

**EPISTEMIC VIOLENCE SUFFERED BY SUBALTERNS
IN KEN SARO WIVA'S *AFRICA KILLS HER SUN*
AND RAPHL ELLISON'S *THE BLACK BALL***

THESIS

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**ENGLISH LANGUAGE AND LETTERS DEPARTMENT
FACULTY OF HUMANITIES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY,
MALANG
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THESIS

Presented to

Maulana Malik Ibrahim State Islamic University, Malang,
in partial fulfillment of the requirement
for the degree of *Sarjana Sastra* (S.S.)

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MALANG

2016

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This is to certify that Roviqur Riziqien Alfa's thesis entitled
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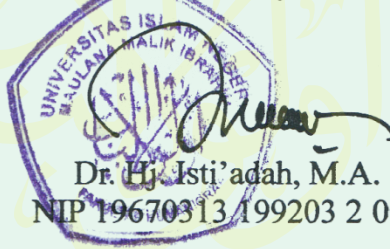
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Africa Kills Her Sun and Raphl Ellison's The Black Ball***
has been approved by the Board of Examiners as the requirement for the degree of
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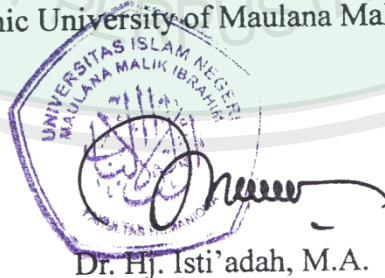
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STATEMENT OF ACADEMIC INTEGRITY

I, Roviqur Riziqien Alfa, testify that the thesis entitled “*Epistemic Violence Suffered by Subaltern in Ken Saro Wiva’s Africa Kills Her Sun and Raphl Ellison’s The Black Ball*” does not include any works which have been previously submitted at any institutions of higher education, and to the best of my knowledge, this thesis does not include any works or opinions that have been previously written or published by any authors, except for those which are referenced in the text and listed in the bibliography. Thereby, I am highly responsible to the novelty of my thesis.

Malang, June 21, 2015



Roviqur Riziqien Alfa
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MOTTO

“Verily, with the hardship, there is relief.” (Surah Al-Insyiroh: 6)



DEDICATION

This thesis is especially dedicated to my beloved family, my father, Alimun, S.Pd,I, my mother, Kholifatur Rosyida, my old sister, Wasilatur Rizkiyah Alfa(Kiky), and my young step brother, Arrivul Khoir Firdaus(Rivo)

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In the name of Allah, the Beneficent and the Merciful. All praises and thanks are to Allah, the Master of the universe. Peace is upon the prophet Muhammad SAW, the best role model in this world, and his household, his companions and his faithful flowers. Hopefully, he could give his hand to us in the hereafter. Thereby, I can accomplish my thesis entitled *Epistemic Violence Suffered by Subaltern in Ken Saro Wiva's Africa Kills Her Sun and Ralph Ellison's The Black Ball* as the requirement for the degree of Sarjana Sastra in English Language and Letters Department, Faculty of Humanities at Maulana Malik Ibrahim State Islamic University, Malang.

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This thesis is far from perfection and has so many lacks in several aspects. Criticism and suggestions are welcomed to the reseracher for the improvement of this thesis. Hopefully, this thesis would give benefit especially for researcher itself and all readers in general.

Malang, June 21 , 2016

Roviqur Riziqien Alfa

ABSTRACT

Alfa, Roviqr Riziqr. 2016. **Epistemic Violence Suffered by Subaltern in Ken Saro Wiva's *Africa Kills Her Sun* and Rahl Ellison's *The Black Ball***. Thesis. Faculty of Humanities. English Language and Letters Department. Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Miftahul Huda, M.Pd

This present study aims to analyze subaltern experiences in Ken Saro Wiva's *Africa Kills Her Sun* and Rahl Ellison's *The Black Ball*. The objective of the research is to expose the experiences of Bana and John as subalterns in the two stories and find the similarities and differences between both.

The data taken are in the form of words, sentences, and phrase from two selected short stories written by Ken Saro Wiva's *Africa Kills Her Sun* (2000, 519-525) and Rahl Ellison's *The Black Ball* (2002, 145-156). This study is conducted in postcolonial approach by employing the theory of subaltern of Gayatri Chakravorty Spivak. By applying the subaltern theory, the statement of the problem are 1) What does Bana experience as subaltern in Ken Saro Wiva's *Africa Kills Her Sun*, 2) What does John experience as subaltern in Rahl Ellison's *The Black Ball*?, 3) What are the similarities and differences of the cases which happen to subalterns experience in both stories?. To know their experience, it is analyzed by identifying epistemic violence that is conducted by ruling class as a way of domination. This epistemic violence consists of discriminatory, testimonial and distributive.

The results of the study show that the experience received by Bana and John resemble one another. They come from the low social class, that is as worker. However, there presents a bit difference. Generally, Bana confronts the unfair treatment in law and John has perceived discrimination due to the skin color. To face it, Bana tends to be a bit anarchic even though it is denied while John prefers being silent and keeping it like someone fears to be oppressed. Above all, they both have achieved education but it seems not important due to the impact of distributive epistemic violence. Therefore, both characters are still under domination until the end of the story.

Keywords: Post-colonial, Subaltern, Epistemic Violence

الملخص

ألف، رفيق الرازقين .تشدد أفيستيمولوجي أصاب سوب ألترن في ***Africa Kills Her Sun*** تأليف **Ken Saro Wiva** و ***The Black Ball*** تأليف **Raphl Ellison** البحث الجامعي. كلية العلوم الإنسانية. قسم اللغة الإنجليزية وأدبها. بجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانق. المشرف : مفتاح الهدى الماجستير

ويهدف هذا البحث لتحليل الاختبارات سوب ألترن في قصة ***Africa Kills Her Sun*** بقلم **Ken Saro Wiva** و ***The Black Ball*** بقلم **Raphl Ellison**. والهدف من هذا البحث لاكتشاف إختبارات **Bana** و **John** كسوب ألترن في قصتين وبإيجاد التماثل والتمايز بينها.

والبيانات المأخوذات من الألفاظ والكلمات والعبارات من اختيار قصتين قصيرتين المكبوب ب ***Africa Kills Her Sun*** بقلم **Ken Saro Wiva** (2000, 519-525) و ***The Black Ball*** بقلم **Raphl Ellison** (2002, 145-156). والبحث بمقاربة فوسكوليونال بنظرية سوب ألترن **Gayatri Chakravorty Sppivak**. وبتطبيقها، نجد أسئلة البحث (1) ما وقع ب **Bana** كسوب ألترن في ***Africa Kills Her Sun*** بقلم **Ken Saro Wiva** ما وقع ب **John** كسوب ألترن في ***The Black Ball karya Raphl Ellison*** (3) ما هو التماثل والتمايز التي وقعت في كلاهما سوب ألترن في قصتين. لاعتراف الإختبارات، التحليل بتعرف بهجمية أفيستيمولوجي عن الفرق الملوك كالطرق الهيمنة. وهجمية أفيستيمولوجي تقسم من دسكريميناسي وتستيموني ودستريوتيف.

وتعرض النتائج من هذا البحث أن الإختبارات الحصولة ب John و Bana متشابهات. وهم من طبقة السفلى، وهو العامل. والتقديم بالتخالف. والأغلب، Bana يوجه الحكومات غير عادلة و John أصابه التمييز عن لون الجلد. وللتوجيه من ذلك الحال، يوجه Bana بالتشدد و John بالسكوت كأنه خائف بالإضطهاد. والأغلب، أنهم قد وجدوا التربية وظنا أنها غير مهمة لأن التأثير من إستمولوجي دستريونيف. وممثلان في لواء الملوك إلى انتهاء القصة.



ABSTRAK

Alfa, Roviqur Riziqien. 2016. **Kekerasan Epistemologi yang dialami Subaltern dalam *Africa Kills Her Sun* karya Ken Saro Wiva dan *The Black Ball* karya Raphl Ellison**. Skripsi. Fakultas Humaniora. Jurusan Bahasa dan Sastra Inggris. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Miftahul Huda, M.Pd

Penelitian ini bertujuan untuk menganalisa pengalaman-pengalaman subaltern dalam cerita *Africa Kills Her Sun* karya Ken Saro Wiva dan *The Black Ball* karya Raphl Ellison. Tujuan dari penelitian ini yaitu untuk menyingkap pengalaman Bana dan John sebagai subaltern dalam dua cerita dan menemukan persamaan dan perbedaan antara keduanya.

Data yang di ambil berbentuk kata-kata, kalimat dan frase dari dua cerita pendek yang dipilih yang ditulis oleh *Africa Kills Her Sun* karya Ken Saro Wiva (2000, 519-525) dan *The Black Ball* karya Raphl Ellison (2002, 145-156). Penelitian ini dilakukan dalam pendekatan poskolonial dengan menggunakan teori subaltern dari Gayatri Chakravorty Spivak. Dengan mengaplikasikan teori subaltern, rumusan masalah dari penelitian ini adalah 1) Apa yang di alami Bana sebagai subaltern dalam *Africa Kills Her Sun* karya Ken Saro Wiva, 2) Apa yang di alami John sebagai subaltern dalam *The Black Ball* karya Raphl Ellison, 3) Apa saja persamaan dan perbedaan kasus yang terjadi pada kedua subaltern tersebut dalam kedua cerita? Untuk mengetahui pengalamannya, ini dianalisa dengan mengidentifikasi kekerasan epistemologi yang dilaksanakan oleh kelompok yang berkuasa sebagai cara dominasi. Kekerasan epistemologi ini terdiri dari dikriminasi, testimoni dan distributif.

