

WOMEN'S STRUGGLES AGAINST OPPRESSION

IN YAA GYASI'S *HOMEGOING*

THESIS

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FACULTY OF HUMANITIES

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IBRAHIM MALANG

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THESIS

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I state that the thesis entitled “**Women’s Struggles Against Oppression in Yaa Gyasi’s *Homegoing***” is my original work. I do not include any materials previously written or published by another person, except those cited references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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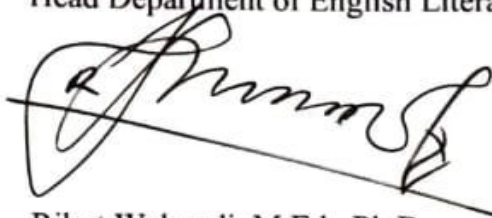
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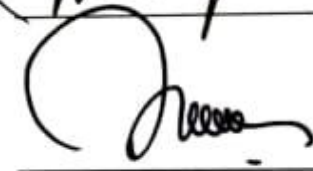
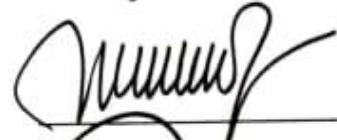
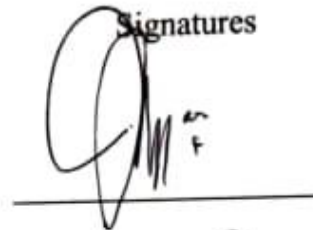
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MOTTO

“Do not be a slave to others when God has created you free.”

Ali Ibn Abi Talib (RA)

DEDICATION

This thesis is dedicated to my beloved family and my friends who are always by my side regardless of the situations, cheering me up and rooting for me.

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Above all, I want to thank myself for going through all these complexities so well. I truly realize that this thesis is still having some deficiencies and far from perfect. Therefore, constructive criticism and suggestions will be accepted to improve this thesis. I hope that this thesis can render inspiration to the readers and being a reference for conducting better literary analysis in the future.

Malang, June 12th, 2022

The Researcher

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ABSTRACT

Septiana, Himas Nadira. (2022). *Women's Struggles Against Oppression in Yaa Gyasi's Homegoing*. Minor Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Hj. Isti'adah, M.A.

Keywords: Oppression, Women Struggle

Women's struggle arises from awareness of democratic rights and injustice to the basic rights of women's lives. This study aims to analyze the oppression experienced by women and the struggles of women against oppression in Yaa Gyasi's *Homegoing*. The researcher analyzes three female characters named Effia, Esi, and Willie who experience constant difficulties while living in a society that always oppresses them. The research method is literary criticism and the data are taken from the novel *Homegoing* by Yaa Gyasi, published in the United States by Alfred A. Knopf in 2016. The data taken include phrases and sentences that represent oppression and women's struggle against oppression. By using Iris Young's theory of oppression combined with the Simone de Beauvoir's existentialist feminism approach, the researcher finds out the types of oppression experienced by the three female characters and also the struggle of women against oppression in their lives. As a result of the study, the researcher found that from the three women characters analyzed in this study, the oppression experienced by each women character is different, ranging from exploitation, marginalization, powerlessness, cultural imperialism, and violence. Meanwhile, the second result of this study is the struggle of women against oppression, including Willie takes great effort to get a job, Willie's intellectual to raise question, Esi's capability to solve the problem, and Effia's intellectual to stand up for human rights. The researcher hopes that future researchers who want to use the same approach can develop the discussion into a more detailed analysis so that the research results will be better.

مستخلص البحث

سفتيانا، هيماس نادرة. 2022. نضال المرأة ضد الاضطهاد في يا جياسي بعنوان Homegoing. البحث العلمي. قسم اللغة الإنجليزية وأدبها، كلية الإنسانية، جامعة مولانا مالك إبراهيم مالانج. المشرف: د. استعادة، الماجستير.

الكلمة الرئيسية: اضطهاد، نضال المرأة

تنشأ نضالات المرأة من الوعي بالحقوق الديمقراطية والظلم في الحقوق الأساسية لحياة المرأة. يهدف هذا البحث إلى تحليل الاضطهاد الذي تتعرض له المرأة ونضال المرأة ضد الاضطهاد في رواية Yaa Gyasi لـ Homegoing. يقوم الباحث بتحليل ثلاث شخصيات نسائية تدعى Esi ، Effia ، و Willie ، ممن يواجهون صعوبات مستمرة أثناء عيشهن في مجتمع يضطهدهن دائماً. طريقة هذا البحث هي النقد الأدبي والبيانات مأخوذة من رواية Homegoing لـ Yaa Gyasi ، والتي تم نشرها في الولايات المتحدة بواسطة Alfred A Knopf في عام 2016 . وتشمل البيانات المأخوذة عبارات وجمل تمثل القهر ونضال المرأة ضد الاضطهاد. باستخدام نظرية القمع Iris Young جنباً إلى جنب مع نهج النسوية الوجودية لـ Simone de Beauvoir ، اكتشف الباحث أنواع الاضطهاد التي تعاني منها الشخصيات النسائية الثلاث وكذلك نضالات النساء ضد الاضطهاد في حياتهن. نتيجة لهذا البحث ، وجد الباحث أنه من بين الشخصيات النسائية الثلاث التي تم تحليلها في هذا البحث ، كان الاضطهاد الذي تتعرض له كل شخصية أنثوية مختلفاً ، بدءاً من الاستغلال والتهميش والضعف والإمبريالية الثقافية والعنف. بينما النتيجة الثانية لهذا البحث هي نضال النساء ضد الاضطهاد ، بما في ذلك نضال Willie للحصول على وظيفة ، وذكاء Willie لطرح الأسئلة ، وقدرة Esi على حل المشكلة ، وذكاء Effia للدفاع عن حقوق الإنسان. يأمل الباحث أن يتمكن الباحثون المستقبليون الذين يرغبون في استخدام نفس النهج من تطوير المناقشة إلى تحليل أكثر تفصيلاً بحيث تكون نتائج البحث أفضل.

ABSTRAK

Septiana, Himas Nadira. (2022). *Perjuangan Wanita Melawan Penindasan dalam Yaa Gyasi's Homegoing*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Hj. Isti'adah, M.A.

Kata kunci: Penindasan, Perjuangan Wanita

Perjuangan wanita muncul dari kesadaran akan hak-hak demokrasi dan ketidakadilan terhadap hak-hak dasar kehidupan wanita. Penelitian ini bertujuan untuk menganalisis penindasan yang dialami wanita dan perjuangan wanita melawan penindasan dalam novel *Homegoing* oleh Yaa Gyasi. Peneliti menganalisis tiga karakter wanita bernama Effia, Esi, dan Willie yang mengalami kesulitan terus-menerus selama hidup dalam masyarakat yang selalu menindas mereka. Metode penelitian ini adalah kritik sastra dan data diambil dari novel *Homegoing* oleh Yaa Gyasi, yang diterbitkan di Amerika Serikat oleh Alfred A. Knopf pada tahun 2016. Data yang diambil meliputi frasa dan kalimat yang merepresentasikan penindasan dan perjuangan wanita melawan penindasan. Dengan menggunakan teori penindasan milik Iris Young yang dipadukan dengan pendekatan feminisme eksistensial milik Simone de Beauvoir, peneliti menemukan jenis-jenis penindasan yang dialami tiga karakter wanita dan juga perjuangan wanita melawan penindasan dalam hidupnya. Sebagai hasil penelitian ini, peneliti menemukan bahwa dari ketiga karakter wanita yang dianalisis dalam penelitian ini, penindasan yang dialami oleh setiap karakter wanita berbeda-beda, mulai dari eksploitasi, marginalisasi, ketidakberdayaan, imperialisme budaya, dan kekerasan. Sedangkan, hasil kedua dari penelitian ini adalah perjuangan para wanita melawan penindasan, termasuk Willie berusaha keras untuk mendapatkan pekerjaan, kecerdasan Willie untuk mengajukan pertanyaan, kemampuan Esi untuk memecahkan masalah, dan kecerdasan Effia untuk membela hak asasi manusia. Peneliti berharap peneliti selanjutnya yang ingin menggunakan pendekatan yang sama dapat mengembangkan pembahasan menjadi analisis yang lebih detail sehingga hasil penelitian akan lebih baik.

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CHAPTER I

INTRODUCTION

A. Background of the Study

In today's era, women must fight to be equal with men and prove their existence in life. The movement and struggle of women are aimed at liberating women from the shackles of oppression caused by the existence of gender-biased understanding and social construction. The struggle of women began to emerge because of oppression. Usually, women are considered to only function as a source of reproduction of human life. Women are defined as “other” selves to men. This social construction implies that the position of women is basically lower than men. The notion that women should conform to patriarchal culture maintains the gender roles in which women are subject to male power and depend on men for their fate (Rahayu, Abdullah, & Udasmoro, 2015).

Furthermore, the women's body has been constructed to only act as a means of reproduction, a means of satisfaction, to a medium of exchange on the basis of male-centered ownership relations. Women's lives were thought to be intertwined with their biological proclivity for childbearing. It was believed that women's exclusion from public activities was due to their hormones being unsuitable for tasks requiring intelligence, authority, physical strength, and speed (Glasberg & Shannon, 2010). Because of the biological differences between men and women, it is what causes women to be subordinated both physically and intellectually to men (Tyson, 2006).

The ability of women's bodies is limited and concentrated only in the domestic sphere. Women only have an obligation to stay at home and look after the household; besides that, women's advancement is constantly being denied, and their rights are always restricted (Pilcher & Whelehan, 2004). In addition, the majority of women are not involved and asked for their opinion in making important decisions in the household, community, and state. It makes women always regarded as second-class citizens who are ranked below men (Ningsih, 2014).

In Africa, women face barriers in trade, business, and governance. The Beijing Platform and the various international instruments agreed by their governments have not resulted in meaningful changes in the lives of many African women (Mutume, 2005). African women continue to be at the bottom of the social ladder, with little access to land, credit, health care, and education. Women make up the majority of the poor, accounting for up to 70% in some African countries. It is due to the fact that men in Africa have an easier time finding work and obtaining financial support from institutions such as banks. Another major stumbling block is that women in Africa continue to be denied access to education.

According to Spivak (2010), the primary idea of oppression examines the relationship between dominance and subordination in some former colonial nations in relation to gender disparities and rulers' demands on women's lives. This topic is an exciting topic to discuss, especially considering that the topic of women's oppression does not only occur in reality until now but has also been

included in every form of work, including literary works. The term literature can be defined as any form of written work. Literature refers to all written expression, with the caveat that not all written documents may be defined as literature in the strictest sense of the term (Klarer, 2004).

The author's imagination is what creates literature. Literature is neither a collection of true events that may or may not occur in real life nor a record of facts. Literature is usually written by reflecting the social fact that many people still live in male-dominated societies where the main means of literary education, publication, and interpretation are controlled by men and exclusively provided for men (Gillespie, 2010).

