenda is to disestablish Eurocentric norms of literary and artistic values and to expand the literary canon including colonial and postcolonial writers. In the United States and Britain, there is an increasingly successful movement to include, in the standard academic curricula, brilliant and innovative novels, poems, and plays by such postcolonial writers in the English language (Ashcroft, Griffiths, & Tiffin, 2013).

Thus, postcolonial studies attempt to examine the way of responding to, opposing, or writing the textual form of the colonialism era employed by the postcolonialism era employed by postcolonialism authors and other postcolonial critics from between perspectives (Alfa, 2017). Postcolonial studies commonly discuss migration, oppression, suppression, representation, resistance, race, difference, gender, place, culture, slavery, etc (Barry, 2017). In this study, the researcher focused on the theory to examine how subalterns are portrayed in the

novel Patrick Chamoiseau's *Texaco* through the experiences of the subaltern as the lowest rank in society. The subaltern theory is particularly employed by Gayatri C. Spivak.

B. Postcolonialism by Gayatri Spivak

Gayatri Chakravorty Spivak is one of the post-colonial figures. She was born in Calcutta, West Bengal, and educated at the University of Calcutta (Castle, 2013). Spivak was a leading postcolonial critic who closely follows the lessons of deconstruction and whose work raises once more the difficult politics of this enterprise (Selden, Widdowson, & Brooker, 2017). She is known as a theorist after publishing her conventional essay "*Can Subaltern Speak*" (1983) and which became the work of monumental even commemorated 20 years of publication by the philosopher world in Cork, Ireland. She has been described as the first feminist post-colonial theorist. She is also interested in class social roles and has focused on what in postcolonial studies has become known as the 'subaltern, originally a military term referring to those in the lower rank of class and position (Carter, 2012). Except for subaltern, Spivak was also known for other theories such as ethical responsibility and singularity, margin or outside, and strategic essentialism.

1. Ethical Responsibility and Singularity

Spivak used the term "responsibility" (as her similar dialogical understanding of *speaking* to Bakhtin's "answerability" which is also sometimes translated as "responsibility"). This term denotes not only the response that completes the transaction between speaker and listener, but also ethical alignment

in creating a discursive space for the Other to exist. In other words, “ethics is not only a problem of knowledge but also a call to help relationships”. The ideal relationship is individual and intimate. This is what Spivak means by the "ethical singularity," or engagement. The Other is non-essential and non-crisis. Thus, the ideal relationship with the Other is “a hug, an act of love.” Such hugs may be unrequited because the differences and distance are too far, but if we go beyond the cycle of abuse, it is very important to keep an open heart: instead of trying to narcissistically recreate the Other, in our image, but rather generously gives love and care (Spivak, 2021).

2. Margin or Outside

Spivak's work explores "the margins where disciplinary discourse collapses and enters the world of political agency". She interrogates cultural politics from a marginal perspective (outside) while maintaining the prerogative of a professional position in hegemony. Through deconstruction, she reverses the hegemonic narrative, and as a third-world woman with a privileged position in the American academy, she brings the outside in. Thus emerged *Outside In Teaching Machine* (1993). This contradictory position led him to develop the idea that the center is also a margin, more like a center line on a street than a city center. "This is a classic deconstruction position, being in the middle, but not either side". This "central" (or perhaps refocusing) reconfiguration also changes the position and status of the margins: no longer an outside looking in, but an integral though minor language (Spivak, 2021).

3. Strategic Essentialism

Spivak once stated in an interview that two things that often misunderstood are his answer to the question "Can the Subaltern speak?" and the second is the idea of strategic essentialism. The aim of essentialist critique is not the exposition of the fault, but the interrogation of essentialist aspects. An application which not critical is very dangerous. Criticism is solely a reading of the instructions for use. Essentialism is like dynamite or a powerful drug: applied carefully, it can be effective in dismantling unwanted structures or exhibiting suffering; on the other hand, if applied uncritically, it can be destructive and addictive (Spivak, 2021).

Spivak's strategy is deconstructive, like a good lawyer: when in a position of defense, he scrutinizes the prosecution's narrative until the cracks begin to show, and when filing charges, puts all the pieces together by understanding the criminal's motivations. "Strategic essentialism" is like playing a drama, briefly inhabiting the criminal's mind to understand how the mind works.

For example, the subaltern studies group managed to strip official Indian history by particularizing its narrative: "the strategic use of positivist essentialism for visible and appropriate political interests". This is also Spivak's way of using deconstruction without embracing it as a philosophical system or proper practice, much less as a political program. According to Spivak, "Deconstruction is not exposing error. Deconstruction constantly and persistently examines how truth is

produced. However, even though Spivak uses specific constructions, she denies that she is a Deconstructivist.”

The mistake of using the concept of “strategic essentialism” is that practitioners who are less “appropriate” ignore this element of the strategy, and treat it merely as “the unifying ticket of essentialism. Meanwhile, strategy is meant to no one question it”. She admitted that he no longer uses the phrase even though she still uses the concept.

4. Subaltern

Subaltern is a British word for someone of inferior military rank, and combines the Latin term for ‘sub’ which means under, and ‘alter’ or other. The term Subaltern first adopted by Antonio Gramsci refers to those groups in society who are subject to the hegemony of the ruling class. This group of classes of society included peasants, workers, slaves, and who doesn’t have access to hegemonic power (Ashcoft, Griffiths, & Tiffin, 2013).

The first subaltern study appeared in 1982. This study focused on the condition, and the record of history and develop into a critical study of postcolonial development. History is known that the colonial power commonly makes the lower class the object, experiencing oppression, which makes them subalterns. Spivak uses the term the subaltern to refer to all the lower levels of colonial and postcolonial society: the unemployed, the homeless, subsistence farmers, etc (Carter, 2012).

The theory of subaltern is well known as Spivak's theory. Spivak gained her popularity for his 1985 article, "*Can Subaltern Speak?*" In this article, she described the environment surrounding the suicide of a young Bengali woman which indicates her failure represents herself (self-representation). Since his attempts to "speak" outside normal patriarchal channels are neither understood nor supported, Spivak concludes that "the subaltern cannot speak" (Spivak, 2020).

Spivak argued that the subaltern does not scream in one way or another, but that speaking is "a transaction between speaker and listener". Subaltern speech, in other words, does not reach the level of logical speech, because even though they speak, they neither listen nor respond to whom they talked to. Spivak points out that "proletarian," whose voice is inaudible because it's structurally overwritten by a capitalist bourgeois narrative. In the postcolonial context, "everything that has only limited or no access to the cultural hegemonic power is a subaltern-a space of difference" (Spivak, 2021).