Hasil dari penelitian ini menunjukkan bahwa pengalaman yang diterima oleh Bana dan John serupa satu sama lain. Mereka berasal dari kelompok kelas bawah, yakni pekerja. Namun, ini dipresentasikan sedikit berbeda. Pada umumnya, Bana menghadapi perlakuan hukum yang tidak adil dan John menerima diskriminasi karena warna kulit. Untuk menghadapin masalah tersebut, Bana cenderung lebih anarkis sementara John lebih memilih diam and menjaganya seakan-akan seperti orang yang takut ditindas. Secara umum, mereka telah mendapatkan pendidikan namun itu kelihatannya tidak penting karena dampak dari kekerasan epistemologi distributif. Namun, kedua tokoh tersebut masih dibawah dominasi (kekuasaan) sampai akhir cerita

Kata kunci: poskolonial, subaltern, kekerasan epistemologi

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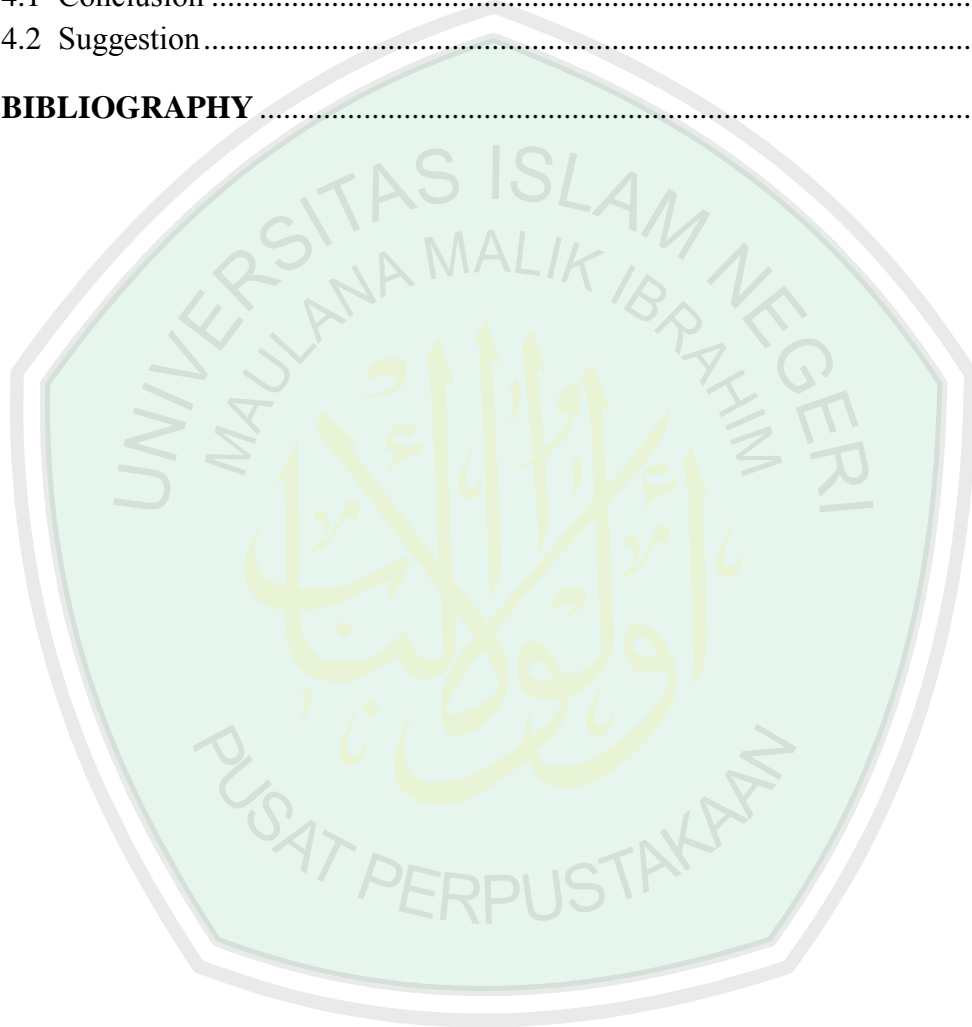
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CHAPTER I

INTRODUCTION

This chapter consists of background of the study which elucidates the rationales of selecting the topic. It is then followed by the statement of the problems with its objectives. The scope and limitation discuss the boundaries of the study. Significance of the study explains advantages of the study. Research method is provided with research design, data source, data collection, data analysis. The last following part is definition of key terms.

1.1 Background of the Study

Postcolonialism is acknowledged as a reaction to colonialism. The prefix 'post' suggests not only a chronological succession but also the certain meaning that emerged as the opposite to the status quo established by colonialism because "the inequities of colonial rule have not been erased" (Loomba in Kroupová, 2008). It does not mean that colonialism is terminated. Colonialism is not only the way of appropriating an area but also a literary perspective that is based on the uneven relationship of the colonised and the colonizer peoples.

The literary works which are considered representatives of the colonial discourse present the themes and topics only from the point of view of the colonizer without taking into account the fact that people have been living in these places before. The colonial discourse makes these statements within colonial relationships and it "tends to exclude statements about the exploitation of the resources of the colonized. Rather it conceals these benefits in statements about

the inferiority of the colonized and therefore the duty of the imperial power to reproduce itself in the colonial society and to advance the civilization of the colony...” (Ashcroft, Griffith & Tiffin 2007).

Undeniably, this perspective evokes a contra-reaction of postcolonialism that starts simultaneously with colonialism. Regardless, the absence of established postcolonial theory as soon as the colonization begins it came into existence when literary critics start their discussion upon such an issue. It is Gayatri Chakravorty Spivak who in 1985 wrote her study “*Can the subaltern speak?*” trying to point out the group of people who have been considered inferior due to colonialism and were deprived of their right to express themselves. She sees the problem in the fact that subaltern issue is always the object of discourse, never the subject (Spivak, 1985).

The history of subaltern begins in India with the invasion of Aryans. Aryans conquer most of the part of Northern India and enslave the inhabitants of these parts of India. Aryans use out-caste or the subaltern for these enslaved people and drive out those people to the Southern parts of India. Due to the domination and superiority of Aryans, this subaltern class is compelled to do menial jobs like cleaning human excrements, sweeping roads etc. Aryans, for making their powerful impact, enforced racial, physical and spiritual exclusiveness on their society (Bartwal & Bijalwan, 2013). Later on, the term “subaltern” is used generally to refer to the lower caste and class, weak sex and economically poor groups in the rigid social strata of the developing countries of Asia, Africa, and Latin America, known as Third World Nations (Bartwal & Bijalwal, 2013).

Seemingly, subaltern is derived from the ideas of Antonio Gramsci (1999), a man who is well-known through his Hegemony theory before it is known as the concept of Spivak. Thus, many points of view about the definition of subaltern appeared. Spivak's subaltern subjects are the subordinates at the margins of society: 'One can just as well say the silent, silenced center of the circuit marked out by this epistemic violence, men and women among the illiterate peasantry, the tribal, the lowest strata of the urban subproletariat' (1988: 283). Gramsci (in Green, 2012) claims that subaltern groups are always subject to the activity of ruling groups, even when they rebel and rise up and identifies slaves, peasants, religious groups, women, different races, and the proletariat as subaltern social groups.

The essence of subaltern is designated with their political mobilization. The life condition of subaltern is related to traditional organization of kinship and territoriality or class organization (Ashcroft et al, 2007). This traditional condition makes subaltern's position still under domination of the ruling class. The ruling class will attempt to maintain their position and do everything to keep their power whether it oppresses them or not. They will not let subaltern do such resistance. As long as the domination of the ruling class is present, subaltern will not be able to speak.

The issue of subaltern is portrayed in a number of literary works; two of which are short stories, entitled *Africa Kills Her Sun* and *The Black Ball*. *Africa Kills Her Sun* is a short story in the form a letter containing the life experience of Bana. Bana wrote a letter directed to his beloved girl. He told the real situation of the injustice law in his country based on his experience from the beginning to the

end. He was condemned to die because of robbery he committed with his group. The punishment given to him was unfair because he claimed that the government official stealing money over seven millions was not judged as his punishment. However, he could not resist and struggle against the unfair treatment because of his position a clerk. Consequently, he and his friends, Sazan and Jimba, had to be sentenced by the firing squad.

The other story is *The Black Ball*. This story tells the life of Negro, between father and his son. The character father narrated the story about his life under the white people. He became housemaid of white man, Berry. Living with a white man encouraged him to be smart because his son was always questioning why white men said that he is black instead of brown. As a worker of industry, he should make his son understand about what white men talk about black because there he worked and did not want to be fired. When his son played a ball and the ball entered to his boss office, he asked for the boss' forgiveness, even though his boss looked so angry and threatened him.

These two stories depict different characteristic of subaltern. In *Africa Kills Her Sun*, Bana as the main character accepts unfair treatment toward the crime he committed. In *The Black Ball*, John as the main character tends to be silent as the worker of the white people. Based on these short stories, both Bana and John have different experience as subaltern. Besides, these stories elucidate implicitly the way the ruling class in dominating subaltern group.