Based on the definition that has been put forward, the researcher concludes that literature is not just a written work of one's imagination but can also be defined as an imaginative work that represents the society that humans encounter on a daily basis. In the realm of literature, certain authors made the struggle of women against oppression a central issue in their novels or short tales. With the existence of novels with the theme of women and the large percentage of women's oppression in some countries, the researcher is interested in conducting research that examines women. One of the novels with the theme of women's struggle against oppression is Yaa Gyasi's *Homegoing*. The researcher chose this novel because it contains aspects of feminism and women's struggle against oppression.

Yaa Gyasi's debut novel, *Homegoing*, was published by Knopf and tells the story of two families and eight generations beginning in Ghana. In *Homegoing*, the writer divides this book into fourteen chapters. Each chapter focuses on the life story of a character in a certain era related to slavery and its enduring effects. However, this research will only focus on the three female characters, Effia, Esi, and Willie. What happened to Effia, Esi, and Willie illustrates the difficulties women constantly face while living in a society that always oppresses them.

In *Homegoing*, two half-sisters, Effia and Esi, are born in a village in Ghana in the eighteenth century. Effia is married to a British officer and lives comfortably in the luxurious rooms of Cape Coast Castle. Unbeknownst to Effia, her sister, Esi, was imprisoned under her in the castle's dungeons, sold along with thousands of other slaves in the slave trade, and sent to America, where her children and grandchildren would be raised in slavery. Meanwhile, Willie is one of the descendants of the Esi. She marries and moves to New York with Robert, a man from her hometown. They have a son named Carson. Willie and Robert divorced because Robert's passing as white put a strain on their marriage. She meets a man named Eli and has a daughter with him named Josephine.

Since the three female characters in the novel will be analyzed, the analysis of women's problems through women's perspectives must be carried out so that the existence of female characters and problems in the novel can be explored properly. For this reason, reading as a woman will make the analysis related to women constructed by the author in the novel more appropriate and on

target. The researcher chose this topic to analyze the novel because, until now, women's struggle against oppression is still ongoing. Women, on the other hand, appear to be regarded as weak creatures that require men's protection from both threats and uncertainty in this fast-paced world (Mandrastuty, 2010).

Moreover, the researcher has identified multiple previous studies to support this research. The first previous study was done by Udiarso Cahyo Utomo and Teguh Supriyanto (2018). The title of the study is *Women's Oppression Through Patriarchal Culture in Novel Suti by Sapardi Djoko Damono*. The method employed in this study was a feminist approach combined with a sociological approach to literature. It may be inferred that the oppression of women through patriarchal culture in this novel is simply for the purpose of obtaining gratification without opposition from women by exploiting all of their limits, where this kind of behavior also wants to be considered a natural thing.

The second previous study was done by Diksita Galuh Nirwinastu (2021). The title of the study is *Oppression towards Women as Depicted in Marge Piercy's Selected Poems*. To analyze the figurative language and diction in Piercy's selected poems entitled *A Work of Artifice* and *Barbie Doll*, the researcher uses feminist criticism because the researcher wants to show how oppression befalls women and how women are silenced and subordinated. In the poem, oppression is usually carried out subtly and systematically through various cultural institutions, such as education, family, and the media.

The third previous study was done by Shifa Fauziah, Shinta Dewi Ratih P., and Ade S. Natawira (2019). The title of the study is *The Struggle of the Main Character to Obtain Freedom in Colson Whitehead's The Underground Railroad*. The researcher analyzed using descriptive qualitative analysis method and the theory of forms of oppression by Iris Young. The results of the study identified that the main character must experience five faces of oppression: exploitation, marginalization, powerlessness, cultural imperialism, and violence. In the end, the main character can successfully escape from slavery and win his freedom due to internal and external factors.

The fourth previous study was done by Fionny I. Gustaman and Imelda S. Lolowang (2021). The title of the study is *Struggle as Seen in Owen's Where the Crawdads Sing*. The researcher uses a qualitative method and a Reader-Response approach that focuses on the process of the main character's struggle, which is fruitful for him. The researcher found that the main character in the novel can accept the reality of life, achieve goals, and get affection.

The fifth previous study was done by Frisky Nur Salvianny and Eka Nurcahyani (2020). The study entitles *Women's Resistance Towards Oppression in Etaf Rum's A Woman Is No Man*. This study examines how women feel oppression and how they respond to it using Patricia Hill Collins' Matrix of Domination and Self-Definition theory and descriptive-analytical method. The findings of this study show that women face oppression in four power domains: structural, disciplinary, hegemonic, and interpersonal power domains.

The sixth previous study was done by Abigail Flavia Dominilla, Singgih Daru Kuncara, and Nita Maya Valiantien (2020). The title of the study is *The Oppression Towards Black Female Characters as Maid in The Help Novel by Kathryn Stockett*. The goal of this study is to look at how various forms of oppression occurred through the lens of postcolonial feminism. According to the findings, Aibileen was subjected to four types of oppression: exploitation, marginalization, powerlessness, and cultural imperialism. Minny Jackson, on the other hand, has been subjected to all forms of oppression. Based on their findings, the researchers concluded that black women face double oppression, not only because of their gender but also because of their color and class.

The seventh previous study was done by Vina Hartsa A'yuni Hidayati (2019). The title of the study is *Black Women Oppression in Toni Morrison's God Help the Child*. The researcher uses the oppression theory by Iris Young and Alice Walker's womanism idea. The findings reveal that Bride and Sweetness have been subjected to five types of oppression in various situations: exploitation, marginalization, powerlessness, cultural imperialism, and violence. Both have personal experiences with tyranny; therefore, their efforts will undoubtedly differ. In the Bride's version, the battle is to obtain approval from his family and society. On the other hand, Sweetness chooses to conceal her true status as a black person to stay out of difficulty with society.

The eighth previous study was done by Siulienda Winata (2020). The title is *Pan-Africanism as a Principle to Overcome Double Consciousness in African Diaspora Subjects: A Post-colonial Reading of Gyasi's Homegoing*. This study

uses a post-colonial approach to investigate the issues that emerge in the book. Additionally, this study applies three theories; theory of characterization, the concept of double consciousness, and the concept of Pan-Africanism. This study shows how the nature and background of Marjorie and Marcus. It can be concluded that their nature is correlated to creating double consciousness. Therefore, to overcome double consciousness, Marjorie and Marcus began to apply the principles of Pan-Africanism which required them to learn about their culture, strengthen solidarity with people of African descent, and return to the places where they grew up, in particular Africa.

The ninth previous study was done by Maulidia Kamilah (2021). The title of the study is *The Main Character's Struggle against Women Oppression in Eka Kurniawan's Man Tiger*. The purpose of this research is to examine patriarchy in the novel. Nuraeni's struggle against oppression and the sorts of oppression she faced are examined in this study. To study the novel, the researcher applied Kate Millet's literary critique of Radical Feminism. The researcher discovered that Nuraeni was subjected to a variety of forms of oppression, including physical, sexual, and mental assault, as well as marginalization and powerlessness in the face of male supremacy. Nuraeni's resistance to tyranny also includes fleeing and hiding, avoiding acts of violence, leaving the house, getting a job, having sex with her boss, and having the bravery to speak up.

The tenth previous study was done by Istiadah, Asni Furaida, and Dwi Rana Nabillah (2021). The title of the study is *Multiple Oppression Suffered by Javanese Female Characters in Okky Madasari's The Years of the Voiceless*. This

study uses Iris Marion Young's oppression theory and Kimberly Crenshaw's intersectionality theory to analyze the oppression that dominates women's lives in the new order era. This study found that the five female characters experienced oppression in many ways, including exploitation, powerlessness, cultural imperialism, violence, and marginalization. The oppression they experience is related to the oppression of gender, class, state, and society. Because this previous study used the same theory as this research (Iris Young's oppression theory), that's why this previous study helped the researcher in understanding oppression theory in depth.

It can be concluded that the novel has never been studied using the theory of oppression by Iris Marion Young. For this reason, the researcher decided to conduct this study which focused on the struggle of women against oppression and analyzed using the theory of oppression by Iris Young. Therefore, the researcher will conduct a study entitled *Women's Struggles Against Oppression in Yaa Gyasi's Homegoing*.

B. Research Questions

Based on the explanation of the background above, the researcher intends to focus this research by formulating the following problems:

1. What are the forms of oppression experienced by women in Yaa Gyasi's *Homegoing*?
2. How do the women struggle against oppression in Yaa Gyasi's *Homegoing*?

C. Significance of the Study

The significance of the research is divided into theoretical and practical. Theoretically, this research is expected to contribute to the development of literary criticism contained in Yaa Gyasi's *Homegoing*. Then, this research is also expected to be a contribution to knowledge about feminist literary criticism, especially regarding the oppression of women. Practically, this research is expected to motivate women to always fight against oppression. In addition, this research is expected to provide a further understanding of five forms of oppression for future researchers. Last, the researcher hopes this research can be a valuable reference for future researchers who study similar topics.

D. Scope and Limitation

This study focuses on describing the oppression experienced by women in the novel *Homegoing* by Yaa Gyasi. The researcher only discusses the oppression experienced by Effia, Esi, and Willie because they are the three female characters who experience the most frequent oppression in the novel. Furthermore, this research is limited in answering the problem of the study, namely the forms of oppression experienced by Effia, Esi, Willie and their struggle against oppression contained in the novel *Homegoing* by Yaa Gyasi. Further, this research will be analyzed using the theory of oppression by Iris Marion Young.

E. Definition of Key Terms

The researcher gives definitions of terminology that are frequently used in this research to assist readers in comprehending it more easily. Some terminologies that are frequently used in this research are as follows:

1. Struggle: According to Schneider & Schneider (2007), the struggle is a deliberate effort by an individual or a group to free themselves from a problem, restriction, restraint, or enslavement. The struggle does not always have to take the shape of direct opposition; it can also take the form of any activity to break free from confinement.
2. Oppression: Iris Young (in Heldke & O'Connor, 2004) states that when people oppress others, they limit their ability to be completely human. To put it another way, oppression is when individuals dehumanize others. It might also mean denying them access to language, education, and other developments that would allow them to completely develop their brains and bodies.
3. Exploitation: According to Young (2011), exploitation is a condition in which the lower group is continuously subordinated to the dominant group.
4. Marginalization: Marginalization is a condition where individuals or groups of people are limited which makes them marginalized in society (Heldke, 2011).