Another misreading of the concept is that, because the subaltern cannot speak, he needs an advocate to speak for himself, either in the form of non-affirmation or special regulatory protections. She cites the work of the subaltern studies group as an example of how this critical work can be put into practice, not to give voice to the subaltern, but to clear space to allow the subaltern to speak. To understand subalterns, they have to understand the mechanics of discrimination. In hegemonic discourse: that about subaltern who wants a piece of the pie and is not allowed, so let them speak, use the hegemonic discourse. They should not call

themselves subalterns. So, to let subalterns speak means to clear their way to allow the subaltern to speak themselves (Spivak, 2021).

There are some classifications of the subaltern group. Morton states that for Spivak, the subaltern can be classified into oppressed women, rural communities, and immigrant workers. Their helplessness and shortcomings make the subaltern unable to be represented on behalf of intellectual groups (Morton, 2008). Spivak argues that, in the traditional Indian practice of burning widows on the funeral pyres of their husbands, neither the Indians nor the British colonies allowed the women themselves to express their views (Saputri, 2019). This phenomenon indicates women's failure in representing themselves or doing self-representation (Spivak, 2020). Ketu Katrak, a professor of Drama at the University of California and postcolonial theorist, states that women are oppressed by double colonization. Double colonization is referring to women colonized by both patriarchal ideologies and hegemonic power. This situation will lead to a more complex movement and struggle of women. This condition occurred to many women who fought against the imperial colonization but unfortunately, they were still ignored by the others (Rahayu, 2010).

The colonized people often come from native and indigenous people who are dominated or controlled by the nation of a foreign country. The men were oppressed by extortion in physical, and energy until their blood and property are tightly controlled by colonial powers. They commonly become victims of physical oppression, economic, racial, and educational (Nimasari, 2019).

The subaltern group of society included peasants, workers, slaves, and other groups who doesn't have access to hegemonic power (Ashcoft, Griffiths, & Tiffin, 2013). Carter also supports this statement by adding the term subaltern which refers to all the lower levels of colonial and postcolonial society: the unemployed, the homeless, subsistence farmers, etc (Carter, 2012).

CHAPTER III

RESEARCH METHOD

This chapter contains the research design that was used in this study, the data source of this study, the way of collecting the data, and data analysis which explained how the researcher analyzed the data.

A. Research Design

In this study, the researcher used literary criticism as the research design. Literary criticism is the overall term for studies concerned with defining, analyzing, reviewing, classifying, interpreting, and evaluating works of literature (Abrams & Harpham, 2012). Literary criticism is the method used to interpret any given literary work. The schools of literary criticism provided us with different lenses with important aspects to reveal in literary works. The researcher uses the theory of subaltern by Gayatri Spivak for examining the object to collect the data. The reason to take this theory for collecting the data is that the researcher argues that the subaltern theory of Gayatri Spivak is an appropriate theory for analyzing the portrayal of subaltern and their struggle as presented in *Texaco* by Patrick Chamoiseau.

B. Data Source

The data source for this study is the novel entitled *Texaco*, translated to English by Rose-Myriam Rejouis and Val Vinokurov, and published by Random House Inc, New York, 1997. *Texaco* novel by Patrick Chamoiseau contained 444

pages and 4 sections based on the age in the novel. The data of this study are presented in sentences, words, phrases, narration, and dialogue in the novel.

C. Data Collection

In collecting the data, the researcher uses textual observation from the novel *Texaco*. The researcher uses several steps for collecting data in this study. First, the researcher begins to read the overall part of the novel for understanding the content. Then, the researcher reads for the second time by taking notes and underlines some important parts, dialogues, sentences, phrases, and words. The researcher then reads three times for electing the appropriate data according to the theory subaltern theory of Gayatri Spivak. Next step, the researcher makes highlight the sentences, words, narration, phrases, or dialogues that portrayed subaltern and their struggle as presented in *Texaco* and other important information about subaltern in the story. The researcher then makes the classification of portrayal subalterns and their struggle to get freedom in the colonial era as presented in *Texaco*.

D. Data Analysis

After collecting the data from those several steps above, the researcher begins to classify the data based on the portrayal of the subaltern people and the struggle of subalterns portrayed in the novel *Texaco* by Patrick Chamoiseau. The researcher then compares the data to show the different kinds of problems. After comparing the data, the researcher continued to describe the data. Next, the researcher gave the interpretation of the data described by the researcher. After

comparing the data, the researcher then gave the conclusion as the final result of the data analysis.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher provided the classification of the data. First, the researcher provided the data and explanation about how subaltern portrayed in Patrick Chamoiseau's *Texaco*. Second, the researcher provided the data and the explanation about the struggle of the subaltern as portrayed in the novel.

A. Subaltern Portrayed in Patrick Chamoiseau's *Texaco*

Texaco is a novel that told about the slavery of subaltern black Martinique by the Beke, a white people of French descent. The story is taking set in the 1840s-1980s. In this story, there are two main characters who lead us to their struggle and some groups of people to voice their voices. The first main character is Esternome, a slave who was freed by his master for his courage in saving his master's life from the snake's poison. Having been freed from slavery, Esternome goes to the city. He is confused about what he should do for the next. Days later, he discovers that even though he is free, the native French people (Beke) who live in the city still do not consider them slaves and despise them. Esternome and some of the slaves had to survive even though they are homeless. They then started looking for work to raise money to survive, some of them started selling something they had, and some worked on the boats or sailed with them. They collected the money by dreaming of building a city where they can survive, have land that they can live on, and have rights and freedoms over themselves. Amid a city that discriminates against them,

they dream of a city and freedom. Their dream was almost realized when Pory-Pappy, a councilman, announced the abolition of slavery. However, it turns out their status to be 'free man' or 'citizen' but unfortunately, it just status, not the right for living in the city. They are still not given a place to live or rights as citizens. They are also still being controlled by the Beke to enslave them for the reason of work.

The second main character is Marie-Sophie, Esternome's daughter, who continues her father's struggle for freedom and residency in the French land. After Esternome died, she must fight for her life to survive in the city. She then looked for some works. She even had to feel oppression by his master in some of his workplaces. Because of that oppression, she intends to be free and get her rights. She then went to a small town called Morne Abelard and lived with Nelta, her lover who then left her for the city's duty. Together with her friends, she fought against all the injustices to gain their right in building a small town which they named Texaco. Their struggle was not easy because they had to face a power that limited their voices and made them can't speak. However, it doesn't stop their struggle to gain their rights and freedom.

The interesting thing about this novel is that the novel has a strong impression of how the main characters struggle to face oppression and their efforts to get their rights. They keep surrounding their fight even though they don't have a case to voice their aspiration. Their efforts are always hindered and against the hegemonic power in the country which makes them unable to represent themselves.