The researcher finds some previous studies with the same object and similar topic. The studies which analyze *The Black Ball* are found in Szlukovényi's doctoral dissertation entitled *Irony, Self-Irony and Humor: In*

Twentieth Century Jewish American Fiction and Mazurek's analysis entitled *Writer on the Left: Class and Race in Ellison's Early Fiction*. Meanwhile, subaltern issue is examined in Cornela Rhode's dissertation entitled *The Subaltern 'Speaks': Agency In Neshani Andreas' The Purple Violet of Oshaantu* and Utami Widyaningsih's thesis entitled *Dalam Naskah Drama Andorra karya Max Frisch: Sebuah Kajian Poskolonial*.

Unlike the previous studies, subaltern issue discussed in this research is related to treatment of the ruling class toward subaltern which, according to Spivak, is done through epistemic violence. Actually, the ruling class always tries to keep their position and closes subaltern's access to domination; therefore they cannot speak. This research tries to figure out the treatment that subaltern experience and reveal the implicit way of the ruling class used to dominate the subaltern.

Based on the statement above, this study is expected to contribute to the broad knowledge and deep understanding of Post-colonial analysis about subaltern issue in short stories by employing the theory of Gayatri Chakravorty Spivak, i.e. subaltern and epistemic violence. This topic is chosen because only few researches have analyzed subaltern issues in short stories using comparative study and there are still many aspects in subaltern that have not been revealed, such as the instrument used by the ruling class to dominate subaltern. Therefore, the researcher believes that this research, which applies comparative method will help the readers comprehend more deeply the subaltern issue in literary works.

1.2 Statement of the Problems

Based on the background of the study, the research questions of this study are formulated as follows:

1. What does Bana experience as subaltern in Ken Saro Wiva's *Africa Kills Her Sun*?
2. What does John experience as subaltern in Ralph Ellison's *The Black Ball*?
3. What are the similarities and differences of the cases which happen to subaltern experience in both stories?

1.3 Objectives of the Study

The study aims to:

1. Expose the experience of Bana as subaltern in Ken Saro Wiva's *Africa Kills Her Sun*.
2. Expose the experience of John as subaltern in Ralph Ellison's *The Black Ball*.
3. Elaborate the similarities and the differences of subaltern experiences in both short stories.

1.4 Scope and Limitation

This study examines postcolonialism in two selected short stories, *Africa Kills Her Sun* and *The Black Ball*. It merely analyzes the issue of subaltern and will not discuss other issues of postcolonialism such as stereotyping, ambivalence, and gender. In those short stories, this study primarily aims to expose the experience of the characters in both stories as subaltern. Besides, it analyzes the

epistemic violence that is conducted by ruling class as a way of domination. This epistemic violence consists of discriminatory, testimonial and distributive.

1.5 Significance of the Study

This study is intentionally chosen due to the reason that it is vitally important to broaden the knowledge of subaltern in short stories. It reveals the experience of subaltern through its characteristic that will be very important to comprehend. By analyzing two short stories, the researcher expects to find the difference and the similarities of subaltern issue. Through the variety of subaltern case, it is theoretically hoped the information will be richer.

This study also elaborates the factors of subaltern occurrence. In this case, it reveals the instrument which is employed by the ruling class in making people marginalized and silenced. Afterward, how the ruling class dominates subaltern is explained as well.

This study is practically expected to give the readers different lens and insight toward the subaltern case in order to understand its characteristics, the way the superior treats them, and how they behave in that position.

1.6 Research Method

This part describes the research design, data source, the procedure of data collection, and data analysis.

1.6.1 Research Design

This is a literary criticism, which concerns with defining, classifying, analyzing, and evaluating works of literature (Abrams, 1981:49). In other words,

literary criticism refers to any kinds of limitless comments from the point of view of structuralism, sociology, philosophy, politics, psychology, and many more. The present study sees the phenomena of subaltern in *Africa Kills Her Sun* and *The Black Ball* in the point of view of postcolonialism.

Basically, the theory of postcolonialism in literary studies is addressed to any literary works uplifting the issue of difference, identity, culture, and marginality regardless the historical process of colonialism in a country. This present study particularly wants to examine the subaltern issue, whose members historically have been colonized. (Ashcroft et al, 2007)

To be more specific, this study employs the theory of subaltern proposed by Gayatri Chakravorty Spivak (1988). It examines subaltern experience in both stories and identifies the sort of epistemic violence toward subaltern done by the ruling class. The first thing to do is to recognize the characteristics of subaltern and their living under domination of the ruling class. The second thing to do is to identify the method of ruling class in dominating subaltern.

1.6.2 Data Source

The main data source of the study is Ken Saro Wiva's *Africa Kills Her Sun* published by Pinguin Book in 2000 page 519-525, and Raphl Ellsion's *The Black Ball* published by Longman in 2002 page 145-156. The data are in the form of words, phrases, and sentences.

1.6.3 Data Collection

The data are collected by reading comprehensively two selected short stories, *Africa Kills Her Sun* and *The Black Ball*. Collecting data requires more

than once reading to comprehend the stories well. The data are collected in accordance with the theory of Gayatri Chakravorty Spivak about subaltern. Due to this comparative research, the data are collected based on the comparison from both stories, to seek the difference and the similarity of subaltern case. The process of collecting data is continuously done until the expected data are gained.

1.6.4 Data Analysis

The process of analysis starts with classifying the data from each short story which is relevant to Spivak's theory on subaltern in the first time. The data are classified based on subaltern experience from epistemic violence, i.e. discriminatory, testimonial, and distributive. The following step is comparing the data from both stories to find the similarities and the differences. The comparison focuses on movements and tendencies of the works. The final step is The last step is verification in which all the data which have been analyzed is then verified for their plausibility, sturdiness, and confirmability by linking them back to the postcolonial theory (Miles and Huberman, 1984, cited in Siswantoro, 2005)

1.7 Definition of Key Terms

Several key terms are explained to ease the reader comprehending the whole parts of this study:

- a. Post-colonialism is an approach to analyze literary works exposing the impact of colonization especially in case of subaltern which is under domination of the ruling class.

- b. Subaltern is the groups which do not have access to domination, specifically slaves, peasants, religious groups, women, different races, and the proletariat.
- c. Epistemic violence refers to the use of knowledge by the ruling class in dominating subaltern.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter comprises the explanation of post-colonial theory and its characteristic. The following topic elucidates subaltern from some figures' perspective. To have a profound understanding of the ruling class domination way, epistemic violence and its categories are explained in the following subsection. The last following part is previous studies.

2.1 Comparative Literature

According to Basnett (1993:3), the term comparative literature is derived from France anthology entitled *Cours de Litterature Comparee* published in 1816. He adds that this term emerged in transition period when the colonizing countries struggled for freedom from the colonizers like Ottonam Kingdom, Autro-Hungarian kingdom, France and Russian. This term became very popular coincide with the awareness of the pluralisation of literature at the same period. During its development, comparative literature has two major school, France and American. Generally, France requires the across country and different language literature as the object of comparison. Meanwhile, American tolerated comparing literature with other disciplines such as music, painting, and many more (Damono, 2005:10).

Damono (2005:8) identifies the four areas analyzed in the study of comparative literature. They consist of;

1. Influence and analogy;
2. Movement and tendencies;
3. Genre and form; and
4. Motif, type, and theme.

In the process of analysis, those four areas are the basic elements in comparing two or more literatures because those are inseparably connected. Influence and analogy are examined due to the assumption that those include pure comparative literature (Damono, 2005:9). In the area of influence and movement, any discipline can be simplified into the study of relations. Genre and motif can be the medium to understand the relation of various national literatures. To some extent, the study of relation can lead to the comprehension of movement, genre motif or all themes there, but for critics are faced by certain works whose contents are theme and motives which become part of genre and movement.

Movement and tendencies occur as the centre gravity, the protrusion of elements and the most widely appear scales literature. These areas can also be associated with intrinsic and extrinsic element of literature (Suwardi, 2010:30). Meanwhile, the principal study of genre, forms, motives, and themes almost always appear in the narrow thinking of comparative literature which tends to literary aesthetic discernment. Literary critics can analyze movement, genre or motives to comprehend the linkages among each of national literature. The relationship of movement, genre, motif or all three are examined simultaneously by the right reciprocal relationship (Suwardi, 2010:30)

Generally, the study of influence and analogy is a kind of study which focuses on the interaction and the similarities between two or more national literary works, or author, or no certain function of certain personalities in the transmission of various literary doctrine or technique (Suwardi, 2010:30). Thus, there is no sharp distinction between four categories which often overlap in the study of comparative literature.

2.2 Post-colonial Criticism

Postcolonial criticism is a literary criticism which deals with the colonization and its impact mostly revealed in literary works. On the one hand, it is still debatable whether the term post in postcolonialism refers to the agendas after colonialism or after independence. Meanwhile, many literary works are written in or by citizen of colonized and colonizing countries.

Basically, postcolonialism is defined as the end of physical imperialism by giving the indigenous people the authorities and freedom. In the history, postcolonialism appeared after World War II, which designated the post independence. Sawant (2012) suggests that this undeniably affects on the emergence of postcolonial literature and theory which investigates two culture class, and one of them empowers and considers itself superior to the other by accompanying ideology. Aschroft et al (2007) posit that postcolonialism is resonant theme in which all the ambiguity and complexity of the many different cultural experience it implicates and... it addresses all aspects of the colonial process from the beginning of colonial contract. Therefore, it is likely that postcolonial theories appear to examine the ways in which the writers of

colonized country celebrate their cultural identity and reclaim them from colonizers. Meanwhile, the colonial power uses the literature to justify colonialism through the perpetuation of image of the colonial as the inferior.