5. Powerlessness: Iris Young (in Heldke & O'Connor, 2004) states that powerlessness is a condition when the oppressed are controlled by the ruling group.
6. Cultural imperialism: Iris Young (in Heldke & O'Connor, 2004) states that cultural imperialism is a condition in which a group of people is controlled how they interpret and communicate by groups that have power.
7. Violence: Iris Young (in Heldke & O'Connor, 2004) states that violence is generally carried out for no apparent reason other than to humiliate and destroy the victims.
8. Stereotype: Iris Young (in Heldke & O'Connor, 2004) states that stereotypes are present in the society as a sign that cultural imperialism has oppressed certain groups aiming to make them invisible.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Feminist Literary Criticism

According to Wiyatmi (2012), feminist literary criticism is a kind of literary criticism based on feminist ideology that seeks fairness in how women are viewed as writers and in their works of literature. Feminist literary criticism examines and evaluates women writers, as well as how women are depicted in literary works in relation to men and society. Furthermore, the primary goal of feminist literary criticism is to examine gender relations and how men and women's interactions are socially created, which usually refers to situations in which women are constrained due to men's control.

Furthermore, feminism has had a huge impact on literary criticism over the last 35 years. As a result, it influenced the process of publishing, reviewing, and assessing acceptance of literary texts, such as modifying the canon of what was taught, providing a new agenda for analysis, and affecting the process of publishing, reviewing, and examining acceptance of literary texts (Plain & Sellers, 2007).

Feminist literary criticism is the most common form of feminists' strong desire to see women's perspectives in literary works, which are typically seen in the works of most women who are harassed or marginalized by the dominant patriarchal tradition. Patriarchy becomes a structural problem for women as a result of feminism. Feminist knowledge makes a major contribution to feminism's

efforts to liberate women from the structures that have oppressed them, which at the same time aims to change the world for the better for women rather than just interpreting it (Greene & Kahn, 2005). Feminist theorists describe domination in terms of structural and social meanings. Even so, Greene & Kahn (2005) state that feminists still find an unresolved problem that regardless of the authority or position given to women in a particular culture, they are still considered the ‘second sex’ compared to men.

B. Existentialist Feminism

The development of feminism is increasingly active today. Feminists are speaking out in droves to invite people to fight oppression and injustice and to be more sensitive to gender issues, peace, and even environmental issues in order to unite the struggle for feminism. Women’s fears in various fields need to be eliminated. However, in fighting for these rights and justice, it must not be fought with violence. Women are controlled by their existence awareness through several myths reconstructed by misogynists through patriarchal culture. Women are treated as “others” and are subject to being colonized in many civilizations in society (Rahayu, 2010).

Feminism is a theory that fights for women’s rights and interests in political, economic, educational, social, and other aspects. Existential feminism is at the root of postmodern feminism and can be found in the work of the French existential philosopher Simone de Beauvoir. In her book, *The Second Sex*, she writes the idea of the difference in the sexual body into a philosophical area, she

poses an essential question in feminist theory, namely “Why women are the second sex?”. Because according to de Beauvoir, women are not born as women but are born into women.

In her book, she writes about the characteristics of existentialist feminism, which distinguishes her thoughts from other philosophers.

1. The Others, women have an awareness of themselves as others. In this concept, Simone De Beauvoir explains that in the relationship between men and women, there is a subject or object conflict. Men consider themselves as subjects and women as objects.
2. Freedom, a woman is someone who has freedom (autonomous) like other human beings; when a woman begins to exist, she can create freedom, and with that freedom, women can design and determine their way of life, including in decision making (Beauvoir, 2016).
3. Transcendence, this term is used by Simone De Beauvoir to harmonize her understanding with Sartre, who pioneered existentialism. Transcendence comes from the Latin term which means “beyond” is a strategy used by women to be free, or out of the patriarchal culture that has condemned and confined women’s freedom; through transcendence, women can express their freedom (Heraty, 2018).

Simone De Beauvoir carries existentialist feminism in order to achieve her goals by using the concept of transcendence. According to De Beauvoir in Tong & Botts (2018), there are four transcendence ideas that can be done. First, women

can work. Although the process is very tiring and there are many obstacles. Second, women can become intellectuals, meaning that being an intellectual cannot only be achieved by men, but women also have the same opportunities. Third, women can work to achieve socialist transformation. Society believes that the key to women's freedom is economic strength (financially independent). If women can be financially independent, they will have self-confidence where they will not become dependent beings and can help other women's economic recovery. Fourth, women can reject their otherness by resisting the views of the dominant group in society (Tong & Botts, 2018).

Rahayu & Aurita (2020) states that the restriction of men against women in the context of the family is justified. It is as if all women have is an attractive body and a weak mind, while power and reason still belong to men. Therefore, the purpose of existentialist feminism is to make women aware of their existence as authentic and make men aware that women are the same as men. Women are subjects rather than objects, and women exist within themselves. Therefore, not only men but women are also free or have the freedom to seize opportunities to achieve their goals, and men do not have the right to cut off women's opportunities and rights. Existentialist feminism is used to voice the fate of women in the midst of the massive influence of patriarchal culture. Existentialist feminism can dismantle patriarchy with several strategies, such as women having to work, study, and become agents of change for other women. That way, women can determine what they want to do. As a result, women can also know what bad things are done by men.

C. Oppression

Oppression is a condition in which society treats individuals or groups inhumanely (Heldke & O'Connor, 2004). Oppression is a social problem that often occurs in everyday life. Oppression is when people ignore the potential qualities of others to get their human rights and make other people less human. Basically, humans live in a structure of domination and oppression. Humans are classified into groups that are usually determined based on certain characteristics such as class, gender, age, sexuality, ethnicity, race, ability, nationality, and others. Because there is a classification based on the characteristics above, the oppressed begin to emerge.

Oppressed groups live by being labeled using specific attributes, stereotypes, or even related norms. Meanwhile, the more dominant group can freely determine power and form a hierarchy. A real example in everyday life is the patriarchal system which always places the position of women under men. Moreover, masculinity seems to have an important role as a norm to give privileges so that men can gain power (Heldke, 2011).

Furthermore, the existence of a gender perspective makes women considered objects of oppression under male domination. Many women feel that their rights are not equal to men's. Women are considered inferior creatures and weak in male domination. Meanwhile, men are considered more capable of doing anything well. Not only that, the term 'gender' makes the roles between men and women seem unequal. People think women are only required to stay at home,

serve their husbands, give birth, and raise their children. Because of this, women are limited in their activities.

The word 'gender' also refers to the determination of the identity of masculinity and femininity in men and women. This is because the cause of the inhibition of women's involvement in participating in society is women's femininity. Simply put, people perceive women who work outside the home as unfeminine because they compete with men (Pilcher & Whelehan, 2004). In addition, the existence of social capitalism that prioritizes the interests of the rich makes poor women increasingly marginalized and places them in the lower class. Poor women are required to realize where they belong so that they inevitably have to submit to the ruling class.

It can be concluded that although oppression can happen anywhere to anyone (or group), the oppression that afflicts certain groups is different from one another. So, all people may have been oppressed and experienced obstacles in developing their capacity or expressing their thoughts or feelings. However, those who experience oppression may have certain conditions. That is the reason why there needs to be some kind of oppression to differentiate from one another, experienced by the above groups. For this reason, theorists formulate a general picture of the oppression of these various groups, which often leads to never-ending disputes. According to Iris Marion Young (2011), oppression is divided into five categories, namely exploitation, marginalization, powerlessness, cultural imperialism, and violence.

D. Five Faces of Oppression

1. Exploitation

According to Young (2011), exploitation is a condition in which the lower group is continuously subordinated to the dominant group. This is because the dominant group has the power to take any action to control the exploited. Exploitation is carried out to generate profits for the dominant group without providing proper compensation to people of lower position. Exploitation is similar to the power-inequality relationship in that it keeps the exploited individual in a subordinate position. Abuse, low salaries, and a lack of autonomy are all common features of exploitation.

Typically, people in the capitalist class take advantage of their power by taking advantage of the workers. Meanwhile, the workers experienced material shortages and lost control, including their self-esteem. It is this relationship that keeps workers from being exploited by the capitalists. Therefore, exploitation is often associated with class oppression (Asumah & Nagel, 2014).

A person can be said if he is exploited if what he gets from his hard work is less than what he should get. An offer can be considered exploitative if it satisfies the need to exploit another person's psychological vulnerability. It can be concluded that exploiting other people is the same as taking advantage of them. Moreover, feminists observe how the impact of the role of the capitalist economy on women's work. In a patriarchal society, gender exploitation makes women restricted in the workplace. Job opportunities that are open to women are only

feminine jobs that require parenting skills (such as a babysitter or a nurse in a nursing home) and sexual work. Simply put, gender exploitation reveals the fact that there are still many low-paid female workers (Asumah & Nagel, 2014).

2. Marginalization

Marginalization is a condition where individuals or groups of people are limited which makes them marginalized in society. When viewed from a gender perspective, marginalization limits women in making decisions and making life choices. Marginalization makes women receive discrimination in the household. This is due to the fact that women are regarded as domestic beings who are primarily expected to stay at home and look after their children. Working outside the home is seen as a challenge to her husband's ability to compete. Women's rights to develop, receive a suitable education, and contribute to society appear to be overlooked as a result of this misconception (Heldke, 2011).

According to Young in Heldke and O'Connor (2004), marginalization is not only the fate of racially marked groups. This is because, in the United States, the majority of the population is marginal, such as the elderly, young people who are black or Latino, people who cannot find their first or second job, people with mental or physical disabilities, American Indians, and others. They mostly find it difficult to find work. Marginalization is classified as a dangerous form of oppression because people are excluded from their participation in social life. This has the potential for a person to experience severe material deprivation or even extermination from society.

3. Powerlessness

According to Young in Heldke and O'Connor (2004), powerlessness is a condition when the oppressed are controlled by the ruling group. Helplessness occurs when an oppressed person becomes so helpless that they cannot talk about their oppression to others. A sign of someone experiencing powerlessness is that they are required to remain silent. Because of this, many people who suffer from unfair treatment are still not aware that they are being oppressed. However, on the other hand, even though they are aware that they are being oppressed and want to talk about what they are going through, they still cannot do anything. People who experience powerlessness are required to be silent and not talk about how they are with anyone.

The ruling class dominates those who are powerless and places them in charge of taking orders and having nothing to give orders. Some things that can be seen as a result of the injustice experienced by people who experience powerlessness are they are inhibited from developing their abilities, not given the right to make decisions, and often receive harsh or disrespectful treatment because of their lower status. Those who experience powerlessness naturally believe that they are in the lowest class under rulership through indoctrination. They are aware that the authorities can easily control and exploit them. Therefore, one way that can be done is to instill awareness to develop self-strength through education, self-reflection, and literacy.

Powerlessness makes it difficult for them to gain the confidence to voice their voices. Even in the United States, those who are powerless do not have the opportunity to participate in the democratic process. They are not allowed to participate in the decision-making process (Heldke & O'Connor, 2004). This is because they are considered as people who are unable to make the right choice, or their participation will not contribute anything. Moreover, powerlessness sometimes makes a person oppress himself. Feelings of inadequacy and unworthiness in any way make them suffer. Because of this, those who are powerless are not aware that they have experienced oppression and are treated unfairly.