In addition, this novel also presented the main female character who also has an important role in the struggle of voicing their demands and rights until they finally succeed in building a city that has been legalized and recognized by the government. The two main characters with different genders is presented to clarify the portrayal of the subaltern and their struggle with different perspectives. This is what makes the novel worth to be discussed. So, in this chapter, the researcher discussed the portrayal of subalterns in the novel *Texaco* based on Gayatri C. Spivak's theory to discuss how subaltern people can't speak. Next, the researcher will continue by doing classification and explanation about the struggle of subalterns as portrayed in *Texaco*.

1. The Oppressed Subaltern Women Portrayed in Patrrick Chamoiseau's *Texaco*

In this novel, women often experienced oppression by men. Marie-Sophie as the main character ever experienced oppression by his master when she lived with his master, Lonyon. After Esternome (Marie-Sophie's father) passed away, Marie-Sophie lived with Lonyon, a man that his father debt to, under the order of Silver Beak (Lonyon's Boss). She ordered to stay with Lonyon because Silver Beak felt pity for her. So, Marie-Sophie lived with Lonyon. Everything seemed to be alright, until one night when Lonyon tried to rape Marie-Sophie.

I thought I was going to die when my door opened and his cursed shadow came toward me. He was stark naked. Shivering. He covered me with his body (hot like a tin sheet in the sun), pinning down my hands. Against my belly, I felt his meat throbbing. His hips wriggling. His rank winy breath, the stench of his sweat. What hard luck! ... I never would have thought I could let forth so much strength. (Chamoiseau, 1997: 208).

This quotation showed how the first incident of woman's oppression happened. Lonyon entered Marie-Sophie's room one night with a stark naked body, shivering, then walk closer to Marie-Sophie, tried to cover her body, and pinned down her head. He tried to rape her.

This quotation showed one of the portrayals of oppressed subaltern women in the colonial era. It occurred because women became the subordinate class and object, so, men can be arbitrary to women. However, in this quotation, Marie-Sophie still tried against Lonyon even only the will to punch him. It shows how Marie-Sophie responded to this oppression.

The second incident occurred when she worked in Monsieur Alcibiade's house. It occurred one night when Marie-Sophie came home after taking walk with Nelta, the man she loves at that time. When she came home that night, all the room is dark. So, Marie-Sophie decided to go to her bed. But, without knowing why, Monsieur Alcibiade suddenly entered her room and sat before her. His eyes became mad. So, he raped Marie-Sophie without saying anything more.

Monsieur Alcibiade suddenly woke me up to bring me misery. He was sitting by my bed. A rush of madness poured into his eyes. It was no longer Monsieur Alcibiade sitting before me, but someone that I did not know, stemming in him with a deadly—fascinating—strength. Even now, when I think of it again, I don't understand the phenomenon that made me fail to react when he got on top of me, undressed me, and ruptured me with one savage thrust. His invincible body shattered me with much striving, quartered me, boned me, and ran me through. He grunted with vengeful joy. I, who was just back from Nelta's arms, toppled into a ditch full of mingled pleasure, shame, pain, the desire to die, to kill and be killed, the feeling of injustice, of not existing, of being a scorned dog, the hatred of this City where I swirled about all by myself, faced seven dangers alone without ever choosing my path. (Chamoiseau, 1997: 254).

In this second incident, Marie Sophie could not do anything when Monsieur Alcibiade raped her. She has to be fallen asleep when he sat in front of her. So, she didn't have much time to realize or predict how was her situation or what will occur. All occurred suddenly and went too fast until she didn't know how can it happened to her.

In this incident, the women felt double oppression. First, was physical oppression, and the second was mental oppression. Physical oppression occurred when Monsieur Alcibiade raped Marie-Sophie and ruptured her with one savage thrust. Due to Monsieur Alcibiade's treatment, Marie-Sophie feels helpless, pain, shame, and injustice and wants to die at the same time. She felt shame of herself because of this incident until she felt like a sconed dog and felt has no existence. But she couldn't do much because Monsieur Alcibiade was his master.

This quotation proved the hegemonic control even between master and slave. Marie-Sophie can't fight her master because afraid of losing her job. From this incident, we can see how the subaltern women were controlled by the men which turned them into objects and subordinates. It also proved the portrayal of subaltern women's condition which can't represent their selves as they want. In this case, for example, Marie-Sophie only can express her feeling of shame, pain, the desire to die, to kill and be killed, the feeling of injustice, of not existing, of being a scorned dog, the hatred of the city in her heart even she felt double oppression in physic and mental.

Based on the data above, both data showed the portrayal of subaltern women which oppressed by men. The oppression came from the master, the men who have power or access to hegemonic power even as small as the master and her employer. This oppression presented in physical and mental oppression. This made women also can't represent their self and made them can't speak because of the hegemonic power control.

The next oppression that hegemonic power gave to the women is the limited access to hegemonic power. It is also seen on Marie-Sophie's part. This happened when Marie-Sophie lived in Texaco, the shantytown suburb, a little town that she tried to build up, placed in the reservoir tank, a small place that isn't even on the map.

The problem began with their difficulty in accessing water. The water does not flow to their settlements. Because the water doesn't reach into their area, they take the water from Beke's faucet. Several times their efforts were successful. But when the Bekes found out about their action, they got angry and started calling a lawyer for reasoning this incident. By all means, they are trying to give the subalterns a lesson. By presenting the lawyer, they decree that Marie-Sophie should go to jail for stealing water from their faucet. This is where Marie Sophie feels unfair. She felt it was unfair if she was imprisoned in an attempt her effort to survive. He never even killed, robbed, or shed any blood on anyone, but she has to feel jail.

My adversary soon changed his tactics. He rang for the Law. I saw bailiffs show up with stamped papers.

I invited everyone to tear all of that upright in the bailiffs' faces. They came back, however, a few eras later, with two-three sheets called "verdicts." The oil beke really got me there. I had been condemned to a fine of an unimaginable sum, plus the pressure of a thousand francs a day until I got off the slope.

This time I found out I was sentenced to jail . . . oh my poor heart ... I, Marie-Sophie Laborieux who hadn't killed anyone, robbed no one, shed no blood on that earth of the good Lord, I was being sent to jail like a scumbag (Chamoiseau, 1997: 342-343).

This data showed that the law is not balanced. Marie-Sophie seemed to be brave at the first. She even asked her friends to tear up the paper that the law brought. But she can't do the same when the law brought the verdict. In that verdict sheet, it wrote that Marie-Sophie had to be condemned to a fine which contain the unimaginable sum, of a thousand francs a day until she got off her slope. However, that is only Beke's tactic to enter Marie-Sophie into jail to make stop her action of stealing water and limited her voice of resistance. This time when Marie-Sophiea felt that the law is unfair. The demand is too big for a person who steals water only to survive because in their area there is no water. She even compares herself to many people who commit murder, shed blood, rob and steal property, and even torture and slavery, but none of them are going to jail, while those who only act instinctively to survive by stealing water must go to jail.