Barker (2004) strengthens that postcolonial literature deals with the works of people from colonized country written in English, commonly excluding those whose points of view represents either British or American. Thus, postcolonial literary criticism attempts to examine the ways of opposing, writing, or responding the textual form of colonialism era employed by the postcolonialism authors and other postcolonial critics from in between perspective. Since then, this theory focuses on how literature by colonizing country distorts the experience and realities, inscribe the inferiority and how literature by the colonized people reclaim their past in the face of that past's inevitable otherness.

Commonly, the general issues that become the main concerns on postcolonial discussion are regarding migration, slavery, suppression, resistance representation, difference, race, gender, place, and so forth. In helping to have deep comprehension, Ashcroft et al (2007) classify in detail postcolonial theory based on the concerns and characteristics. The concerns of postcolonial theory are about reclaiming space, asserting cultural integrity, and revising the history. Meanwhile, the characteristics of postcolonial theory are the existence of resistant description, the use of the appropriation of the colonizers' language and the attempts to rework and reshape the colonial art forms. Those concerns and characteristics of postcolonial theory can discover the result of the question in accommodating the identification on the significant of colonial indication in either critical or literary texts.

Actually, there are countless issues found in relation of postcolonial theory. However, this study is going to focus on the experience of the inferior rank or subaltern under the domination of the superior in two selected short stories and reveal the way the superior dominate them. This issue particularly employs the theory of subaltern that is proposed by Spivak.

2.3 Subaltern

Subaltern is a term adopted from Antonio Gramsci, it refers to those groups in society who does not have access to domination and becomes an object of hegemony of dominating classes. Subaltern classes may include peasants, workers and other groups with denied access to 'hegemonic' power. In '*Selections from the Prison Notebooks*' (1999), Gramsci outlined six points for studying the history of the subaltern classes which include: (1) their objective formation;(2) their active or passive affiliation to the dominant political formations;(3) the birth of new parties and dominant groups; (4) the formations that the subaltern groups produce to press their claims; (5) new formations within the old framework that assert the autonomy of the subaltern classes; and (6) other points referring to trade unions and political parties (Gramsci, 1999).

Gramsci claimed that the history of the subaltern classes was just as complex as the history of the dominant classes, although the decision of the history is accepted as 'official' history. For him, the history of subaltern social groups is necessarily fragmented and episodic, since they are always subject to the activity of ruling groups, even when they rebel. Clearly they have less access to the means by which they may control their own representation, and less access to

cultural and social institutions. Only 'permanent' victory, that is a revolutionary class adjustment, can break that pattern of subordination, and even that does not occur immediately.

Essentially, it demonstrates the difference between the elite and the subaltern which lies in the nature of political mobilization. Elite mobilization was achieved vertically through adaptation of British parliamentary institutions, while the subaltern relied on the traditional organization of kinship and territoriality or class associations (Ashroft, 2007).

The notion of the subaltern become an issue in post-colonial theory when Gayatri Spivak (1988) critiqued the assumptions of the Subaltern Studies group in the essay '*Can the subaltern speak?*'. Her first criticism is directed at the Gramscian claim for the autonomy of the subaltern group. Second, there is no methodology for determining who or what might constitute this group to avoid this essentialism. The 'people' or the 'subaltern' is then defined as difference from the elite.

Spivak (1988) then defines subaltern as the subordinates at the margins of society: 'One can just as well say the silent, silenced centre of the circuit marked out by this epistemic violence, men and women among the illiterate peasantry, the tribals, the lowest strata of the urban subproletariat' (1988: 283). One cannot construct a category of the subaltern that has an effective voice clearly and unproblematically identifiable as such, a voice that does not at the same time occupy many other possible speaking positions.

Spivak (1988) continues to elaborate the problems of the category of the subaltern by looking at the situation of gendered subjects and of Indian women in

particular, for ‘both as an object of colonialist historiography and as a subject of insurgency, the ideological construction of gender keeping the male dominant’. Because, if ‘in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow’.

Spivak examines the position of Indian women through an analysis of a particular case, and concludes with the declaration that ‘the subaltern cannot speak’. This has sometimes been interpreted to mean that there is no way in which oppressed or politically marginalized groups can voice their resistance or the subaltern only has a dominant language or a dominant voice to be heard (Ashcroft, 2007).

But Spivak’s target is the concept of an unproblematically constituted subaltern identity, rather than the subaltern subject’s ability to give voice to political concerns. Her point is that no act of dissent or resistance occurs on behalf of an essential subaltern subject entirely separate from the dominant discourse that provides the language and the conceptual categories with which the subaltern voice speaks. Clearly, the existence of post-colonial discourse itself is an example of such speaking, and in most cases the dominant language or mode of representation is appropriate so that the marginal voice can be heard (Ashcroft, 2007).

In summary, the notion of subaltern between Gramsci and Spivak differs in some aspects. Gramsci elaborated the history of subaltern and Spivak seemed to criticize the intellectuals’ perspective about subaltern. Meanwhile, in Gramsci’s perspective, subaltern refers to capability of people in relation to dominated class, but spivak’s tends to ability of people in conveying their voice.

2.4 The Characteristic of Subaltern

In Spivak's essay, there are three fundamental characteristics of subaltern. Spivak posits that '...the oppressed, if given the chance (the problem of representation cannot be bypassed here), and on the way to solidarity through alliance politics (a Marxist thematic is at work here *can speak and know their condition*)'. First characteristic of subaltern is those who cannot speak. Speaking in this case is not about saying something with one's voice. But it refers to the ability to convey the injustice and make a change in law establishment. As their access toward the domination is limited, they cannot convey their voice. Actually, everyone has voice. However, their voice is not heard because they do not have access to the domination. Besides, they almost do not take a part in making decision. Consequently, they become marginalized and silenced. (Nadfa, 2011)

Second characteristic of subaltern is people who do not know their conditions. It means that their understanding of the condition is absence because their condition is controlled by the ruling class who holds the power. The domination is played out in order the condition seems like fact and the position of subaltern is always under their power. (Nadfa, 2011)

Spivak (1988) then specified the characteristic of subaltern. Subaltern is including the illiterate peasantry, the tribals, and the lowest strata of the urban subproletariat. These groups are classified as subaltern because they become subject of epistemic violence. Epistemic violence has changed the perspective toward them as the ones who do not have capability in making decision. Consequently, this epistemic violence leads them into subordination.

Besides, Gramsci (1975) elaborated the characteristic of subaltern. He elucidated that subaltern is groups who do not have access to hegemonic power. It might include peasant or worker. It does not indicate the gap between the employer and employee, it designates more between the one who holds the power and the one who do not access to or hold the power. To make it specific, he mentioned that subaltern is identified as slaves, peasants, religious groups, women, different races, and the proletariat.

In summary, the characteristic of subaltern is based on the access to the power. It refers to the relation to domination. Besides, subaltern is typically characterized by incapability of conveying voice and not knowing the real condition.

2.5 Epistemic Violence

By constituting the colonial subject as the Other, colonialism/imperialism performs epistemic violence. Within the context of the theory of Gayatri Charkravorty Spivak, it represents using the knowledge to justify the political and cultural domination over the other, preventing the appearance in this Other of any awareness of self, his situation and the manner of seeking a way out of it; causing his existence in conditions of marginality and fragmentation, inability to achieve unification with others who share his lot and, consequently, forcing him to play merely an episodic role in history (Kortova, 2014).

The result of the epistemic violence of imperialism is the absence of almost any valid knowledge coming from the other that can exist only by virtue of its intrinsic value, without having to be compared to what comes from the dominant group or to be benevolently “adopted” by it. The epistemic violence has

also brought about the destruction and degradation of nonwestern cultures and worldviews, which, in turn, has installed European epistemology in a position of universality and an entelechy of universal values (Kortova, 2014).

The word “episteme” is derived from the Greek which means ‘knowledge’ or ‘science’. In Plato’s theory, *episteme* refers to “true knowledge”, as opposed to *doxa*, which connotes ‘common belief or opinion’. Epistemology is thus the study of knowledge. In other words, the episteme is an unconscious category that determines the appearance and development of thought and refers to the “unconscious structures underlying the production of scientific knowledge in a particular time and place. It is the ‘epistemological field’ which forms the conditions of possibility for knowledge in a given time and place”(Kortova, 2014).

The episteme manifests itself in discourse, which represents a sum/system of statements reflecting social knowledge, i.e. the manners in which a given society experiences and represents the world (to itself). Since the process of such a systematisation of statements inevitably entails selection and delimitation of the bases of thought that will form a certain discourse, the formation thereof becomes inextricably linked to the power and ideologies prevalent in that society. In line with Spivak’s assertion about the epistemic, she constitutes the colonized subject at its Other; one of the manifestation of this “othering” is the rejection and devaluation of this Other as possessor and carrier of valid, true knowledge (in Plato’s definition of an *episteme*, as opposed to *doxa*)(Kortova, 2014).

The process of identifying epistemic violence is easy. People cannot judge every violence as epistemic violence because epistemic violence has its typical

characteristics that people cannot easily identify epistemic violence or not. Epistemic violence is mainly operated through discourse. Frantz Fanon (1952) posits that colonial discourse seeks to misrepresent the colonised as incapable of mapping and determining their own destinies.