4. Cultural Imperialism

According to Young in Heldke and O'Connor (2004), cultural imperialism is a condition in which a group of people is controlled how they interpret and communicate by groups that have power. Herlihy-Mera (2018) states that cultural imperialism is a process that aims to change “the cultural symbols of the colonial group from ‘foreign’ to domestic ‘nature’”. Cultural imperialism occurs when culture seizes power and sets it as a standard that society subsequently adopts and imitates. Powerful groups also have a big role in enacting something as a norm that can control people’s actions, attitudes, and behavior. As a result, a belief is purposefully constructed in order to promote and convey a group's beliefs, aims, experiences, and even accomplishments. After that, it is applied naturally by the community to meet their needs (Heldke & O'Connor, 2004).

Furthermore, Chen & Shen (2021) state that cultural imperialism is when a local culture is invaded by a foreign culture and the foreign culture intends to place it above the local culture. Cultural imperialism is a direct result of economic domination, consisting in the takeover of one culture by another in terms of food, clothing, customs, recreation, and the values of an economically dominant culture replacing an economically vulnerable culture until the latter looks to be a clone of the former (Tyson, 2006). Persons who are subjected to cultural imperialism are often stereotyped and made to appear invisible.

Typically, stereotypes are present in the society as a sign that cultural imperialism has oppressed certain groups aiming to make them invisible. Stereotypes seem to be a sign of what they can and cannot do as well as distinguishing who is not suitable to be in society because they are different from the majority. Stereotypes also turn people in a group into a mass of Others where they do not have a separate identity (Heldke & O'Connor, 2004). Stereotypes usually limit them to things that are inherent in their bodies and themselves. These stereotypes are so pervasive in society that they are never questioned (Heldke & O'Connor, 2004).

Meanwhile, according to Young (2011), culturally dominated people experience paradoxical oppression which is usually characterized by stereotypes directed at a group. Stereotypes that make them seem invisible in society. Stereotypes limit a group as if that is their inherent nature. In general, those who live under cultural imperialism will feel that they have been determined and positioned by the dominant society.

It can be concluded that cultural imperialism is a condition in which every action of a group of people is controlled by a group that has power, in this context, namely men. This happens because of the patriarchal culture inherent in the community. Patriarchy infiltrates every area of life. Rahayu (2010) states that in a patriarchal culture, men will do anything to maintain their prestige and dignity as the head of the family. For this reason, women are continuously regulated and controlled in all their actions to fulfill and comply with the wishes of men. Women should not even participate when men are involved in a discussion.

5. Violence

The most common form of oppression is violence. According to Young in Heldke and O'Connor (2004), violence is the most obvious and visible form of oppression. Some groups in society are forced to live with the fear of attack, which is often unwarranted. Violence is generally carried out for no apparent reason other than to humiliate and destroy the victims. Victims of violence will have a significant impact on their life in the future. Typically, victims are subjected to collective and continuing trauma, causing them to suffer indefinitely.

In America, women, blacks, Asians, Arabs, homosexuals, gays, and children live in terror of being victimized by violence. The systematic nature of violence as a social practice, rather than individual moral flaws, is what distinguishes it as a manifestation of social injustice (Heldke & O'Connor, 2004). It is considered systematic because violence is directed towards members of a group just because they are members of that group. According to Krantz &

Garcia-Moreno (2005), physical violence, psychological violence, and sexual violence are the three types of violence that women face.

- a. Physical violence encompasses all activities that affect a victim's physical well-being, whether they involve direct touch, the use of tools, or other comparable actions. A slap, a punch, or confining the victim in a confined, dark room are all possibilities. In this instance, freedom is severely curtailed, and dignity is often violated. Oftentimes, physical violence that causes serious injuries can lead to the victim's death (Krantz & Garcia-Moreno, 2005).
- b. Psychological violence, often known as emotional abuse, is characterized by harsh words or body language intended to degrade, curse, or mock. It has the potential to undermine the victim's sense of self-identity, dignity, and self-esteem. Despite the fact that no injuries were reported, the impact has the potential to sever all of the participants' fraternal bonds. Psychological violence affects children, youths, and adults in general. This form of violence is more difficult to define across cultures and countries because each culture usually has different forms of violence. In studies from Africa, actions such as bringing a boyfriend home, being locked out of the house, or refusing sex were often identified as psychological violence (Krantz & Garcia-Moreno, 2005).
- c. Sexual violence refers to any coerced sexual behavior, such as sexual assault or similar acts that lead to sexuality in any scenario.

Although much sexual violence occurs in the context of violence during sexual intercourse, sexual violence can occur in a variety of places. Undeniably, sexual violence can be perpetrated by family members, dating partners, and strangers who usually attack young girls and teenagers as well as adult women. Often, a woman is sexually harassed by one or more people, as in gang rape (Krantz & Garcia-Moreno, 2005).

CHAPTER III

RESEARCH METHOD

A. Research Design

This research employs a literary criticism method. A literary work is compared, analyzed, interpreted, and/or evaluated as part of literary criticism. Literary criticism is an excellent tool for delving into literary works from a variety of perspectives. This is due to the fact that literary criticism relies on evidence relating to themes, genres, settings, historical contexts, political contexts, and so on. In order to conduct this research, the researcher used feminist literary criticism as a literary technique. The main focus of this research is on the oppression experienced by Effia, Esi, and Willie and their struggle against oppression. To investigate the themes addressed in the novel, the researcher used the theory of oppression by Iris Marion Young.

B. Data Source

The data source of this study is an English novel. The title of the novel is *Homegoing* by Yaa Gyasi. This study used the printed version of the novel *Homegoing*. The novel was released by Alfred A. Knopf in the United States in 2016. The novel is 292 pages long. The data in this study comes in the form of words, phrases, sentences, and paragraphs about the oppression experienced by Effia, Esi, and Willie.

C. Data Collection

The researcher took several steps to collect the data. First, do the first reading of Yaa Gyasi's *Homegoing* to know the whole story. Second, the researcher conducted a close reading of Yaa Gyasi's *Homegoing* to have a full understanding of the novel. The researcher then read the most important section to find potential research data. Following that, based on young's theory, the researcher highlighted the essential phrases, statements, conversations, and other pieces of evidence connected to Effia, Esi, and Willie's oppression. Finally, the researcher reviews and accumulates the appropriate data and determines the theory related to the data.

D. Data Analysis

The researcher reviewed the data in numerous steps after acquiring it. The data was first organized by the researcher into the many forms of oppression encountered by the three female protagonists, as well as their struggle against oppression. Then, the researcher analyzed and interpreted the data based on young's theory contained in Yaa Gyasi's *Homegoing* novel. Finally, the researcher draws conclusions based on the data that has been found.

CHAPTER IV

FINDING AND DISCUSSION

This study analyzes women's struggles in the novel *Homegoing* by Yaa Gyasi. In the novel *Homegoing*, there are three women who experience various types of oppression in their lives. The three women are named Effia Otcher, Esi Asare, and Willie Black. One of the oppressions that Effia experience is that she has never been able to express her own will in her life openly. Her parents are always in control of and regulating Effia's life. One of her parents' decisions for her was to marry James Collins. Effia also knows her husband's biggest secret related to slave exploitation, but she cannot do anything about it.

Apart from Effia, Esi also experienced oppression. Esi grew up in an Asante village. She does not give it much thought until she is kidnapped by warriors. Esi is then transferred to Cape Coast Castle, where she is imprisoned alongside other women in the castle's dungeon. Esi is raped and becomes pregnant by a British soldier. She put up all resistance to the British soldiers' treatment inside the castle, but getting out of there was not easy. Besides that, Willie also experienced oppression. As a woman, she felt how difficult it was to get a job. However, she kept fighting and finally got a job. She was also harassed by Robert, her husband, in the bathroom of the jazz club for his own pleasure.

As mentioned in the previous chapter, this research focuses on two important points. The first is the discussion of the forms of oppression experienced by the three women characters in Yaa Gyasi's *Homegoing*. The

second is the discussion about three women's struggles against oppression in Yaa Gyasi's *Homegoing*. The forms of oppression in the novel will be analyzed using Iris Young's theory of oppression and Simone de Beauvoir's existentialist feminism approach will be used to explain women's struggle to deal with oppression.

A. Forms of Oppression Experienced by Women

Oppression occurs when people reduce the potential of others to become fully human by treating them in inhumane ways (Heldke & O'Connor, 2004). In the following discussion, the researcher analyzed the forms of oppression experienced by three women characters, namely Effia, Esi, and Willie, in Yaa Gyasi's *Homegoing* novel. The researcher analyzed the forms of oppression based on Iris Young's theory of oppression. The forms of oppression in the novel include exploitation, marginalization, powerlessness, cultural imperialism, and violence. From this problem, the researcher found some data showing the oppression experienced by the three women characters in the novel, which will be explained below.

1. Exploitation

The first type of oppression that will be discussed is exploitation. According to Young, exploitation is a condition in which the lower group is continuously subordinated to the dominant group. This is because the dominant group has the power to take any action to control the exploited (Young, 2011). The main factor of exploitation is the greedy and arrogant nature of humans who

consider themselves to be more powerful than other humans. All forms of exploitation of humans can be referred to as slavery, such as when a person works but does not get a proper wage, inhumane working hours, and is not given proper rights.

In *Homegoing*, the exploited woman character is Esi Asare. Esi is the daughter of Big Man and Maame. At one time, Esi chatted with her mother, Maame, discussing the war that was under the leadership of her father, Big Man.

Some of these prisoners would be taken by the villagers as slaves, house boys and house girls, cooks and cleaners, but soon there would be too many to keep and the overflow would have to be dealt with.
“Mama, what happens to all the prisoners after they leave here?” Esi asked Maame as they passed by the square one afternoon, a roped goat, their dinner, trailing behind them.
“That’s boys’ talk, Esi. You don’t need to think about it,” her mother replied, shifting her eyes. (p. 31)

The data above shows that slave exploitation has been going on for a long time and is considered normal. It is known that after the war is over, usually, the prisoners will be captured and placed in the center of the village square. Then, the prisoners will be made enslaved people and servants. Esi then asked her mother what would happen to the prisoners. Just then, her mother replied, “That’s boys’ talk, Esi. You don’t need to think about it,” (p. 31), which is also proof that the slave business is considered a “boy talk”. It also reveals that there is still a lot of sexism in society.

Esi grows and develops in the village of Asante. Every day in the village of Asante, Esi saw how her village made a profit from capturing and selling

slaves. Even so, she did not think much of it. Until one day, she was captured by soldiers.