The last paragraph showed Marie-Sophie's disagreement with the injustice that she got. In her argument, stealing water to survive in areas that have no access to water is not a kind of crime which equal to jail. In this world, there are even more heinous crimes such as murder and slavery, but they do not go to prison, they are even free to roam around and imprison others. This shows the inequality of justice. This data showed how the women oppressed by their disabilities voiced their demand for justice. the oppressed subaltern women were also rendered speechless by not giving them the right to speak or with little access to hegemonic power.

Other oppression was experienced by Marie-Sophie and her friend when they asked the water, electricity, and other helps for Texaco. Because the water problem with Beke caused a big problem, Marie Sophie and her friends started a protest to the town council to provide them with electricity, run the water, and provide other helps for Texaco's people. But the councilman always doesn't respond to their demands. Ti-Cirique, one of her friends who joined the protest also often follows up with the town council. But unfortunately, their protest responded by giving them threats of bulldozers.

That is why we looked on with horror when the town council bulldozers entered Fond Populaire, pushed back the cliff, and filled up the shore with the debris until they built a road which passed through us in the direction of Pointe-des-Negres, exposing us to the stares of City and its cars.

They will come with bulldozers and it will all be over for us. They're going to rub our guts into the asphalt. Boil our livers for the paint to draw the lane markings. They're going to thinly slice our skin and put it out to dry Nazi-style and make small lamps out of it to reign over their roads. They're going to nail our teeth onto their pedestrian crossings. The wood of our hutches will go for closing off sidewalks and for making shelves at the police stations (Chamoiseau, 1997: 378-379).

Their protest responded by threatening them with bulldozers. Reflecting on Fond Populaire city whose land was bulldozed to become a road, they were a little scared. They were afraid that their land would also be razed like Fond Populaire city because their location entered the lane-making. This indirectly limits their voices from returning to protest because they are afraid of the consequences of the destruction of their homes. This indicates that they have only limited or no access to hegemonic power because the bourgeois are always reluctant to grant access to them by threatening them or blocking their voices. So, in this data, the oppression presented in form of mental oppression and limited their voice.

Another example of the portrayal of oppressed subaltern women presented when the subaltern was asked the right to speak was when Marie-Sophie went to prison. Marie-Sophie had to fight with a lawyer, Beke's representative, someone who understood the law in the court because of the water problem. On this occasion, Marie-Sophie had no right to speak because she did not know the law nor how to fight in court. Ti-Cirique, one of Marie-Sophie's friends also explained that, by civil imprisonment of the French law, their civil right was lost.

Ti-Cirique would explain to us (citing seventeen codes to back this up) that by *civil imprisonment* the French law meant *the loss of civil rights*, damages . . . We knew how to resurrect our hutches, how to hook our claws onto the seyaress, to sneak in our materials right under the beke's nose, but what to do against a court, against the judges' robes, and against justice? There again, the communists were the ones who came through for us (Chamoiseau, 1997: 343).

Having no knowledge about law, nor even the right to speak, Marie-Sophie feels powerless. Fighting using the law wasn't as easy as fighting using their strength or claws. She doesn't know what to do against a court, against the judges' robes, and justice.

This evidence showed how the women of subaltern were not given the right to speak. The Beke used the law to limit Marie-Sophie's voice. They oppressed Marie-Sophie by neither giving her the right to speak nor to fight. Beke played with the law to limit the voices of the subaltern.

Those how oppressed subaltern women are portrayed in *Texaco*. To sum up, the oppressed subaltern women felt the oppression both physical and mental. The physical oppression included torture, violence, slavery, jail, and sexual harassment. The mental oppression included the feeling of hopelessness, despair, shame, pain,

the desire to die, to kill and be killed, the feeling of injustice, of not existing, of being a scorned dog, and the hatred because of the pain they felt along with slavery. This kind of oppression is made Subalterns can't speak because they can't represent their selves, had limited access to hegemonic power, were not given their rights to speak, and blocked their voice by threatening them.

2. The Oppressed Subaltern Men Portrayed in Patrick Chamoiseau's *Texaco*

Not only the women who suffered oppression, but men in the novel *Texaco* also suffered the oppression. The oppressed subaltern men were portrayed by the oppression of extortion in physical, and energy until their blood and property are tightly controlled by colonial powers. They commonly become victims of physical oppression, economic, racial, and educational. In the *Texaco*, the oppressed subaltern men are commonly portrayed as the colonized people who were forced to work labor in plantations and factories.

The oppressed subaltern men of Subaltern people are often ordered to do forced labor. They became slaves and had to work for Beke on the plantation almost without rest, otherwise, they would be punished by the ruled man who supervised them on the plantation.

So among those who cleared the land to plant the Beke's cane or coffee, ruled men of strength who knew what none should know, did what could not be done. Their heads were full of the forgotten wonders: the First Land, the Great Land, its tongue, its gods . . . That knowledge bound them to other demands without distinguishing them from the rest. They hauled a load of common pain on their shoulders.

They would say No strength to slavery, and the ox livers would turn to rot, so would those of mules and horses (Chamoiseau, 1997: 35).

This quotation showed how the subaltern men are oppressed by forcing them to do work labor on Beke's plantations. They have to plant coffee, cane, or something else in many fields. They even do the work without restlessness, otherwise, they will be punished by the overseer or the ruled men. They carry many demands and pains on their shoulder. In the next paragraph, it mentioned that no strength to slavery, the slaves' livers will harden, just like horses and mules. In this quotation, the author likes to show how hard the slaves have to work because the Bekes equate them with ox, horses, and mules because they are only considered workers without humanizing them.

This quotation showed how the men of the subaltern class were often oppressed by the Beke. The oppression is a kind of physical oppression where they have to carry many loads of harvests of cane and coffee or experienced extortion of energy when they have to work restlessly. This showed that they cannot represent themselves because they are pressured by the hegemonic power in power in that area. For example, if they stop working even for a moment, they will be punished. this shows that they cannot speak because they cannot represent themselves.

Because of this hardness and violence in this work labor, some coolies and workers even chose to die rather than have to live with endless suffering. They hang their selves on the tree branch to die. It presents in the quotation below:

Coolies would hang themselves on the acacia branches of the plantations they burned down. Young black men would let themselves die from their crumpled hearts (Chamoiseau, 1997: 33).

This quotation showed that many coolies hang themselves even the young black man would let themselves die with the pain in their hearts because of this

endless suffering in slavery. This evidence proves that the oppressed subaltern men of subalterns often become victims of oppression.

In the data above we found another oppression of mental oppression. The pressure of forced labor and endless pain they felt brought them pain that oppress them mentally. This endless extortion of energy and physical oppression affect their minds. This pain brought them to despondence and create a mindset in their minds that this torture will never end. It is better to end this suffering immediately by killing themselves than they have to live in suffering longer ever.