Another characteristic of epistemic violence is designated by the instrument to operate it. In Spivak's essay, the instrument to dominate subaltern refers to western institution. The instrument of epistemic violence mostly employs "ideological and scientific production and the institution of the law" (Spivak, 1988). Through ideology, the ruling classes not only rule but also function as thinkers and producers of ideas so that they determine how the society sees itself. The institution of the law is another aspect to commit epistemic violence. Since the ruling class holds the power, law can be the way to organize the marginalized people. They exploit the law to maintain their position and subaltern still cannot speak.

In comprehending the process of othering, Allie Bunch (2015) classifies epistemic violence into three categories: discriminatory, testimonial, and distributive.

1. Discriminatory

This type of epistemic violence emerges basically through the dehumanization of subaltern. The basic form of discriminatory is the construction of subaltern in which it is often perceived by the ruling class as inferior, both essentially and morally, and then casting them as subhuman and thus not necessarily included in the majority's realm of

moral considerations (Maoz & McCauley, 2008). Thus, discriminatory always treat people to be “excluded from being human, refused reciprocity and excluded from intelligibility” (Rawl & Davis, 2003:494).

Discriminatory epistemic violence often become the exercise of domination as stepping stone to garner majority support for policies of separation from the inferior. This is mostly applied in law making which usually tends to stand to the ruling class. Thus, subaltern has to be subject to the law.

2. Testimonial

Testimonial epistemic violence has two forms: reduced credibility and silencing. The first form is constructed to discredit the information receiving from subaltern than any expertise in which their credibility is reduced through epistemic violence (Fricker, 2006). The reduced credibility, thus, leads to the failure to recognize the condition of subaltern. As the consequence of ignorance produced by the construction of epistemic disadvantaged identity, subaltern then is only understood by their constructed and circulated stereotype.

In the form of silencing, Spivak (1988) explains it as the damage to a group's ability to speak and to be heard. Sometimes, the ruling class does physical contact against subaltern. Moreover, it becomes more difficult for subaltern to report crime when the ruling class run the institutions entirely. The silencing can occur when subaltern truncates their testimony in order to “insure that the testimony contains merely content

for which the audience demonstrate testimonial competence” (Dotson, 2011:244). It can also occur when a group is put at a disadvantage because of their exclusion from participating in the creation of social meanings (Fricker, 2013).

3. Distributive

Distributive epistemic violence refers to refusal of the resources for subaltern. Its harms often spill over into more material aspects and even epistemic matters. Particularly, the lack of education both in and about marginalized communities is damaging to all parties involved. Thus, the perception of these communities as undereducated can divide them from the ruling class and prevent them from engaging in and contributing to the larger epistemic communities because a lack of educational instruction can keep subaltern marginalized from participation in society.

The consequence is effecting a lack of proper education about subaltern either inaccurate or absent entirely. It leads also to pernicious ignorance which “follows from a predictable epistemic gap in cognitive resources” (Dotson, 2011:238). It is also often resulting a reliable ignorance that members of the ruling class will continuously fail to track certain truths and to investigate claims about the inferior.

To progressive societies nowadays, it often appears some question toward the way of leader to convince citizens that an entire group of culture is worthy of discrimination. On the other hand, the ruling class powers such as politicians and corporations will emphasize stories of the

inferior crime to make them seem more frequent and heinous and it can create a hatred which “marks for attack or avoidance those things which we perceive as a threat to our survival or reproduction” (Glaeser, 2005:50).

Commonly, the ruling class applies the formation which involves a cognitive process in which the evidence found in the propagated stories is processed into a belief that person is inherently evil. Consequently, the cognitive becomes error when it is assumed that a specific person is evil, then it is applied inferentially to the whole group.

Thus, it can be inferred that all forms of epistemic violence (discriminatory, testimonial, and distributive) have its own systematic role in subordinating the inferior and it relates to all elements of people’s epistemology. Discriminatory contributes to change other people’s mind to see someone. Meanwhile, testimonial deals with direct epistemic violence to the object and it directly addresses to reduce someone’s credibility and ability. Distributive damages the material aspect like education. Those forms of epistemic violence are the appropriate method to subordinate the inferior from all aspects of the life.

In short, epistemic violence is considered as way to dominate the other and. By epistemic violence, the ruling class can control the domination. When they hold a power by exploiting epistemic violence, subaltern will not realize that they are under domination.

2.6 Previous Studies

There are some previous studies related to the issue of subaltern in literary works. The previous study which takes the same object is Szlukovényi’s doctoral

dissertation entitled *Irony, Self-Irony and Humor: In Twentieth Century Jewish American Fiction*. He used *The Black Ball* as the object of his research. He tried to reveal the self-irony presented in the story. He proclaimed that self-irony of these texts brings in the foreground the often insurmountable difficulties of empathy and understanding as well as the collapse of former paradigms.

Another study that analyzed the same object is obtained in Mazurek's analysis entitled *Writer on the Left: Class and Race in Ellison's Early Fiction*. He presented his analysis of this story based on racism perspective. His analysis stated that this story depicted racism and moment of interracial bonding found among the destitute black and white shabby riders who ride the rails and proclaims union solidarity as a viable hope despite the distrust brought on by years of racism (Mazurek, 2002).

The point of this story is that it reveals the moments of bonding by working-class people across racial lines and cross-racial identification becomes even more overtly connected with working-class politics (Mazurek, 2002).

Afterward, Subaltern study in a literary work has been examined in Aletta Cornela Rhode's dissertation entitled *The Subaltern 'Speaks': Agency in Neshani Andreas' "The Purple Violet of Oshaantu"*. In his dissertation, he employed the subaltern concept of Gayatri Chakravorty Spivak which identifies difficulties and contradictions involved in constructing a 'speaking voice' for the subaltern subject or in recovering subaltern agency and asserts that the problem of who can or should speak for the subaltern. Then, she also examined in detail the historical, material and economic conditions determining the construction of the Indian woman as subaltern subject in colonial India (Rhode, 2003).

He briefly elucidated the concepts of ‘silencing’ of the subaltern woman, as well as the process of recovering her voice and agency in the political and creative practices of the post-colonial women’s movements and the woman writer in selected countries in Africa. In last part, he looked at the extent to which the dominant ideologies of patriarchy and colonialism succeeded in silencing the subaltern woman as subject in the novel. He examined the degree of agency in the text -to what extent the women as subaltern subjects act against these dominant ideologies.

Subaltern concept of Spivak has also been used in drama analysis by Utami Widyaningsih. Her thesis entitled *Dalam Naskah Drama Andorra karya Max Frisch: Sebuah Kajian Poskolonial*. In her paper, she analyzed the subaltern issue in the drama. As the drama was set in NAZI aggression period, she also discussed more about the NAZI regime. She then related the story to the NAZI regime. Based on Spivak’s subaltern concept, she found various issues in the story, such as the characters condition as subaltern in education, economic, law, mental, and social. She tried to portray the subaltern condition to the reader through the story.

In summary, subaltern issue in literary works has attracted many analysts’ interest to examine. We can outline that subaltern’s life is always under domination of the ruling class. Unlike the previous studies, the present study aims to examine subaltern in Ken Saro Wiva’s *Africa Kills Her Sun* and Rapph Ellison’s *The Black Ball* concerning subaltern experience and the treatment of the ruling class toward subaltern which is done through epistemic violence.

However, the result will be compared as well to the both stories to find out the similarities and difference of subaltern experience.



CHAPTER III

ANALYSIS

This chapter elaborates the analysis of each story based on Spivak's subaltern concept in the first time. It is followed by identifying the experiences of subaltern in both stories and continued by discovering the way of domination done by the ruling class. It then goes on the comparison process to evaluate the similarities and differences in both short stories.

3.1 The Experiences of Subaltern Character in *Africa Kills Her Sun*

Africa Kills Her Sun takes a setting in Nigeria, South Africa. It is written to portray the condition of the state which is experiencing the collapse. The collapse of the state is depicted in life experience of Bana as subaltern in the story. Bana is originally African and of course he is a black person. He is approximately twenty two years old. Like other Negros, his hair is black. His height is for about 170cm. His weight is approximately 75kg. And he has not got married yet.

Basically, Bana is merely an indigenous man who struggles for the prosperous life by working as a clerk in Ministry of Defense. He finds himself a lack of happiness due to a lot of crime around him. During his attempt in finding justice, however, the problem emerges. His decision might not be predicted. He chooses to be an armed robber. He is influenced by the surrounding that crime becomes common and it looks legally accepted because what he knows is that his government is doing corruption and everything is fine. There is no punishment for that such crime.

Bana gets an unpredictable problem that makes his life miserable. He is arrested and will be processed to execution. The problem that is confronted actually does not occur by chance but it has been organized. As he is subaltern, Bana then becomes one of objects of domination. For so long, he is actually the victim of epistemic violence, i.e. invisible violence organized by the superior in order that the position is not easily replaced. The epistemic violence is apparent in three aspects:

3.1.1 Discriminatory

Dealing with discriminatory, subaltern is always treated to be subhuman because they have been perceived by the superior to be inferior, both essentially and morally, thus not necessarily included in the majority's realm of moral considerations (Maoz & McCauley, 2008)

In *Africa Kills He Sun*, the character confronts the irresponsible regime that evoke crime appear everywhere and the crime is not only done by the society but also the government. However, the treatment is different due to the status. Treatment toward ordinary society is different from the government.

“...A proven determination to break the law. I don't want to provide an alibi. But you just think of the many men and women who are busy breaking or bending the law in all coasts and climes.”(p.520)

The statement above states that many men and women break the law and play with it. It is not specifically mentioned who actually breaks the law but it indicates that many people break the law with all method, either they are stealing, robbing, kidnapping or corrupting. Thus, crime is done in almost many aspects.