Esi felt like her arms were encircling fire instead of the tree, so badly were they burning. The dark shadows of the leaves on the ground had started to look menacing. Soon, the sound of screaming people falling from the trees like plucked fruit could be heard all around her, and then a warrior was at the bottom of her tree. His language was unfamiliar, but she knew enough to know what came next. He threw a rock at her, then another, then another. (p. 39)

She was tied to others; how many, she didn't know. She didn't see anyone from her compound. Not her stepmothers or half siblings. Not her mother. The rope around her wrists held her palms out in supplication. Esi studied the lines on those palms. They led nowhere. She had never felt so hopeless in her life. (p. 40)

The data above shows one type of oppression, namely exploitation. The sentence "She was tied to others," (p. 40) is proof that Esi was captured by the soldiers. Besides, in the data above also appears the sentence "She had never felt so hopeless in her life," (p. 40), which shows that during his life, Esi never felt hopeless when she was captured by the soldiers and would be exploited to be sent as a slave. From the data above, it can be seen that Esi was tied to many other people, but Esi did not see any of her family there. She and others who shared the same fate as Esi were required to walk for miles until the blood gushed from her feet on the tenth day. They were required to walk for another half a week until they finally reached the edge of Fante village. As it turned out, the soldiers took her to the dark dungeon of Cape Coast Castle.

The smell was unbearable. In the corner, a woman was crying so hard that it seemed her bones would break from her convulsions. This was what they wanted. The baby had messed itself, and Afua, its mother, had no milk. She was naked, save the small scrap of fabric the traders had given her to wipe her nipples when they leaked, but they had miscalculated. No food for mother meant no food for baby. The baby would cry soon, but the sound would be absorbed by the mud walls, subsumed into the cries of the hundreds of women who surrounded it. (p. 25)

From the narration, it can be seen that there is not only Esi in the dungeon, but there are hundreds of other women there. Esi described how the situation inside the underground castle was very unpleasant, partly because of the unbearable smell. Moreover, there was a woman crying loudly in the corner and a baby crying because the mother had no milk. Besides, Esi's life became even more miserable while in the dungeon. At that time, Esi asked her friend, Tansi, to tell a story. However, the soldiers suddenly interrupted them.

But then they were interrupted again. The soldiers came in with the same mushy porridge that had been fed to them in the Fante village where Esi was held. Esi had learned to swallow it down without gagging. It was the only food they ever received, and their stomachs were empty more days than full. The porridge passed right through her, it seemed. The ground was littered with their waste, the unbearable smell. (p. 26)

From the data above, it can be seen that the soldiers brought porridge to the women in the dungeon. The porridge was the only food the women ate. In fact, they were not allowed to leave the dungeon, such as to go to the bathroom. Because of that, the ground in the dungeon was full of their excrement. As Fauziah, Permatasari, and Natawiria (2019) stated, oppression is when those in power use their power to oppress others. Similar to what happened to Esi, she was oppressed by those in power, namely the British soldiers.

Esi is captured and taken to the decaying Cape Coast Castle by Asante's warriors before she is sent to America as an enslaved person. The upper floors of the castle were where British slave traders and government officials lived in luxury. However, it was also the castle where hundreds of Africans were captured and lived in dungeons. They had to stay in the dungeon before they were forced into a ship and brought to America to be sold to the highest bidder. In the dungeon

within the castle, Esi had to survive the brutality of the British soldiers. From the data above, it can be seen how cruel the practice of slavery is that still happens and afflicts women. Even before they were sent to become slaves, they had many difficulties. The women were treated like animals. In fact, their most basic needs, such as eating nutritious food and being able to go to the bathroom, are barely met.

The treatment experienced by Esi is in accordance with Iris Young's statement that the basic insight represented in the concept of exploitation is that oppression emerges as a result of a continuous transfer of the fruits of one social group's labor to benefit another (Young, 2011). Based on her statement, exploitation is a type of oppression that occurs because of the process of transferring the work of one group that will only benefit other groups. As experienced by Esi, after being in the dungeon, later she will become an enslaved person on the plantation where she is required to work against her will. Moreover, after the slaves were sent to America, only the soldiers and people in the ruling class would receive the profits from the slave trade.

2. Marginalization

The second type of oppression, according to Iris Marion Young (2011), is marginalization. Marginalization is the process of exclusion of a group of people. This type of oppression is more dangerous and worse than exploitation. This is because the community has decided that they cannot easily or will not accept these people as workers (Heldke & O'Connor, 2004).

In *Homegoing*, the woman character who experiences marginalization is Willie Black. Willie was the daughter of H and Ethe. Willie grew up in Pratt City. She married Robert Clifton at a very young age. Shortly after their marriage, she and Robert had a son named Carson. After the birth of their son, the family moved to Harlem, where Willie hoped to become a singer in her new city. During the day, Willie works for the Morris family. She nursed the Morris family son, fed him, bathed him, and laid him down for a nap. Not only that, but she also cleaned the apartment from top to bottom. In the afternoon, she started cooking for the Morris family. This can be seen from the following data:

During the day, Willie took care of the Morrises' son. She fed him and bathed him and laid him down for his nap. Then she cleaned the apartment from top to bottom, making sure to wipe under the candelabra because Mrs. Morris always checked. In the early evening she would begin cooking. The Morrises had been in New York since before the Great Migration, but they ate as though the South was a place in their kitchen instead of one that was miles and miles away. Mrs. Morris usually came home first. She worked as a seamstress, and her hands were often pricked and bleeding. Once she got home, Willie would leave for her auditions. (p. 202)

After working at the Morris home, she rushed home. When she got home, she would go to a singing audition. However, what she expected did not go smoothly. This is because when she arrived at the Jazzing, she received unpleasant treatment.

*She was too dark to sing at the Jazzing. That's what they told her the night she'd come in ready to audition. A very slender and tall man held a paper bag up to her cheek.
"Too dark," he said.
Willie shook her head. "But I can sing, see." She opened her mouth and took a deep breath, filling up the balloon of her belly, but then the man put two fingers to her, pushed the air out.
"Too dark," he repeated. "Jazzing's only for the light girls."
"I saw a man dark as midnight walk in with a trombone."
"I said girls, honey. If you were a man, maybe."
If she were Robert, Willie thought. Robert could have any job he wanted, but she knew he was too scared to try. (p. 202)*

The data above shows one type of oppression, namely marginalization. The sentence of a man at the Jazzing, “I said girls, honey. If you were a man, maybe.” (p. 202), is proof that Willie is marginalized because she is a woman. Willie was deemed unfit to work at the Jazzing because she did not meet the criteria to become a singer there. For a moment, Willie thought if she were Robert, it would be easier for her to get a job because her husband is a man.

What Willie experienced is relevant to Iris Young’s statement that many single mothers and their children; young people, especially Black or Latino; people who cannot find their first or second job; many mentally and physically disabled people; and old people who get laid off from their jobs are a marginalized group in the United States (Young, 2011). Based on her statement, the marginalized people in the United States are mostly shameful people, such as people who cannot find their first or second job. Like Willie, she is marginalized because she is a woman, and she's one of those people who cannot find a second job.

Further, one of the previous studies from Kamilah (2021) stated that women’s marginalization is a particularly harmful form of oppression. The impact of marginalization is very dangerous because it will be long-term. This is because marginalization expels all categories of people from useful participation in social life. This is also relevant to the work of Hidayati (2019) that women’s experience in making life decisions is hampered by marginalization. For this reason, marginalization can make a group experience a severe material shortage or even a

material crisis because they do not have access to basic resources. On the top of that, marginalization can also destroy a group like genocide (Heldke & O'Connor, 2004).

3. Powerlessness

Apart from exploitation and marginalization, according to Iris Marion Young (2011), another type of oppression is powerlessness. Powerlessness occurs when oppressed people become so powerless that they are unable to talk about their oppression to others. They seemed to be silenced, forbidden to tell, and forbidden to talk about the injustices they experienced. Therefore, they live without a voice and desire. They can only follow the directions and rules that are given to them (Heldke & O'Connor, 2004).

In *Homegoing*, one of the woman characters who often experiences powerlessness is Effia Otcher. Effia is the daughter of Cobbe Otcher and Maame. Effia grew up in Fante village, but at first, she did not know that she was Maame's daughter. This is because, since childhood, she was raised by Cobbe's wife, Baaba, who was forced by Cobbe to raise Effia. Because of her frustration, Baaba often beats Effia. Moreover, Effia is also constantly required to keep silent about things that happen to her, for example, when she had her first period. This can be seen from the following data:

*"Baaba," she said, showing her the palm fronds painted red. "I have gotten my blood."
Baaba placed a hand over her lips. "Who else knows?"
"No one," Effia said.
"You will keep it that way. Do you understand? When anyone asks you if you have become a woman yet, you will answer no."*

Effia nodded. She turned to leave, but a question was burning hot coals in the pit of her stomach. "Why?" she finally asked. Baaba reached into Effia's mouth and pulled out her tongue, pinching the tip with her sharp fingernails. "Who are you that you think you can question me, eh? If you do not do as I say, I will make sure you never speak again." She released Effia's tongue, and for the rest of the night, Effia tasted her own blood. (p. 8)

The data above shows one type of oppression, namely powerlessness. The sentence "You will keep it that way. Do you understand? When anyone asks you if you have become a woman yet, you will answer no." (p. 8) is considered as the starting point for Effia to experience powerlessness because of orders from her mother. From the conversation above, it can be concluded that two days after Effia's fifteenth birthday, she had her first menstruation. Effia told Baaba about it, but Baaba told her to keep it a secret from others. Effia wondered why she had to keep it a secret. She then asked Baaba, but Baaba pinched Effia's tongue and told her to shut up. In fact, Baaba was tough on Effia so that Effia would lie about her period. That way, the men in the village will not want to marry Effia because she hasn't had her period yet. From the data above, it can be concluded that Baaba's harsh treatment of Effia shows that children are only required to obey and should not ask their parents about anything.

Effia is married to a British officer named James Collins. Effia's marriage is based on Baaba's suggestion that Effia is married to a white man. Therefore, Effia would leave her village and go to the Castle. Moreover, as a form of compensation, James Collins will pay thirty pounds in advance and twenty-five shillings a month in tradable goods to Baaba. Furthermore, while marrying James Collins, Effia slowly realized that her husband participated in the slave trade.

Effia pulled away from him. She stared back into his piercing eyes. "But how can you keep them down there crying, enh?" she said. "You white people. My father warned me about your ways. Take me home. Take me home right now!" She didn't realize she'd been screaming until she felt James's hand on her mouth, pushing her lips as though he could force the words back in. He held her like that for a long time, until she had calmed. She didn't know if he understood what she said, but she knew then, just by the faint push of his fingers on her lips, that he was a man capable of hurting, that she should be glad to be on one side of his meanness and not another. "You want to go home?" James asked. His Fante firm, though unclear. "Your home is no better." (p. 15)

The data above shows one type of oppression, namely powerlessness. The sentence "She didn't know if he understood what she said, but she knew then, just by the faint push of his fingers on her lips, that he was a man capable of hurting, that she should be glad to be on one side of his meanness and not another." (p. 15), it shows that Effia finally realized that she was powerless. From the excerpt above, Effia noticed the faint sound of crying and asked if there was anyone down there. When she finds out that someone is there, she demands to go home. However, James replied that Effia's house was no better because of Baaba's constant treatment of Effia.