Another example of oppressed subaltern men has happened to Esternome's father who died in the dungeon (an underground prison) because of the slander of Beke. Beke often blamed the slaves if any animal dies on the plantation. The slaves will then be punished by imprisoned in a dark dungeon full of snakes. Esternome's father even died because of this punishment.

If any one animal died, the Beke would pounce, whiter than his linen, and order an autopsy.

Later, to frighten poisoners, the Bekes invented the dungeon. Such horrors were useless of course. What can anyone do against the power of men of strength? Like so many others, my papa's papa died in one of those dungeons.

My papa's papa remained silent there, admitted to nothing, said nothing of the poison, not even when the Beke got one of the most ferocious torturers of black men from the city to come and unleash all the resourcefulness of his pliers on him, to braise his blood, peel his skin, shatter his nails and some very sensitive bones, only to leave vanquished by this human wreck more mute than the dungeon itself (Chamoiseau, 1997: 36-37).

Esternome's father is a person who works to make poison (poisoner) on the plantation. If an animal died, then Beke will suspect everyone. They would do an autopsy then the Beke shout out that the animal was poisoned and the doctors, the manager, and the overseer in the area would scream the same thing. They then

started to blame the poisoners. They started punishing the poisoners by imprisoning them in dungeons. Esternome's father even had to experience the most ferocious torturers of black men from the city which braise his blood, peel his skin, shatter his nails and some very sensitive bones, only to leave vanquished by this human wreck muter than the dungeon itself. The prisoners were not allowed to defend themselves. Even until died, Esternome's father remained silent. He never proved himself guilty or not.

In the quotation above, the author inserts the symbol of silence on Esternome's father's behavior to show his helplessness as well as to emphasize that he can neither fight nor tell the truth because no one will listen to him if Beke already said he is guilty. So, Esternome's father prefers to remain silent even until he dies. At the end of the paragraph, the author again gives an expression about how the birds could be and how they could fly. The author writes this as a symbol that Esternome's father also wants freedom like a bird that can fly. Freedom to represent himself. This also proves that subaltern men are often oppressed by their masters and had not given the right to speak or defend themselves.

The oppression that the men got was not only the oppression related to physical and mental, the Beke and other powerful people gave oppression by not giving subalterns the right and freedom to live like citizens. The Bekes place the subaltern in the inferior rank of social class. They hinder their rights so that they have to become beggars or homeless.

Right in between the slaves and these mean miserly toads was a final category. Given to begging, they strayed in distress, slept in the depths of the woods, under huts, ate crayfish without even a dash of salt. They completed their struggling in jail, or, in order to

pay fines, found themselves working next to slaves rolling rum casks, loading their backs with impossible barrels, and draining the merchandise under the noses of the customs officers (Chamoiseau, 1997: 68).

The slaves who come down from the plantation on the hill must become homeless because they have no place to live. They have to sleep in a makeshift, begging, and ate crayfish even without the salt. They were even arrested by the police and end in jail because for paying fines or working as the rum cask in the next slave and carrying a lot of weight on their backs. These homeless people have to fight against misery to survive in the city.

The data above proves that Beke has oppressed the subalterns by limiting their access to hegemonic power, one of which is by not giving them rights as citizens and placing them in the lowest class of society which causes them to be ignored. With this restriction of rights and freedom, the subaltern must suffer even more suffering including having to sleep in the street, be arrested by the police, enter the jail, or work as the rum cask in the next slave and carrying a lot of weight on their backs for paying fine.

The subaltern's voice is often blocked by the bourgeois. The bourgeois did not want to see them get rights like citizens. They don't want to be equal with the slaves. Around 1848, the slaves received news of the abolition of slavery. Slave rebellion in the city of Saint-Pierre forces the government to decree the Abolition before the arrival of the official decision. One day, the most popular councilman came to them. He then declared their freedom. He freed the slaves. Those who heard the decree were immediately happy. They have fun together. The crowd cheered

for freedom, some of them even dance. However, who knows, the Beke envious them who saw the crowd from their house planned something.

It was clear: there was a conspiracy by the whites to cut the hocks of our Freedom. Behind each shutter, a beke was aiming at us, a beke was plotting, a beke was loading bullets, through cracks of the louvered shutters.

The bekés began to shoot us. Either that or one of them fired. A scream followed. Then blood. Or a smell of blood. At that point all became ablaze. We spilled all the kerosene, liquor, fuel oil in our path. It was a night from hell. At times, drunk from the bloodshed, he would break, set fire to, hit white silhouettes. At other times, broken with fear, he held his Ninon under his wings and, curled up in a corner, watched the melting of the crazy landslide. Their Creole suddenly functioning anew like abracadabra in the blind heat of the slave tide. That violence was put out in the middle of the night, no one knows down which sewer it tumbled (Chamoiseau, 1997: 99).

The data above is presented the chronology of the Beke's attack on the slaves. The Bekés do not like to see the freedom of the slaves. They then started shooting at the slaves, shedding a lot of blood, and injured many subaltern people. The crowd of the slaves who had been cheering happily for celebrating their independence declaration now turned into chaos, avoiding Beke's shoot or fire. The violence occurred for a long time until the middle of the night. As a result of this incident, many of the slaves were injured.

The incident shows the physical oppression by the Beke. The oppression in the form of shooting, setting a fire, injuring, and trying to kill the subaltern people. The Beke as the bourgeois purposed this attack to show their power. They want to emphasize to the slaves that even though they are now free men and women or become citizens, they are still more powerless and had no access to hegemonic power. However, in this data, the Beke tried to block the subaltern voice by holding a huge riot and violence.

After the declaration of slave abolition, the slaves Even though they've been released, they still don't have anything. All they had only the status of 'citizen' or

‘free men’. They had no home or land. So, Beke took this advantage of the opportunity as well as possible by ultimately the new citizen to work. They said that citizens must work. So, under the pretext of working, they substituted slaves who had become citizens to work under their requirements.

That the fellow had said: If freedom is a beautiful thing, it is no bacchanalia. And that the fellow had finally said: The earth indeed belongs to the good Lord, but the fields belong to the bekes and the owners.

Then they finally understood that the fellow was just talking about work and would not hear of anything else (Chamoiseau, 1997: 111-112).

The data above showed how the subaltern ultimately works. In the last sentence of the first paragraph, it said: *The earth indeed belongs to the good Lord, but the fields belong to the Beke and the owners.* This sentence showed that subalterns only have citizenship as status. They do not own land which means they do not have the right, place, and legitimacy of a property. This is what the Beke used for their reason of sending another kind of slavery. Then, it is continued in the sentence of the following paragraph which said that the fellow is just talking about work, and would not hear of anything else.