“I know this will get to you because the prison guard’s been heavily bribed to deliver it. He should rightly be with us before the firing squad tomorrow. But he’s condemned, like most others, to live, to play out his assigned role in your hell of a world. I see him burning out his dull, uncomprehending life, doing his menial job for a pittance and a bribe for the next so many years. I pity his ignorance and cannot envy his complacency.”(p.519)

In addition, Bana portrays that even though in jail to bribe the guard is very easy.

It indicates that crime can be done everywhere and everyone can do such crime .

Yet, the guard here is depicted as the one whose life has been assigned by the dominated class. The guard is forced to work hard but paid with low wage.

Consequently, he cannot be developed. Therefore, he takes bribe money for his his life.

“...You’ll find there the story of the Government official who stole over seven million naira. Seven million. Cool. He was antisocial, right? How many of his type do you know? And how many more go undetected?”(p.520)

However, the statement above proves that the big problem is coming from the government itself who commit crime, i.e. corruption. Corruption is included as the biggest crime because corruptor is not only taking someone’s money but also society’s money. Of course, money which is corrupted is in a big amount. Therefore, the appropriate punishment for corruptor should be execution because indirectly they grab the other people’s right. Otherwise, corruption can cause poverty and famine if they are allowed to corrupt. Corruption is merely one of the crimes done by the government. Bana adds that actually there are various crimes conducted by the government but seemingly they are allowed to do freely such crime. Thus, Bana also tries to compare his crime and his government’s crime. It is not different. If the government is antisocial, his crime is too. Unfortunately, it

is not about the kinds of crime but it tends more to the law establishment. He is discriminated before the law.

Since the law is not established properly, Bana is one of the victims of the unfair law. Ideally, the law is made to uphold the justice and to secure the society. Under the law, the society's life is safe from all form of crime and even their right is managed as if they are protected in order to have a prosperous life. And it is precise that law is always made for the advance of the state. State exists and advances because of the law. Otherwise, it will be ruin if the law is badly applied. Seemingly, Bana has experienced different treatment. The law is not such a protection anymore but threat for his life. Due to his banditry, he confronts the unfair punishment. Execution is the punishment. This is the result of the attempt to resist the law as if a visible crime is more dangerous than invisible crime like corruption. This experience is shown in statement below

“...I say, if my avocation was antisocial, I'm in good company. And that company consists of Presidents of countries, transnational organizations, public servants high and low, men and women. The only difference is that while I am prepared to pay the price for it all, the others are not. See?”(p.520)

This indicates that the official governments who are claimed as the corruptor are Presidents of countries, transnational, organizations, public servants high and low, men and women. These names mentioned prove the corruptors are those who have high position in the state and have access to domination. Otherwise, people who are not included in these official governments can be punished based on the law and the punishment is much harder if they break the law because they are considered useless and do not contribute to the country. Thus, the meaning of

‘prepared to pay the price for it all’ is that he has to be ready to accept the consequence even though it is much harder than government.

Having been different from another banditry, death penalty for robbery is execution. It is unfair when punishment for corruption is very light. Corruptor is not executed. They are safe from punishment. Thus, Bana actually experiences discriminatory. Discriminatory happens when Bana’s basic job is only a clerk and it does not have any business to the domination. Clerk is somehow always considered as a low profession in which the job is only to serve. And it becomes very easy object to do discrimination. Moreover, it is the easiest way to make him subhuman when he becomes an armed robber because this such banditry has basically been against the common rule even he thinks it is right way. With the result that, he, essentially and morally, deserves to be inferior. And the ruling class of course perceives it without taking for granted.

“...I say we went into our career because we didn’t see any basic difference between what we were doing and what most others are doing throughout the land today.”(p.521)

This statement show that he feels discriminated before the law. Even though robbery is a crime, so is corruption. There is no difference in both crimes. However, discriminatory which in this case dehumanizes him makes him more marginalized in law establishment. As law is fundamental aspect in organizing people and it seems very effective to do dehumanization, Bana’s punishment seems very hard for such robbing the money. Ideally, if robbery is inhuman, corruption is more inhuman because corruption is stealing people’s money, not only somebody’s money. If punishment for robbery is execution, corruptor is also

to be killed. It is fair. Undeniably, the law is made on behalf of the superior and does not humanize the inferior at all.

Thus, discriminatory does not really humanizes subaltern. It tends to give more harm toward subaltern and does not give an opportunity to have justice in law. Consequently, subaltern is not not more than subordinate who will accept the unfair treatment.

3.1.2 Testimonial

Testimonial may occur in two types: reduced credibility and silencing. If credibility is reduced, prejudice operates on the part of the listener to discredit the information they are receiving from the Other, despite any expertise they may have (Fricker, 2006). Meanwhile, silencing is done through epistemic violence to damage the speaking ability and the voice is not heard (Spivak, 1988). Thus, this violence is operated in damaging credibility and speaking ability.

Actually, Bana has credibility like other people have. It is proven with his experience of working in two occupations; Merchant Navy and a clerk in Ministry of Defense. He can be accepted in those occupations. It means that his credibility is precisely very good. It is evidence that he is talented at some fields. This frankly statement is shown in statement below.

“...Was I in the Merchant Navy by choice or it was because it was the first job that presented itself to me when I left school? When we returned home, I skipped ship, thanks to the prostitute of St Pauli, and took a situation as a clerk in the Ministry of Defence.”(p.520)

“...She replied that some girls chose to be secretaries in offices, others to be nurses. She had chosen prostitution as a career. Cool. I was struck by her condour. And she set me thinking.”(p.520)

Unluckily, it seems that he is influenced by his friend, St Pauli, a prostitute. St Pauli sets his thinking to change his career. And finally, he chooses to be a robber. As the impact, his credibility is reduced since he becomes an armed robber. Because robbery is included as high level crime, it is easy to judge and discredit Bana, the robber. Even though, his action or decision to commit crime is a form of protest that expresses another crime that is more dangerous, corruption. However, it is in vain because everyone cannot believe the existence of crime which is uttered by the crime doer. Moreover, the corruption is done by the law maker and of course they are already protected. The reduced credibility is proven in the statement below.

“One thing, though. We swore never to kill. And we never did. Indeed, we didn’t take part in the particular ‘operation’ for which we are held, Sazan, Jimba and I. [...] For some reason, he failed to do so. And the policeman shot at our boys. The boys responded and shot and killed him and the Security Company guards. The boys got the money all right. But the killing was contrary to our agreement with the Police. We had to pay. The Police won’t stand for any of their men being killed. They took all the money from us and then they went after the boys.”(p.521)

This statement shows that actually he and his colleague collaborate with police to commit the crime. They succeed if they collaborate with the police because the police actually know every crime. Otherwise, they will not be successful if the police are not involved in the crime that has been planned. However, one of his members failed to do the robbery. Directly, the police shot him and the boy shot the police back and killed him. Due to this accident, Bana and his friend have to be asserted and executed without further delay. And it is unfair when the government do such crime like stated below

“It was there that I came face-to-face with the open looting of the national treasury, the manner of which I cannot describe without arousing in myself

the deepest, basest emotions. Everyone was busy with it and there was no one to complain to.”(p.520)

These statements above depict the condition where the government steals the national treasury. ‘Everyone was busy with it’ means that there not only one person who commit the crime but there are other people who do the same crime as though they are helping each other in criminality. It implies that this crime is not done in one place. Another crime can be done in other places and they will help to succeed the crime.

Thus, Bana accepts the reduced credibility due to his position as a robber. He cannot be trusted anymore as long as his crime is assumed as much more harmful than corruption which is in this case protected by the law.

On the other hand, silencing is another aspect that Bana experiences. Silencing is done when his capability to speak is damaged. Speaking in this case is not about conveying opinion but proving the crime that must be heard. It is so visible then silencing happens when the judge gives Bana punishment which cannot be refused. He knows that all of his attempts to resist the law is running in vain. He feels difficult to report corruption because all forms of protest coming from the inferior has been already restricted by the ruling class. Thus, he is silent. He indeed wants the judgment is done sooner without any debate in the court. This honest statement is stated below.

“...Nor did we want the lawyers in their funny black funeral robes an opportunity to clown around, making arguments for pleasure, engaging in worthless casuistry. No. We voted for death. After all, we were armed robbers, bandits. We knew it. We didn’t want to give the law a chance to prove itself the proverbial ass. We were being honest to ourselves, to our vocation, to our country and to mankind.”(p.520)

Generally, everyone wants to free from execution. Bana accepts that and refused the unfair treatment upon his colleagues. He has the judge give the same

punishment toward him and his colleagues in the name of justice. Actually, it designates his protest toward the judge specifically and government generally who play with the law. From his protest, it is uttered that everyone has to be treated equitably. Thus, the execution can not be cancelled, the appeal is indeed accepted and they are all executed.

In summary, Bana's action is actually not caused of his willingness to own the more money but it is a kind of protest toward the reality that subordinate never gets good treatment and justice but the ruling class gets. Bana shows his protest and let himself being shot in order the justice is immediately upheld. He unreservedly admits his banditry and expects his government will admit his harmful banditry as well.

3.1.3 Distributive

Distributive type of violence refers to the refusal of all sources from the inferior group (Bunch, 2015). It occurs when the inferior's ability is refused in participating in large community of domination because it is believed that the lack of education both in and about marginalized communities is damaging to all parties involved (Bunch, 2015). Thus, subaltern is rejected in education aspect.