Therefore, it could be concluded that even though Effia knew that torture in the dungeon was morally wrong, she was completely powerless to stop it. At this stage, Effia seemed to realize and believe that she had a lower position than James. She learned that the inferiority that afflicted her was normal. In addition, because the story focuses on two sisters, it can be concluded that how easily two sisters' fates can be reversed, and they have very different lives and experiences from each other.

Besides, another woman character who experiences powerlessness is Esi Asare. This happened when Esi was raped by a soldier.

He gestured to the whip that sat on his desk. She nodded, took one sip of the water, and watched it slip out of her numb lips. He put her on a folded tarp, spread her legs, and entered her. She screamed, but he placed his hand over her lips, then put his fingers in her mouth. (p. 44)

The data above shows one type of oppression, namely powerlessness. The sentence “She screamed, but he placed his hand over her lips, then put his fingers in her mouth.” (p. 44) shows that Esi tried to fight the soldier so as not to rape her. At that time, the soldier told Esi to sit on a folded tarp. The soldier told Esi to spread her legs and he took the cue to enter her. Esi tried to fight the soldiers by shouting. However, with a swift movement, the soldier put his hand on Esi's lips and put his finger on Esi's mouth. This proves that Esi is powerless because she does not have enough strength to fight the soldiers who raped her.

From the analysis above, it can be concluded that Effia experiences powerlessness more often than Esi. The treatment experienced by Effia and Esi is in accordance with Iris Young's statement that inhibition in the development of one's capacities, lack of decision-making power in one's working life, and susceptibility to disrespectful treatment because of one's standing are all examples of injustices linked with powerlessness (Young, 2011). Based on her statement, the injustices that occur as a result of powerlessness include obstacles in developing and not being allowed to participate in making decisions that affect their living conditions and actions.

Like what happened to Effia and Esi, she cannot do anything because she does not have any significant power. Even though Effia knows the harsh reality (the practice of slavery in dungeons), she still cannot do anything. One of the previous studies from Kamilah (2021) also demonstrates that men feel free to regulate women's conduct and treat them how they want because women are deemed powerless.

4. Cultural Imperialism

Cultural imperialism is the fourth form of oppression. According to Young in Heldke and O'Connor (2004), cultural imperialism is a condition in which a group of people is controlled how they interpret and communicate by groups that have power. Persons who are subjected to cultural imperialism are often stereotyped and made to appear invisible. Typically, stereotypes exist to describe what they are capable of and what they are not capable of (Heldke & O'Connor, 2004).

In *Homegoing*, one of the women characters who often experiences cultural imperialism is Effia Otcher. This happened when Effia was twelve years old. At that time, Effia began to grow into a young woman. The men in her village wait for her first menstrual cycle.

Matters were only made worse by Effia's blossoming beauty. When she was twelve, her breasts arrived, two lumps that sprung from her chest, as soft as mango flesh. The men of the village knew that first blood would soon follow, and they waited for the chance to ask Baaba and Cobbe for her hand. The gifts started. One man tapped palm wine better than anyone else in the village, but another's fishing nets were never empty. Cobbe's family feasted off Effia's burgeoning womanhood. Their bellies, their hands, were never empty. (p. 3)

The data above shows one type of oppression, namely cultural imperialism, in the form of stereotypes. From this data, it can be seen that the men were waiting for Effia's first menstrual cycle because if Effia had already had her period, they could ask Cobbe to marry her off. Effia's family began to receive gifts from men. From this data, it can be concluded that the attitude of men seems to reveal that the role of women in society and the family is only to marry at a reasonable price and have children.

Furthermore, once there was a meal together where there were Abeeku and Effia. When Abeeku finished eating, he suddenly told Baaba to let him know when Effia was 'ready'. The word 'ready' that Abeeku meant was when Effia had her first menstruation.

Abeeku finished eating. He shook hands with everyone in the family, and stopped by Effia's mother. "You will let me know when she is ready," he said. (p. 6)

From this evidence, through Abeeku's statement, stereotypes about women are revealed that the purpose of women is only to give birth to children. It is because Abeeku and other men in the village will not marry a woman until they reach sexual maturity, which is usually marked by their first menstrual period.

Over time, Effia married James Collins. He is a British soldier. One night, James Collins told Effia that he wanted to have children with her. Effia listened to her husband's words while feeling worried. These worries arise not without cause but because she has her own fears.

Now, without the force of a letter to keep him away, James was resting his head on her left breast. When he spoke, his breath was hot, a wind that traveled the length of her stomach, down between her legs. "I want children with you,"

James said, and Effia cringed, worried that she would not be able to fulfill this want, worried too that because she had a bad mother, she herself would become one. She had already told James about Baaba's scheme, how she had forced Effia to keep her womanhood a secret so that she would seem unfit for the men of her village, but James had just laughed her sadness away. "All the better for me," he said. (p. 17)

From this data, it can be seen that Effia is afraid that when she has children, she will become a bad mother. Moreover, Effia also has anxiety that she will be considered worthless if she does not have children. The thought arose because she was raised by a mother, Baaba, who always treated her badly. Besides, Effia thinks about Baaba's words saying that Effia cannot have children because she is not pregnant yet after months of Effia and James' marriage. As a result, it can be concluded that Effia's concern arises because of gender stereotypes in society. The gender stereotype in society that is often heard is that a woman is worthless if she cannot have children.

Further, another woman character who experiences cultural imperialism is Esi. This happened when Esi was captured by the British soldiers.

He threw a rock at her, then another, then another. The fourth rock slammed into her side, but still she held on. The fifth hit the lattice of her clasped fingers; her arms came undone, and she fell to the ground. She was tied to others; how many, she didn't know. (p. 39-40)

The data above proves that Esi has experienced the oppression of cultural imperialism because Esi is not treated like a human in general, but she seems to be considered and treated like an animal. From the data above, it can be seen that the soldiers were trying to catch Esi. The soldiers pelted Esi with stones repeatedly so that she fell to the ground. After the soldiers managed to make Esi fall, they

immediately tied up Esi and the other women. Esi seemed to be hunted like an animal.

Last, another woman character who experiences cultural imperialism is Willie Black. This happened when Willie and her husband, Robert, were trying to find work in Harlem, Manhattan. At that time, Willie had difficulty finding work.

After two weeks in Manhattan, Robert found a job. It took Willie three more months to find work, but by December she was a housekeeper for the Morrisses, a wealthy black family who lived on the southern edge of Harlem. (p. 202)

The data above proves that Willie experienced the oppression of cultural imperialism. From the data above, it can be seen that Willie has been looking for work longer than her husband, Robert. She had difficulty in finding a job just because of her gender. It can be concluded that in the world of work, women are often considered incompetent compared to men and their abilities are underestimated.

From the data above, it can be concluded that cultural imperialism is a condition in which every action of a group of people is controlled by a group that has power, in this context, namely men. This happens because of the patriarchal culture inherent in the community. Patriarchy infiltrates every area of life, including the lives of the three female characters, Effia, Esi and Willie. One of the characteristics of patriarchal culture is that they give more importance and roles to men than women (Rahayu, 2010).

Furthermore, Rahayu (2010) states that in a patriarchal culture, men will do anything to maintain their prestige and dignity as the head of the family. For

this reason, women are continuously regulated and controlled in all their actions to fulfill and comply with the wishes of men. Women should not even participate when men are involved in a discussion. This social construction has its origins in a patriarchal society where males are regarded as the superior gender and women as their property.

It can be concluded from the three women characters contained in the analysis above, Effia is the woman character who most often experiences the oppression of cultural imperialism compared to Esi and Willie. What Effia, Esi, and Willie experienced is in accordance with Iris Young's statement that the culturally dominant are subjected to paradoxical oppression in which they are both stereotyped and rendered invisible (Young, 2011). According to her statement, people who are culturally dominated experience paradoxical oppression where they live by various stereotypes that exist in society, but at the same time, they feel nothing wrong with it.

As experienced by Effia, she lives marked by various stereotypes in her environment. Even so, she feels that stereotypes have stuck to her body, which is why they are becoming increasingly difficult for her to deny. Further, Young also stated that these stereotypes are so pervasive in society that they go unquestioned (Young, 2011). It can be concluded that stereotypes are so pervasive in society that they regard these stereotypes as normal and do not really care about them. It is just as everyone knows that the earth revolves around the sun, so everyone knows that the main task of women is only to serve their husbands and have children.

5. Violence

The last type of oppression is violence. Violence is the most obvious and visible form of oppression. Some groups in society are forced to live with the fear of attack, which is often unwarranted. Usually, attacks by a group are aimed at humiliating and injuring the person (Heldke & O'Connor, 2004).

Furthermore, violence against women is increasingly widely recognized as a public health issue and a violation of human rights around the world. As a result, violence is one of the factors contributing to women's health deterioration, both physical and mental. The prevalence of gender inequality in society leads to violence against women. Based on the sociocultural enforced notion of the male as superior to the feminine, this inequality can be defined as discrimination in opportunities and obligations, as well as access to and control of resources (Krantz & Garcia-Moreno, 2005).

a. Physical violence

In *Homegoing*, the woman character who experiences physical violence is Esi. Since her life was confined in a dungeon, Esi often received unpleasant treatment from the British soldiers. Esi is the daughter of Maame and Big Man. Esi is also Effia's half-brother. Esi never thought that she would live as a prisoner in Cape Coast Castle, while her half-sister, Effia, lived a luxurious life upstairs. Esi's suffering while in the dungeon was endless. She was often the victim of violence along with the other women in the dungeon.

Esi was kicked to the ground by one of the soldiers, his foot at the base of her neck so that she couldn't turn her head to breathe anything but the dust and detritus from the ground. (p. 27)

The data above shows the type of oppression, namely physical violence. One of the acts of violence that Esi experienced was a form of physical violence, as stated by Krantz and Garcia-Moreno (2005), kicking, biting, slapping, beating, or even strangling are all forms of physical violence. From the above narration, it can be seen that Esi was kicked to the ground by one of the soldiers. Not only that, Esi's feet were at the base of her neck, so it was difficult for her to turn around or breathe air. She can only breathe dust and detritus from the ground. Besides, the soldiers continuously hit the legs of the women in the dungeon. They were required to walk day and night for almost half a week. People who disobeyed the rules or could not walk according to their directions would be beaten with sticks until the people could not help but walk as best, they could. The soldiers seemed to want to finish them off one by one.

Moreover, the physical violence experienced by Esi continues. One day, James Collins and several British soldiers entered the dungeon.