The data above proved that the subalterns have no access to hegemonic power. In the data, the behavior of dominating the lowest class is also seen. With their power, the Beke tried to control the subalterns under their control to remain the slaves to work for them because of the lack of rights and the subalterns who have nothing. This included the oppression of the subalterns especially for men because by practicing the ultimate to work, the Beke send another extortion of men’s energy to slave the new citizen.

Unfortunately, the Beke also tried to cheat on them. They take great advantage of the subalterns and paid them a measly salary. They were paid only a franc or two or by the harvest which is not even enough to feed them or their daily needs. This is where injustice to the lower class is shown.

The salary way where he pays you one franc or two francs for each task, depending on what you have agreed to. Or the cooperative way, where you share with him the fruit of the season, after he's taken out his expenses (Chamoiseau, 1997: 112).

The statement above showed how the Beke tried to cheat the workers by giving them a small salary to the subalterns, so, The Beke could get more profit. All payments are disproportionate to their hard work. This evidence proved the other extortion of subaltern's energy to fulfill the Beke's requirement.

Over this injustice, the new citizens began to try to look for the law to solve this problem. They hope, they could report the Beke for all the actions and injustices to the city council. But unfortunately, they did not get that justice. They even just responded by providing options on how to work for Beke.

They had come into the city to look for Law, in hopes of bringing their citizens beke to reason. But An Afarel dispelled that first illusion, sang the Work tune, offered them liquor in a glass streaked with gold, and explained that there were two ways of working for the Bekes (Chamoiseau, 1997: 112).

Those quotations present an example that subalterns had limited access to the law. Even though the slaves were freed and started to become citizens now, they had neither freedom nor the right to voice up about their injustice in the city. The Bekes used a law that only defended the bourgeois. The law will always defend those who had more power and rights. A law that only defends the upper class.

Things the lower classes couldn't cover. A game of law that slaves don't understand. They were completely lost to fight against things that were beyond the limits of their hegemonic power.

Those are the oppressions of the Subaltern men. To sum up, the oppressed subaltern men suffered the oppression by making Subaltern can't speak by limiting their access to hegemonic power, not giving their rights as a citizen, sending another kind of slavery, blocking their voice, and not allowing them to represent their selves. They also felt the oppression both physical and mental. The physical oppression included torture, violence, extortion of energy, forced labor, and slavery. The mental oppression included the feeling of hopelessness and despair because of the pressure of forced labor and the endless pain they felt along with slavery. This oppression is one of the ways to block their voice and prove their limited access.

B. The Struggles of Subalterns People as Portrayed in *Texaco*

Even though it was said that the Subalterns couldn't speak, that didn't mean they gave up on their helplessness and didn't fight. The Subalterns are still fighting for their independence, for the land they dream of, for their rights as citizens, and for the right to own land that belongs to them with legality so Beke won't be able to interfere with them. In the next paragraph below, the researcher would like to discuss some struggles of the oppressed subaltern as portrayed in Patrick Chamoiseau's *Texaco*.

1. The Struggle of Oppressed Subaltern Women Portrayed *Texaco*

Having been oppressed by the men who had power and access to hegemonic power, the oppressed subaltern women struggle to fight the oppression and injustice. The women's struggle would be presented in the discussion below.

The first struggle is the struggle of Marie-Sophie to fight Lonyon, the master who harassed her after Esternome, his father died.

I never would have thought I could let forth so much strength. Enough to send him crashing against the ceiling, smash him with a chair, crush his balls, and throw him out into the hall like a bundle of dried herbs.

The only words able to douse him in his fury came to me: Silver Beak will settle things with you if you touch me ... He calmed down immediately (Chamoiseau, 1997: 208).

The data above describe how Marie-Sophie fight his master, Lonyon when he tried to rape her. In the data, it told that Marie-Sophie tried to fight Lonyon by threatening him to report the harassment to Silver Beak. Silver Beak is Lonyon's boss who ordered Lonyon to live with Marie-Sophie because of his pity for her. This threat made him calm down and went out of Marie-Sophie's room. Even though Marie-Sophie's success in threatening Lonyon, however, this incident made Marie-Sophie afraid.

The struggle of Marie-Sophie to fight sexual harassment is also shown in the data below:

Serving as Monsieur Alcibiade's flaccid toy for almost two hours—that must have been what would bring me to never let anyone order me around, to decide all by myself what was good for me and what had to be done (Chamoiseau, 1997: 254).

When Monsieur Alcibiade raped her, Marie-Sophie can't fight because it all occurred suddenly until she had neither time to realize nor think. After being

harassed by Monsieur Alcibiade, Marie-Sophie felt physical and mental oppression which made her feel shame, pain, want to die, hatred, and helplessness. But in the end, she realized something. By this accident she learned that she would never let anyone order her around, to decide all by herself what was good for her and what had to be done. She realized how important freedom is. This mindset changed her mind to fight to get the freedom, so, none will control or do the harassment to her.

The oppressed subaltern women's struggle is also depicted when they try to defend their rights, and protect their land, Texaco, from the Bekes who tried to expel them from their land. The Bekes had even ordered the police to help them chase the slaves away, but they still wouldn't go. A fight ensued between the slaves and the police.

We insulted them, you hear me, without taking a break. When we'd use both of our hands to throw stones at them, they'd run us into the ocean from where we'd launch a new assault.

At first, the men would stand aside, and only us ladies would face the police. When they saw our distress they jumped in too, but they soon landed face first in the mud: them the seyaress blasted like cannons. So-and-so rolled into the debris of his hutch. Another one slipped out from under the raised bludgeon every time until two three policemen dragged him down the slope. That unspeakable circus lasted until sun-up. And without fail we returned to the assault, exhausting them to the maximum, yelling louder than fishmongers. We felt alone in the world, abandoned, run aground. We could only go back up, hang on to our so precious tin sheets, to our asbestos slabs whose every crack broke our hearts. Nothing to do besides holding tight (Chamoiseau, 1997: 307).

The data above shows how they tried to fight the police and Beke. They insulted them without stopping, threw stones at the police, or even fought the police. They tried their best to fight the police and the Beke who tried to destroy Texaco. However, as time went on, the chaos got bigger. The police started beating and tearing apart their hut until a mayor named Gratiant came and intervened. He told the policemen to stop torturing them and said he would build them a settlement in

Trenelle. At this time, their struggle is categorized as successful. Because of their fighting, many people are going to move to Trenell, to have their home and land there, but Marie-Sophie decided to stay. She wanted Texaco, no other land. However, she felt blessed and happy for her brothers and sisters who moved to Trenelle, their new homes, and lands.