The refusal appears when Bana is seeking justice. He is refused because his status as robber cannot be trusted. Even though he is an educated person, it is not easy to believe someone who finally does crime. He does not accomplish his education. He prefers leaving his school and seeking a job to continuing his education. However, it is in vain when his education background seems unimportant and he is rejected in arguing the law.

“...We had forced him to be honest with his vocation, to the laws of the country and to the course of justice. It was no mean achievement.”(p.520)

This statement above shows his failure in upholding the justice and asking for the fair treatment. Actually, he aims to participate in changing the condition which is not similar to the expectation of the law. Unfortunately, his argument is rejected and the judge goes on his job to judge the inferior and free the government. Since then, Bana persists on his protest that he and his colleagues had better be executed without further delay.

In statement below, Bana tries to prove that intelligence is not a priority but people who are trained to hold the domination will be the superior even though they are not really expert at society management, as basic knowledge of politic. But, it really happens the literate people will be eliminated and half literate people are indeed the superior.

“... answer that it's about time well-endowed and well-trained people took to it. They will bring to the profession a romantic quality, a proficiency which will ultimately conduce to the benefit of society.[...] Today, well-endowed and better-trained people have taken over the task. And look how well they are doing it.”(p.520)

This is a proof that education of subordinate is not really noticed. Education seems unimportant for the life of the inferior. Even though, someone has higher education but does not have interest in domination, he will not be prioritized in participating in society. As the impact of domination, education is merely the obligation that never changes the social status. Thus, education seems useless due to distributive violence.

3.2. The Experience of Subaltern Character in *The Black Ball*

This story tells about subaltern case experienced by John. John is of course a black person and so is his son. He is for about 30 years old. He is thin and tall. His height is approximately 180cm. He has got married already but his wife is not told in the story.

His experience as subaltern is gotten during he works for white people. His occupation might be beyond the expectation of many people wish. He is working in industry but gets a low wage. For him, it is only enough to fulfill a daily necessary to feed his son, the only family he has. He cannot afford to earn more money for other necessities and cannot even live more luxurious as long as he persists on working there. But he remains comfortable with his condition. However, he does not realize that epistemic violence is running behind it.

The process of epistemic violence is not known or visible, but it is well organized as if everything is running naturally. Epistemic violence is about the physical contact or oppressing somebody but about embedding the knowledge which subordinates the inferior. The violence occurs in three forms below:

3.2.1 Discriminatory

Discriminatory refers to the rejection of the inferior in making policies and they are excluded from being human, refused reciprocity and excluded from intelligibility (Rawls & David, 2003). Thus, discriminatory violence creates the perspective of people to see the inferior as the worst, the poor and illiterate.

Discriminatory is experienced by John, the main character. The form of discriminatory is done through dehumanization toward John as the black people. This happens when there is a fellow attracts him an interesting job that pays higher wage than his current job. His current job is low paid wage even needs an extra energy. The salary only fulfills the daily necessary. This is really unfair if people's salary is not the same as their effort or energy to accomplish his job. Unluckily, John is not aware of that condition. He indeed refuses his fellow's offer.

““ Well, first place we'll make 'em take some of this works off you. It'll mean shorter hours and higher wages, and better condition in general.”
 “What you really mean is that you'll get in here and bounce me out. Unions don't want Negro members”(p.148)

From this passage, the refusal statement conveyed by John actually shows that the common perspective, the black people is not more than a worker, slave or peasant. The life of the black is always under decision of the white. They cannot decide his life and the a good occupation. Moreover, it is hard to get a good position in society for the black. They do not deserve to be a leader, a boss or the owner of industry. Even though, the offer is interesting, but it can not attract John to change his job. Because he knows that all unions are the same and cannot but trusted that they will not treat the black properly. Therefore, he does not accept the offer easily.

Another dehumanization action is found in the statement of the fellow when he tries to offer the good job for John. He actually comes from an union that employ the black people for his company. The job is not specifically mentioned but he claims that there will be a high salary with shorter ours. However, John is

still suspicious either it is right or indeed he will get more suffering. Due to John's suspicion is known, the fellow utters the statement that show the black is commonly treated like subhuman.

“Not used to anything like that, are you?”

“Not used to what?”

A little more from this guy and I would see red.

“Fellow like me offering a fellow like you something besides a rope.””(p.148)

From the passage, actually there is symbolization. Rope symbolizes a rein. The fellow's statement designates that the black people is tied with rope like an animal. Usually, rope is used to tie something and for some people, sometime it is used to tie an animal in order the animal can be controlled. Thus, Rope in this case is like a rein that is held by the white to control the black. This inhuman treatment has been becoming the fundamental perspective of the white to see the black people as people who are left behind in many aspects and always subordinate. It is indeed very rare that the black people have high position in social structure.

To sum up, discriminatory violence can change the way people see the other. This violence tries to make the other to be subhuman. Usually, the other is discredited and sometimes treated like animal. As the impact, John cannot find a better position and always underestimated due to this violence.

3.2.2 Testimonial

The very visible epistemic violence in this story is silencing. John experiences silencing when his employer throws his son's ball which comes into his office and then ruins his plant by saying the black ball. The ball is actually white. This utterance is symbolization. The black ball symbolizes something and

means something else out of ball itself. The black ball refers to black people. When his employer says that, John understands what the black ball means but his son is still questioning it. This anger expression is shown in statement below

““You know he’s got no business around here in front, don’t you?”

“Yes!”

“Well, if I ever see him around here again, you’re going to find yourself behind the black ball and then came up here and clean up this mess he’s made.””(p.154)

Utterance behind the black ball can refer to the black people in which their existence is assumed as the ball in a game. Everyone can play the game and of course the game has its rule to play. They can only play the game if they know the rule. For instance, billiard game, not all people can play billiard because they have to have special skill to play it. If they do not have that skill, they fail. However, in this case, the black people are not the player, they are the ball which is played in accordance with the rule created by the player and it means that the black people’s life is frequently managed by the superior. Due to this expression, he becomes silent and cannot speak or even respond it. It causes his testimony truncated and his speaking ability is damaged.

The boss’s expression is an indication that he actually sees the black as the worse, unimportant, and undeveloped people. They deserve to be subordinate due to the color. He seems to say that the black should not occupy the good position but bad. It is bad term for the black people even if they are brown, they are still claimed to be black. Something dark is always related to the black people. Something dark is considered as bad and ugly, unlike white which is referred to something good and developed and always advances.

Therefore, silencing experienced by John cannot be avoided as long as John is a worker in that industry. He cannot even argue that it is not his son's guilty but there is another big white people throwing the ball. Nevertheless, his status keeps him silent.

3.2.3 Distributive

The epistemic violence through distributive manner is found in John's statement. Distributive refers to the refusal of resource from subaltern. It means that all forms of subaltern resource are not important and not influential to the larger community. In this case, John is claimed as undereducated due to the lack of proper education he obtains. It can be identified from the statement that comes from John when he talks to his son.

"He was just kidding. You musn't let them kid you, son."

"Brown's much nicer than white, isn't it, Daddy?"

He was four, a little brown boy in rompers, and when he talked and laughed with imaginary playmates, his voice was soft and sound in its accents like those of Negro American.

"Some people think so. But American is better than both, son." (p.146)

John's statement implies to present that everything that come from the black is left behind, including the education. Thus, the black is considered as uneducated and only deserve to be worker or can be exploited. Sometimes, their sources are rejected. In addition, it is an indication that the intelligence of the black is never accepted even though they ever study in school. While, it shows that the white or American is always developed and advancing. Thus, it is consequence that uneducated people are always marginalized and will be always prevented from the participation in society.

“Listen, fellow. You’re wasting your time and mine. Your damn unions are like everything else in the country---for whites only. what should yuou try to organize Negroes?” (p.148)

The statement above shows that John is more careful to accept all forms of the invitation. He seems a bit afraid to be exploited and gets more harmful in another place. Beside, he also worries because generally unions are created for the white only. It is rare to find the black in the unions. Thus, he really notices the fellow’s offer about job from the union and is questioning whether it is true or not. If it is true, he had better join his fellow because he thinks that the fellow’s offer is much better and safer than his present workplace. Besides, he wants more the same black people in order he is not the only one who works for. But the fellow convinces that his union is a place that organizes the black people and treats them like human, not to exploit them.

In addition, there is another refusal toward the existence of the subaltern. It is clearly stated that the black does not deserve to participate in domination. Even though, they have a good intelligence and can play the role in society, their existence is never justified. Thus, John understands that the condition does not support him to have a role in domination but he expects his son will take that role.

“He had already played with the ball; that he would discover later. He was learning the rules of the game already, but he didn’t know it. yes, he would play until he grew sick of playing. My, yes, the old ball game. But, I’d begin teaching him the rules later.”(p.156)

In statement above, John seems like to teach his son in order the black is not always played and underestimated. After the incident, he has begun the teaching that it is common that the white is much better than the black. The

following step, he is going to tell the rules between the black and the white. Of course, he will take his son into better condition through the teaching.

To find the solution, John finally rethinks the fellow's offer. He assumes that the incidents of the ball will create another problem and make the condition worse. He also worries that this present workplace will not safe anymore. Besides, the most crucial thing is he will not be the only black people who work for but at least there are more that can accept him as the part of black people circle.

“My hand was still burnig from the scracth as I dragged the hose out to water the lawn, and looking down at the iodine stain, I thought of the fellow's fried hands, and felt it, my pocket to make sure I still had the card he had given me. Mybe there was a color other than white on the old ball.”(p.156)

After the incident, he intends to change the job and wants to accept the offer from the fellow. He checks his pocket to ensure that the card is still there. Hopefully, the fellow is really able to help him and make his conditions better.