*The white men approached them.
"Stand up!" the chief shouted, and they all stood. The chief turned to one of the white men. "See, Governor James," he said in fast Fante, so fast Esi hardly understood him and wondered how this white man could. "The Asante are very strong. You may check them for yourselves."
The men started to undress the ones who still had clothes on, checking them. For what? Esi didn't know.
Then, the sound of the smack. It was so loud, it took a moment for Esi to determine whether the pain she felt was on her ear or inside it. She cowered and sank to the ground, covering her face and crying. (p. 42)*

From the excerpt above, it was seen that the men took off the clothes of everyone who was there. When it was Esi's turn, she tried to fight back and not just standstill. Esi even spats at the person who was about to take off his clothes.

But unfortunately, Esi's power is not strong enough to fight the power of men. The man then hit Esi very hard. Even so hard the blow, Esi was silent to determine where the pain she felt was. From the violence experienced by Esi, it can be concluded that male domination and power play a very important role in carrying out oppression. Not only that, but the British soldiers also did not hesitate to take care of the women by removing their clothes one by one.

What Esi went through is consistent with Iris Young's assertion that violent oppression manifests itself not only in physical victimization, but also in the daily consciousness shared by all oppressed group members that they are subject to violation solely because of their group identity (Young, 2011). According to her statement, violence often occurs when a group is oppressed simply because of its identity. Like what happened to Esi, she experienced violence by the soldiers solely because of her identity as a woman.

b. Sexual violence

British soldiers tortured Esi not only in the form of physical violence but Esi also experienced sexual violence. One day, soldiers were walking in the dungeon. There was one of the soldiers saw Esi, and he smiled. Esi found it strange because she thought it had been a long time since she had seen someone smile at her like that. Shortly after, the soldier took her out of the room and headed to his residence. It turns out the soldier had evil intentions toward her.

He gestured to the whip that sat on his desk. She nodded, took one sip of the water, and watched it slip out of her numb lips. He put her on a folded tarp, spread her legs, and entered her. She screamed, but he placed his hand over her lips, then put his fingers in her mouth. Biting them only seemed to please him, and so she stopped. She closed her eyes, forcing herself to listen instead of see, pretending that she was still the little girl in her

mother's hut on a night that her father had come in, that she was still looking at the mud walls, wanting to give them privacy, to separate herself. Wanting to understand what kept pleasure from turning into pain.

When he had finished, he looked horrified, disgusted with her. As though he were the one who had had something taken from him. As though he were the one who had been violated. Suddenly Esi knew that the soldier had done something that even the other soldiers would find fault with. He looked at her like her body was his shame. (p. 44)

The data above shows the type of oppression, namely sexual violence. The treatment experienced by Esi is a form of sexual violence, as stated by Krantz and Garcia-Moreno (2005), that activities of sexual violence include denial of the right to use contraception or adopt techniques to protect against sexually transmitted diseases, as well as forced sex by the use of physical force, threats, or intimidation, and forced participation in degrading sexual acts.

From the narration above, it can be seen that the soldier put Esi on a tarp and raped her. Esi tried to fight back by shouting, but the soldier silenced Esi, placing his hand on Esi's mouth. Esi felt helpless and unable to do anything. When the soldier was satisfied after raping Esi, he gave her a disgusted look. After that, he brought Esi back to the dungeon. Day after day, Esi has been bleeding continuously since the soldiers raped her. She does not even have the energy to talk to her friend, Tansi, and she does not want to hear other people's stories either. When she had sex with soldiers, she felt no pleasure at all, only pain. It can be concluded that white soldiers felt they could do whatever they wanted to take advantage of women, one of which was taking women's virginity. He felt entitled to it because of his gender. In fact, the sexual violence really destroyed Esi both physically and mentally.

Another woman character who experiences sexual violence is Willie. One night while Willie was working at the Jazzing, her boss told her that someone had vomited in the men's restroom. Willie immediately went to the men's restroom. She knocked twice and entered the men's restroom. As it turned out, there was a man there, and at once, Willie tried to leave until the man called her name. As it turned out, the person calling Willie was her husband, Robert. Shortly after, two white men entered the restroom. At that time, Willie wanted to get out of the men's restroom immediately, but one of the white men prevented her from leaving.

The gray suit eased the mop away. "You still have cleaning to do," he said. He caressed her face. His hands started to move down her body, but before it could reach her breast she spit in his face.

"Willie, don't!"

The two suits turned to look at Robert, the gray suit wiping the spit from his face. "You know her?" the blue suit asked, but the gray suit was two steps ahead of him. Willie could see him collecting all the clues in his mind: the dusk of Robert's skin, the thick voice, the nights spent away from home. He sent Robert a withering look. "She your woman?" he asked. (p. 207)

From the conversation above, it can be seen that one of the white men caressed Willie's face and moved his hand to Willie's lower body. Seeing this, Robert shouted. Two white men slowly realized that Robert knew Willie.

"Well, why don't you come over here and give her a kiss?" the gray suit asked. He had already unzipped his pants with his left hand. With his right hand, he stroked his penis. "Don't worry, I won't touch her," he said. And he kept his word. Robert did all the work that night while the blue suit guarded the door. (p. 207-208)

From the data above, it can be seen that Willie has experienced sexual violence. From these data, it can be seen that one of the men told Robert to kiss and touch Willie. As a result, Robert harassed Willie in front of the two white

men. One of the acts of violence that Willie experienced was a form of sexual violence, as stated by Krantz and Garcia-Moreno (2005), that sexual violence can happen to young girls and teenagers as well as adult women, and it can be perpetrated by a family member, a dating partner, a friend, or a stranger. Also, women can be sexually violated by one or more people, just like in gang rapes.

Willie's position as a woman seems to continue to be threatened in a society dominated by men. She looks like an easy woman who can easily be harassed just because of her gender difference. In this case, it was Willie who was greatly harmed in this incident. She was harassed by people she trusted the most and witnessed by strangers who nearly harassed her. Even so, she could not do much because her strength wasn't comparable to those men.

What Esi and Willie experienced is in accordance with Iris Young's statement that rape and sexual harassment of women are driven by fear or hatred of certain groups. The motivation might also be a mere desire for power, to victimize those who are recognized as vulnerable by the fact that they are exposed to violence (Young, 2011). According to her statement, sexual violence is usually based on fear or hatred, or even out of a simple desire for power. Like Esi and Willie, they experience sexual violence because the men who abuse them want to be seen as powerful.

B. Women's Struggles Against Oppression

The forms of women's resistance in Yaa Gyasi's novel *Homegoing* are actions done by women characters that show their existence as women. The concept of women's existence has been described by Simone de Beauvoir in her theories known as existentialist feminism. Beauvoir in Tong & Botts (2018) describes the concept of transcendence as a way to achieve goals for women, in this context, the struggle against the oppression.

There are four transcendence ideas that can be done by the women. There are: (1) women can work, (2) women become intellectual agents, (3) women carry out transformations in society, and (4) women can reject their otherness by resisting the views of the dominant group. In the following discussion, the researcher analyzes the women characters' struggle against oppression in Yaa Gyasi's *Homegoing*. However, from the four transcendence ideas presented by de Beauvoir, there are only two transcendence ideas contained in the analysis below.

1. Willie Takes Great Effort to Get a Job

The first struggle, to get a job, is based on Simone de Beauvoir's theory. According to Beauvoir in Tong & Botts (2018), in her existentialist feminism concept, work is included in four transcendence ideas that can be done by the women. By working, women can prove themselves that they are capable of being independent, namely by not expecting help from other people, and indirectly they will be able to determine own way of life. The reality that women can live

independently is found in several parts of Yaa Gyasi's novel *Homegoing*. The following presents the data and discussion regarding this matter:

After two weeks in Manhattan, Robert found a job. It took Willie three more months to find work, but by December she was a housekeeper for the Morris, a wealthy black family who lived on the southern edge of Harlem. (p. 202)

The data above shows that Willie struggles against marginalization by proving that she can work. The sentence “After two weeks in Manhattan, Robert found a job. It took Willie three more months to find work,” (p. 202) is proof that Willie's struggle to find work is very challenging. This is because she is often marginalized just because she is a woman. This can be seen from the narrative which states that Willie has been looking for work longer than her husband, Robert. Robert found a job in just two weeks in Manhattan. However, Willie looked for work for three months longer than Robert. In the end, she got a job as a housekeeper for the Morris family.

Over time, Willie felt she had to find another job so that her family's financial condition would be more stable. When she came home from work from the Morris's, she rushed to audition to sing at the jazz club. However, she was rejected to work as a singer in the jazz club for several reasons, one of which was because she was a woman. Nevertheless, a man at a jazz club offers her another job.

“Listen, we got a job cleaning the place at night if you want it,” the slender, tall man said, rousing Willie from her thoughts before they could turn dark. “The pay’s okay. Might get you somewhere a little later.” (p. 203)

From the data above, it can be seen that a man at the jazz club said that Willie could work there cleaning the place at night. In the end, Willie accepted the job offer. What Willie does is included in four transcendence ideas by Simone de Beauvoir, namely, women can work. Based on the quote and explanation above, it can be seen that Willie is a strong woman. As long as she can and is able, then she will choose to be able to work even though the job is not the job she wants. Reality like that is a form of existence of a woman. This is evidenced by Willie's toughness; she does not depend on others. She can live life and solve problems independently.

Often, women find it difficult to be someone who is active in showing their presence in the public sphere because men dominate in terms of leadership (Sholihah, 2018). Beauvoir agrees and realizes that in a capitalist society, women are often disadvantaged. However, Beauvoir still insists that by working, women still get opportunities. Beauvoir states that by working, women can reclaim their transcendence to assert their status as subjects, as someone who actively determines the direction of their own destiny (Tong, 2004). As Willie experienced, even though she got rejected many times when she applied for a job, she never gave up. She remains determined to be able to work outside the home. She does not want to be only required to take care of children and serve her husband at home.

The struggle of women against marginalization must be carried out in various ways. Here, Willie struggles against marginalization in a way that she must constantly be unafraid to find work. She never once complained despite

receiving unpleasant treatment from the people around her. She feels that work is not only the duty of a husband, but a wife or a woman can also work. It is as what is stated by Dominilla, Kuncara, and Valiantien (2020) that because of the prejudices that society has, oppression is the injustice practiced against the inferior group who are unable to develop their capacities and communicate their views, feelings, and demands.

2. Willie's Intellectual to Raise Question

The second struggle, having courage to raise question, is based on Simone de Beauvoir's theory. According to Beauvoir in Tong & Botts (2018), in her existentialist feminism concept, being an intellectual agent is included in four transcendence ideas that can be done by the women. Intellectual is the awareness that involves thinking and understanding. Women who have intelligence and the ability to express opinions are women who are able to determine the direction of their future well and will certainly be respected by others. It can also be evidence that not only men can stand in front of an opinion, but also women. In this context, Willie is able to demonstrate that she is an intellectual person by proving that she is capable of raising questions and expressing her opinion. The following presents the data and discussion regarding this matter:

The other day, when Willie had picked him up from Bess's apartment to take him up to Joe's, she'd heard her son call the old woman Mama, and a terrible, immovable lump formed in her throat as she clutched him to her body and took him up the stairs.