Marie-Sophie lived in Texaco for many years after it. Unfortunately, even though they had been staying for a long time in the town, they are still not considered to exist. Their small town had no drawn on the map, out of city limitations, had no electricity, no water, and no address, they could get neither the television nor the telephone in their small town. The luckiest ones could afford a generator, and here and there a small light shone.

Sophie and her friends then go to see Cesaire, the communist councilman who ever defend them and saved their life. They even forbade entering his office as the overseer for the first time, but Marie-Sophie didn't give up, she and her friends, Ti-Cirique and Marie-Clemence then climbed the wall to see Cesaire. She and her friend finally met Cesaire. They then complain to ask the school, to run the water for schoolchildren, ask for electricity, and ask for the way to come in and out of Texaco so they have not to use the Beke's gate. But unfortunately, he said he couldn't do much because Texaco was outside the city limits. In other words, Texaco was out of reach from Cesaire's access.

What do you want to ask me? So then, before my petrified comrades, I asked him for running water for our school children who have to haul buckets every morning, I asked him for electricity for our children losing their eyesight over books yellowed by kerosene lamps, I asked him for a way to come in and out of Texaco without having to beg to use the beke's gate ... I asked him for a school, I panhandled for a bit of that City life ... At the

end of the inventory of our miseries (he probably heard the same things every day at the town council), he lifted up his hands meaning to say he couldn't do much, that Texaco was outside the city limits, that it was all very complicated but that he would see and do his best (Chamoiseau, 1997: 368).

The data above showed their struggle to make the city better. It can be seen from the demands that Marie-Sophie asked. She asked for the water because she felt pity for the school children who have to haul buckets every morning. She asked Cesaire about the electricity because she cared about the children who lose their eyesight over books yellowed by kerosene lamps. She asked him for the way to come in and out of Texaco without having to beg to use the beke's gate. She asked for a school, for a bit of that city life. But unfortunately, in the end, Cesaire said that he can't fulfill their demands because the location of Texaco is out of the city limit, so, he can't help her. This evidence showed their struggle to have access, they ask for water, electricity, the gate, and school to make it easier for them to access education and ease their job. With schools, they can access education and prosper the young generation in that suburb.

Even though their struggle failed, Marie-Sophie didn't give up. She and her friends then struggle to ask the town council for help with the same demands as Cesaire: ask the school, run the water for schoolchildren, electricity, and way to come in and out of Texaco so they have not to use the Beke's gate. Because there was no response from the town council, Sophie and her friends finally showed their protest. She forced herself to meet the town council in the office and smeared the wall of the council with their demands, but it was useless. They remained and did not care.

But, as he climbs up the tree, the macaque is never happy with his fate: more committee sessions were demanded of me to study the question of electricity. Ti-Cirique, the secretary, had dispatched thirty-and-three missives to the director of SPEDEM,* but that personage had not even bothered to reply: Texaco did not exist for him. I went down to see him once and tried to force my way into his office. Another time, we went there at night and smeared his walls with our demands. But it was like pissing on a violin to make it play. That's where we were at when the town council assaulted one of Morne Pichevin's quarters, similar to Texaco, with a blind bulldozer. The place was wiped off the face of the earth in a few months. With great anxiety, I asked Ti-Cirique and Marie-Clemence to drop by after work to gather news so that we could draw lessons from it. But the attack had been so pitiless that I understood (without saying a word to those who looked in my eyes to size up the danger) that against City's next assault we'd have no chance. They must have sensed this from my nervous gestures, from my desire to start up the old system of watches again. They began to tremble like I did in the pit of myself. And we began, in deathly anguish, to wait our turn — having suddenly understood that despite the concrete our Texaco remained a fragile embryo (Chamoiseau, 1997: 369).

The data above described how Marie-Sophie and her friends tried to fight for their demands. She consistently asked for the electricity. Her friend, Ti-Cirique even climbed the tree to enter the office to see the councilman. They sent thirty-three letters, but none of them had been replied to. The councilmen never considered the existence of Texaco. Marie-Sophie is also forced to enter the office to see the councilman and drew their demands on the wall, but the councilman still never listened to them. In the end, their demand responded, but instead of good news about the fulfillment of their demands, the councilman send news of bulldozers threatening them. This made them afraid and stop their struggle for a while. However, they never stop for hoping the best in their struggle.

After a long time there was no news of their request, nor did they dare to ask for fear of their small town being destroyed, finally, someone came one day. A man named Christ came to their town without telling them anything. Sophie and her friends were suspicious of this person, however, throughout the time he stayed, Christ did not show any malice. Sophie finally introduced him to Texaco and its

surroundings before Christ finally went somewhere. Until one day he came again with people from the government and good news.

 somewhere in the city council the Christ was working for us. When he reappeared one day and made for my hutch, I knew he was bringing me the latest news: City from now on was taking us under its wing and admitted our existence. And indeed, he told me that City would integrate Texaco's soul, that everything would be improved but that everything would remain in accordance with its fundamental law, with its alleys, places, with its so old memory which the country needed. He told me that he would help each hutch become livable, in accordance with the resident's wishes and working from its original structure. He told me that Texaco would be rehabilitated where it stood and in the minds of people, just like it happened for the impenetrable mangrove swamps (Chamoiseau, 1997: 381).

The data above described how their small town finally be seen by the government. All the struggles were paid for this success. Texaco finally received the legality and would be rehabilitated into a livable town. The hutches will rebuild and the help will come. Marie-Sophie was very happy to hear it. At that time, she had become old. She was very happy that finally, the government hear them after all the struggle they had done.

The oppressed subaltern women play an important role in the struggle to fight the oppression and build the city, especially Marie-Sophie who never gave up on her dream to gain back their rights and build the city to live in. To sum up, there are some struggles that the oppressed subaltern women did that are portrayed in *Texaco* novel. The first struggle was the struggle to fight sexual harassment. Marie-Sophie fought by threatening his master to report him to his boss. The second struggle was her struggle to be a free woman that can decide what to do and can represent herself, so, she has not felt the sexual harassment anymore. The third struggle was the fighting of women subalterns to fight the Beke's police who tried to destroy their hutches and take over their land. The fourth was their struggle to

fight for their demands of the Texaco people's need to speak up. The fifth was their struggle to make the councilman listen to their voice and consider the existence of Texaco. At the end of the story, their struggle succeeded. The councilman considers the existence of Texaco as a legal town.

2. The Struggle of Oppressed Subaltern Men Portrayed in Patrick Chamoiseau's *Texaco*

Similar to oppressed subaltern women, the oppressed subaltern men also had their struggles. There are some struggles that the oppressed subaltern men do as portrayed in the *Texaco* novel by Patrick Chamoiseau. The struggle had even started at Esternome's father's age, although at that time their struggle was still relatively small and not too overt, it proves that the subalterns have been fighting since ancient times. The struggle is described in the sentences below:

My papa's papa made poisons. Not as an occupation, but to fight slavery on the plantations (Chamoiseau, 1997: 35)

Esternome's father was a poisoner. He made poison not only because of Beke's demands but also as a choice to fight back. At least, to protect themselves against the worst possible situation that could happen. This example describes the struggle of oppressed subaltern men. Even till the last, he never used his poison to save his life because the Beke killed him by dungeon punishment.