"The pay's okay," she said to Robert then, pulling Carson's thumb from his mouth. He started crying. He shouted at her, "No!"

"Hey now, Sonny," Robert said. "Don't speak to Mama that way." Carson put his thumb back into his mouth and stared at his father. "We don't need the money," he said. "We're doing all right, Willie. We can get our own place soon, even. You don't need to work."

"Where would we live?" Willie snapped. She hadn't meant to sound so mean. The idea was appealing to her: her own apartment, more time to spend with Carson. But she knew that she wasn't meant for that life. She knew that that life wasn't meant for them.

"There are places, Willie."

"What place? What world do you think we live in, Robert? It's a wonder you make it out these doors and out into this world without somebody knocking you down for sleeping with the nigg—"

"Stop!" Robert said. Willie had never heard that much force in his voice before.

"Don't do that."

He rolled over to face the wall, and Willie stayed on her back, staring at the ceiling above them. The large brown spot on the ceiling was starting to look soft to her, as though the whole thing could come crashing down on them at any moment.

"I haven't changed, Willie," Robert said to the wall.

"No, but you ain't the same neither," she replied. (p. 203-204)

The data above shows that Willie struggles against cultural imperialism by proving that she is an intellectual person. Willie is bold in expressing her opinion to her husband. At first, the child, Carson, began to call the woman who took care of him every day as "Mama". Because of this, Robert asked Willie not to have to work in order to take good care of Carson. That way, Carson learns that his biological mother is Willie, not the woman who takes care of him. Immediately, Willie refuted Robert's words. She thought that the life she lived was not only used to take care of a child. Willie wanted to keep a job because she could have a lot of money. Willie was worried because she felt that anything could happen to her family at any time. If a disaster strikes her or her family, she does not have to worry too much because she already has enough savings for her future life.

Furthermore, Willie's actions seem to convey a message that all women must understand that their role is not only at home to take care of their children and husband. However, women can also do what they want, such as having a job so that their existence is recognized and not marginalized in society. Willie's thoughts and opinions represent women's struggle to get the right to make

decisions through their own thoughts. This is a form of the existence of a woman in thinking using her own intellectual abilities.

Willie's words really represent the existence of women in thinking and expressing opinions. Not only that, her remarks describe the defense of the rights and degrees of women. These words also prove that women have good thinking and intellectual abilities so that women like Willie have a view on women's rights which she utters through her protests and defenses in the dialogue.

3. Esi's Capability to Solve the Problem

The third struggle, being able to solve problems, is based on Simone de Beauvoir's theory. According to Beauvoir in Tong & Botts (2018), in her existentialist feminism concept, being an intellectual is included in four transcendence ideas that can be done by the women. Intellectual activity brings women to freedom and provides them with the tools to deal with a society that tends to undermine women's abilities. In this context, Esi is able to show that she is an intellectual person by proving that she is capable of solving the problem. In *Homegoing*, it is told that one day, suddenly, the British soldiers entered the dungeon. Apparently, the soldiers came not without reason but to do violence to the women who were in the dungeon.

The men started to undress the ones who still had clothes on, checking them. For what? Esi didn't know. She remembered the stone tucked in her cloth wrapper, and when the one called Fiifi reached her to undo the knot she had tied at the top of it, she launched a long, full stream of spit into his face. (p. 42)

The data above shows that Esi struggles against violence by proving that she is an intellectual person. The actions taken by Esi in fighting are included in

the characteristics of someone with intelligence; namely, she can solve her own problems. From the excerpt above, it was seen that the men took off the clothes of everyone who was there. When it was Esi's turn, she tried to fight back and not just standstill. Esi even spats at person who were about to take off her clothes as a form of resistance when she was subjected to violence.

He did not cry like the boy captive she had spit on in her own village square. He did not whimper or cower or seek comfort. He simply wiped his face, never taking his eyes off her. (p. 42)

From the data above, it can be seen that even though Esi put up a fight against him, the man still did not flinch. He did not whimper at Esi's treatment of him. He just wiped his face and did not take his eyes off Esi. In the data above, what Esi did is also included in four transcendence ideas by Simone de Beauvoir, one of which is that women can become intellectuals.

People with high intelligence will try to find a way out of the problems they are experiencing. They would fight back when someone did something beyond their limits. This is because they have a critical attitude, so they know whether the treatment they receive is good or bad. Usually, they look for the solution in a relaxed manner, not in a hurry but right on target. Moreover, Beauvoir supports women in fighting violence and bullying by writing. She encouraged women to study writers who often raised issues of death, suffering, and life, such as Katherine Mansfield and Virginia Woolf (Tong & Botts, 2018).

4. Effia's Intellectual to Stand Up for Human Rights

The fourth struggle, standing up for human rights, is based on Simone de Beauvoir's theory. According to Beauvoir in Tong & Botts (2018), in her existentialist feminism concept, being an intellectual is included in four transcendence ideas that can be done by the women. Intellectual is the awareness that involves thinking and understanding. An intellectual knows what is right and what is wrong regarding the things around her. This is because she has critical thinking. In this context, Effia is able to show that she is an intellectual person by proving that she stands up for human rights. The following presents the data and discussion regarding this matter:

Then she felt a breeze hit her feet from small holes in the ground. "What's below?" she asked James, and the mangled Fante word that came back to her was "cargo." Then, carried up with the breeze, came a faint crying sound. So faint, Effia thought she was imagining it until she lowered herself down, rested her ear against the grate. "James, are there people down there?" she asked. Quickly, James came to her. He snatched her up from the ground and grabbed her shoulders, looking straight into her eyes. "Yes," he said evenly. It was one Fante word he had mastered. Effia pulled away from him. She stared back into his piercing eyes. "But how can you keep them down there crying, enh?" she said. "You white people. My father warned me about your ways. Take me home. Take me home right now!" (p. 14-15)

The data above shows that Effia struggles against powerlessness by proving that she is an intellectual. The sentence, "But how can you keep them down there crying, enh?" (p. 15) is proof that Effia is an intellectual person. At first, Effia feels a light breeze hit her feet from the small hole in the ground. Shortly after, Effia hears a faint cry. She immediately asks James, her husband, if there is anyone down there. James said that Effia's guess is right that there are

people down there. When she heard James' answer, Effia moved away from him. She then protests to her husband how he could make them cry down there.

From the analysis above, it can be seen that Effia knows that her husband is participating in the slave trade. Effia could not even understand what her husband had done to make people cry down there. Not only that, Effia asked to go home when she learned of her husband's heinous act. This shows that Effia is an intellectual person because she knows what is right and what is wrong regarding the things around her.

She didn't realize she'd been screaming until she felt James's hand on her mouth, pushing her lips as though he could force the words back in. He held her like that for a long time, until she had calmed. She didn't know if he understood what she said, but she knew then, just by the faint push of his fingers on her lips, that he was a man capable of hurting, that she should be glad to be on one side of his meanness and not another.

"You want to go home?" James asked. His frown firm, though unclear. "Your home is no better."

Effia pulled his hand from her mouth and stared at him for a while longer. She remembered her mother's joy at seeing her leave, and knew that James was right. She couldn't go home. She nodded, only barely. (p. 15)

From the data above, it can be seen that Effia does not realize that she kept screaming at James so he can take her home. However, Effia cannot do anything. If Effia decides to go home, she will not feel safe at home either because her mother does not like her. Since she had no other choice, she resignedly remains in the castle living with her husband.

In the data above, what Effia did is also included in four transcendence ideas by Simone de Beauvoir, one of which is that women can become intellectuals. An intellectual will think critically about the things around him. That way, they can conclude whether it is right or wrong. After that, he will defend the right and avoid the bad.

CHAPTER V

CONCLUSION

In this chapter, the researcher will provide conclusions from the research and follow them with suggestions. The conclusion is a brief summary of the analysis that has been carried out in the previous chapter. Meanwhile, suggestions are things that are conveyed by researchers to readers, especially for future researchers who analyze the same literary work or use the same approach and theory as this research to analyze other literary works.

A. Conclusion

Yaa Gyasi's *Homegoing* is a novel that talks about three women named Effia, Esi, and Willie who experience various types of oppression in their lives. Effia lives with various stereotypes that surround her. Meanwhile, Esi lives a miserable life in a dungeon. Besides, Willie lives with the trauma caused by the person she trusted the most. The researcher has presented an analysis of the novel *Homegoing* by Yaa Gyasi, which is divided into two discussions. The first discussion is about forms of oppression experienced by women in Yaa Gyasi's *Homegoing*. Then, the second discussion is about how women struggle against oppression in Yaa Gyasi's *Homegoing*.

The first problem discussed by the researcher is the forms of oppression. The forms of oppression experienced by women in this novel are divided into five types: 1) exploitation; 2) marginalization; 3) powerlessness; 4) cultural imperialism; and 5) violence. However, from the five forms of oppression above,

cultural imperialism is the type of oppression that appears most often in this novel.

The second problem discussed by the researcher is how women struggle against oppression. In struggling oppression, women have to do several ways. As mentioned above, the forms of oppression experienced by women include exploitation, marginalization, powerlessness, cultural imperialism, and violence. Therefore, women do many things to struggle against oppression, such as Willie takes great effort to get a job, Willie's intellectual to raise question, Esi's capability to solve the problem, and Effia's intellectual to stand up for human rights.

B. Suggestion

Researching a literary work is a lot of fun. In this case, the researcher uses the novel *Homegoing* by Yaa Gyasi as the object of the study. Moreover, the researcher researched this novel using an existentialist feminism approach and the theory of oppression by Iris Young. The researcher focused on three female characters who experienced the most bullying, namely Effia, Esi, and Willie.

Furthermore, the researcher would like to suggest several things to the readers and future researchers.

1. There are many aspects of *Homegoing* by Yaa Gyasi that can be analyzed. Therefore, if the next researcher wants to use the same novel as an object of the study, then he or she can research using a different theory or approach, such as a psychological approach to analyze the

behavior of the characters in the novel and structuralism to analyze the intrinsic elements of the novel.

2. Future researchers are expected to increase their knowledge more deeply by reading and exploring theories from literary studies.
3. Readers are expected to be able to use Effia, Esi, and Willie's experiences as life lessons to have more respect for fellow human beings and struggle against oppression in various circles of society.
4. Future researchers who want to use the same theory and approach as this research in analyzing Yaa Gyasi's *Homegoing* can develop the discussion into a more detailed analysis and complement the shortcomings related to the topic of the forms of oppression experienced by Effia, Esi, Willie so that the research results will be better.

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CURRICULUM VITAE



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