The next struggle can be seen when Esternome and the other slaves go down to the city because a large hurricane destroys the plantation on the hill, they are confused because even though they are free from slavery and do not work on the plantation, they have nothing to live in the city. To survive in a new city without a

master, Esternome starts looking for work, as do other people. They have to work and raise money to live in the city which is full of Beke's stores and the city which owned by Beke.

But Esternome my papa ' understood that they (these black vendors, black women with baskets, those in the port, those who babbled at the Roxelane by the celestial linens, who played music in the casino and danced all night, who smuggled the smuggling or who, like An Afarel, made their work into a kind of sacred cult) had but few opportunities. The city was the province of store-bekes and boat-owning france-bekes.

What did he do? Work. Esternome my papa worked, worked, gathering his money without addition or subtraction. And, if you will, one can say he built the city in its expansion. Since need dictates law, he became a real Greek in the mason business (Chamoiseau, 1997: 77).

This passage showed that Esterome tried to work for gathering the money in wondering to build the city if it is possible. Esternome thought of building a city where they could live properly. Esternome's struggle represents one of the struggles of the land slave to gain their freedom.

Subaltern is often treated unfairly by Beke. They always tried to enslave the subaltern to work for the Beke even though they have been released by the government through the abolition of slavery. They use the name 'citizenship' to make them work for them. The Bekes take advantage of slave new citizens because of their lack of land and profession. They said that as citizens of the city, each of them had to work. But unfortunately, Beke was once again mischievous. They give a small salary that is not commensurate with their work and even far from sufficient. Therefore, the slaves began to protest in the form of a strike to raise their salaries.

They exacted a salary negotiated with thirty-two strikes, Ah, the exhilaration of the strike! It was like applying hot pepper to the Beke's wounds! It would break the routine of that life for a few days, a return, for the space of a moment, to the exultation of the first taste of illusion. Oh, the drunkenness . . . that was living (Chamoiseau, 1997: 114).

This data showed their struggle to fight the Beke. They held thirty-two strikes to protest this injustice. Those strikes even broke the routine of Beke's activity for a few days. Even though in the last, their demand was not fulfilled by the Beke because the law defend and protect the Beke.

This data showed their struggles to gain their rights. The strike is one of their ways to voice up their aspiration, to ask for their rights. They also want their voices to be heard and to respond by going on strike. They fought back even though in the end their voices were never heard. Beke still did not grant their request. Instead, they use the law that will defend them and defend those in power.

Those are all the struggles of oppressed subaltern men. In this era, the slaves still had many difficulties voicing their rights. However, those struggles inspired the next generation to continue their fight. Marie-Sophie would not realize how important freedom is if Esternome didn't tell his struggle to fight the injustices. To sum up, there are some struggles that the oppressed subaltern men do include: the struggle of making poison to defend their selves, the struggle to live by collecting the money to build their city, and the struggle to voice up their demand by striking the job in Beke's job.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter contains the conclusion of the analysis and discussion that the researcher explains in the previous chapter. In this chapter, the researcher also provided the suggestion for the next researcher in the theory or other topic that can be discussed to complete the limitation of this study.

A. Conclusion

This novel showed the way of subalterns in resisting, fighting, and rebelling against colonialism and humiliation carried out by the Beke. They fought for their rights vigorously. These struggles make this novel worth to discuss. The topic of colonialism in this novel uses the point of view of the slaves with an emphasis on two main characters of different which provide the portrayal of the subaltern in more detail from the point of view of men and women in the colonial era depicted in the 1840s-1980s.

Based on the result of the analysis, the research found some portrayal of subaltern in the *Texaco*. The subaltern people are classified into the oppressed subaltern women and the oppressed subaltern men. The oppressed subaltern women included Marie-Sophie, the main character, and other subaltern women who fight, resist and rebel to voice up their voices. The oppression that the women felt in the *Texaco* novel included physical oppression and mental oppression. The physical oppression included torture, violence, slavery, jail, and sexual harassment. The

mental oppression included the feeling of shame, pain, feeling of injustice, and the hatred because of the pain they felt along with slavery. This oppression make them can't speak because they can't represent themselves and had no right to speak.

The oppressed subaltern men are included Esternome, his father and other subaltern men who fight with him. The oppressions are included torture, violence, extortion of energy, forced labor, and slavery. The mental oppressions included the feeling of hopelessness and despair because of the pressure of forced labor and the endless pain they felt along with slavery. That kind of oppression made subalterns can't speak. The Beke limited their access to hegemonic power, not giving their rights as a citizen, sending another kind of slavery, blocking their voice, and not allowing them to represent themselves.

The novel *Texaco* also portrayed the struggle of oppressed subaltern men and women to fight the oppression and gain their freedom. The struggles of the oppressed subaltern women included the struggle to fight sexual harassment, the struggle to be a free woman who can represent herself and feel no sexual harassment anymore, and the struggle of fighting the Beke's police who tried to destroy their huts and take over their land, the struggle to fight for their demands of the Texaco people's needs, and the struggle to make the councilman listen to their voice and consider the existence of Texaco. At the end of the story, their struggle was succeeded. The councilman considers the existence of Texaco and they got the legality of the town. The struggle of oppressed subaltern men includes the struggle of making poison to defend themselves, the struggle to live by collecting the money to build their city, and the struggle to fight the Beke injustice by strikes.

B. Suggestion

The novel *Texaco* had many topics to discuss. Unfortunately, because of the limitation of the focus and theory, the researcher disables to discuss all of the topics. Therefore, the researcher suggests the next researcher in the same novel for analyzing other important topics using other theories of literary criticism. There are some possible theories that the researcher recommended in examining the *Texaco* novel by Patrick Chamoiseau such as Marxism, feminism theory, psychology of literature, political studies, or the theory of symbol and figurative language. This novel has presented a strong impression on the characterization, messages, and language that made this novel worth discussing.

The researcher hopes that this research could be the reference for the next researcher and help them more understand the subaltern theory by Gayatri Spivak. Many novels can be analyzed by the theory of subaltern by Gayatri Spivak. Hopefully, this research will inspire the next researcher to study the novel by Gayatri Spivak's subaltern theory.

Finally, the researcher would like to say that this research is not perfect. Therefore, the critique and suggestions are highly expected. Hopefully, this research can provide a piece of useful information and benefits for the reader or even other researchers which interested in the same theory or objects.

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