Thus, distributive makes the life of the inferior more complicated. As subaltern, John's conditions seems very hard to change as long as his life is under domination of the ruling class and refusal toward subaltern still prevail to make him subordinate.

3.3 Comparison in *Africa Kills Her Sun* and *The Black Ball*

Undeniably, both short stories resemble, but the differences are also present. The analysis of both stories reveals that subaltern group frequently becomes the object of the superior in domination although the process of subalternity is not always visible. It is due to the epistemic violence that has been intentionally or unintentionally planned to subordinate the inferior. Bana and John

are aware of it and feel that everything runs like usual. A long process of epistemic violence is embedded in someone's perspective and continuously employed as the truth. Since then, both characters have obtained experiences of subordination and marginalization.

The most basic aspect that shows the similarity of both characters is their skin color. *Africa Kills Her Sun* and *The Black Ball* take the same setting, that is in Africa which people are mostly black, including Bana and John. Bana is the main character which is black while the other characters are black as well. Unfortunately, his fate is worse because he did robbery that takes him into execution while other crimes are not executed. Meanwhile, John is the main character in the story which is black and his son as well. The other characters are white like his boss and his fellow. Therefore, this story tells about the gap between the white and the black and the white's treatment to the black.

The similarity is also proven by their profession as workers. Bana is a clerk in the Ministry of Defense and John works in one of industries owned by the white people. It is narrated in *Africa Kills Her Sun* that Bana was a Navy Merchant since he left school and had not finished his study. Several days later, he changed his profession to be a clerk in the Ministry. It indicates that he can adapt rapidly in different nuance and environment like shown in Bana's statement.

“...Was I in the Merchant Navy by choice or it was because it was the first job that presented itself to me when I left school? When we returned home, I skipped ship, thanks to the prostitute of St Pauli, and took a situation as a clerk in the Ministry of Defence.”(p.520)

Meanwhile, John has a little experience in working. In *The Black Ball*, it is told that he has just been working for two months and his job is only to keep the industry property. His job is not satisfying because of the low wage. Their job is

still underestimated because the job is not really influential to the power. From their background of employment, they can be an object of domination. Henceforth, the ruling class can undergo the epistemic violence operated or applied through discriminatory, testimonial, and distributive actions.

Another underlying aspect that relates Bana to John is their education. Education is one of aspects that can be target of epistemic violence. Through education, the ruling class can apply the epistemic violence to subordinate the inferior and discredit them. Thus, it results the perspective that all forms of resource from the inferior are refused, because it damages to all parties involved (Bunch, 2015). In *Africa Kill Her Sun*, Bana is told as the one who had ever studied in school but not finished. He leaves his school and directly works in Navy Merchant. His ability is actually good, working from Navy Merchant into a clerk in Ministry of Defense. It indicates that he can adapt in a new circumstance.

John is also an educated person. Even though it is not stated very clearly, it can be seen from his occupation and the way he teach his son. John, who is black, can work in an industry owned by the white person. He is one of hard workers and keeps his employer's trust on him. It is stated in his statement below

"I gave special attention to that brass because for Berry, the manager, the luster of these brass panles and door handles was a measure of all my industry. It was near time for him to arrive."(p.146)

Besides, the indication that he is an educated person is proven by the way he speaks to his son and gives him understandings about term 'Black'. He is very wise when he explains to his son about whether he is black or not. He tells American is better than the black. Yet, he does continue his explanation because he understands that his son is too young to know the real definition about that

term. He tries to explain it gradually until the time is right to tell. It is proven in his statement below.

“He was just kidding. You mustn’t let them kid you, son.”

“Brown’s much nicer than white, isn’t it, Daddy?”

He was four, a little brown boy in rompers, and when he talked and laughed with imaginary playmates, his voice was soft and sound in its accents like those of Negro American.

“Some people think so. But American is better than both, son.”(p.146)

In the other case, John shows his wise way when his boss is mad at him because his son’s ball enters to his boss’s office. He does not argue that his son is not fault. He prefers being silent and accepting his boss’s anger because he knows it not wise and good to argue and rebut his boss in front of child. He indeed will teach his son about the game between the black and the white in the future. Those two things are proves that he is well-educated. When a problem comes to him or his son, he really notices the consequence and faces the problem wisely. He does not carelessly respond the problem. He shows his wise in front of his son. His belief is shown in his statement below.

“He had already played with the ball; that he would discover later. He was learning the rules of the game already, but he didn’t know it. yes, he would play until he grew sick of playing. My, yes, the old ball game. But, I’d begin teaching him the rules later.”(p.156)

The experience of epistemic violence obtained by Bana and John varies one another. The analysis on discriminatory epistemic violence shows that Bana confronts the problem in law establishment. In his case, the punishment level is not the same as his banditry operated to rob people’s salary from police car. The judge gives death penalty as the final decision. As subaltern, he is discriminated from justice. The punishment is much harder for those who do not have power or

hold domination. Meanwhile, his government, who corrupts money more than his robbing, is not executed. The justice is not really there anymore.

It is quite different from the discriminatory violence that is experienced by John. John is discriminated through the perspective of the white toward the black people. This is uttered by the fellow from the union who offers a better job. His statement indicates that the black people are always treated like slave. They will always be subordinate and never be occupied in a good position.. This way of thinking makes John discriminated.

In testimonial epistemic violence aspect, Bana and John confront different cases. Bana's credibility is reduced since his profession is an armed robbery. His voice is also ignored and never heard. He actually wants to report another harmful crime done by the government, but it seems that his effort is in vain. Meanwhile, John's credibility in working is still kept due to his obedience, patience, and hard working. He is still accepted as the trusted man in working side.

Silencing process perceived by John and Bana is different as well. Bana's ability to speak is damaged since the punishment is given to him. The death penalty cannot be changed and it has been the final decision from the court. His protest will not help him reduce the punishment and the resistance is also useless. Thus, their voice is not heard until he prefers being silent and accepting the consequence. On the other hand, John experiences silencing when there is an incident between he and his employer due to his son's ball enters his employer's office. It makes the employer upset and utters behind "The Black Ball" term. When it is uttered, John understand what his employer is talking about and it refers to the thought that the black people is always subordinate as if they can be

the object of the game played by the white people. At the time, he is silent and do not respond or argue his employer.

Distributive epistemic violence is found in different experience obtained by Bana and John. It is done through education perceived by the characters. Its impact can be seen from the action, thought, or utterance of the person. Bana's action is detected that it is coming from the knowledge he perceives from the wrong person and he does not take it for granted. He becomes an armed robber because many people around him do such bad profession or crime. This influences his thought and thus robber is his choice. John's case is different from Bana's. As the impact of distributive epistemic violence, his intelligence is still questioned or even rejected. It is shown from his statement that they admit Americans better than them. It can refer to all forms of education coming from the black people considered as less intelligent and they deserve to be subject of domination. Thus, he is not brave to resist.

In summary, subalternity frequently deals with epistemic violence process because epistemic violence is an unconscious category that determines the appearance and development of thought and refers to the unconscious structures underlying the production of knowledge in a particular time and place. This violence is undergone by the ruling class in order that the status is still the same and never be replaced. It means that the status of subaltern should be under the superior. It can be said that this is indeed the most "appropriate" method to run the domination.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

Basically, the stories designate subaltern process that is confronted by the characters. The subaltern process is actually done by the ruling class toward the inferior through epistemic violence. Such Bana and John, they are not aware of his subaltern status and the attempts of the ruling class to make them subordinate and marginalized. Thus, subaltern process cannot uplift their status to have a good position in society.

In *Afric Kills His Son* story, Bana unconsciously perceives the epistemic violence. From the criminal government, epistemic violence is running through all forms of epistemology. He becomes the victims of the violence. He feels the impact that makes him subordinate and marginalized. It is due to the forms of epistemic violence is working. Like other people having education, Bana has education as well but he cannot be well-educated like educated people should be. As the consequence, his credibility is reduced that he cannot be a good personality. Besides, silencing makes his voice not heard and cannot report another hazardous crime committed by his government. Thus, he is discriminated as the result of unfair treatment of the law. Consequently, he is shot as the final punishment.

Unlike Bana's experience, John, narrated in *The Black Ball* story, has quite different experience as the victim of epistemic violence. As worker who is always

obedient to the employer, John is sometimes dehumanized by the treatment of the employer and the fellow's statement that makes him like slave. The treatment makes him silent until he cannot speak like the utterance that is conveyed by his employer as the black ball. Distributive epistemic violence leads him into a bad profession as a low paid worker.

The most underlying aspect that indicates the similarity between Bana and John is their skin color. *Africa Kills Her Sun* and *The Black Ball* take the same setting, that is in Africa which people are mostly black, including Bana and John. Bana is the main character which is black while the other characters are black as well. Unfortunately, his fate is worse because he did robbery that takes him into execution while other crimes are not executed. Meanwhile, John is the main character in the story which is black and his son as well. The other characters are white like his boss and his fellow. Therefore, this story tells about the gap between the white and the black and the white's treatment to the black.

The similarity is also proven by their education. In *Africa Kills Her Sun*, Bana is told as the one who had ever studied in school but not finished. He leaves his school and directly works in Navy Merchant. His ability is actually good, working from Navy Merchant into a clerk in Ministry of Defense. It indicates that he can adapt in a new circumstance.

Meanwhile, in *The Black Ball*, John is also an educated person. It can be seen from his occupation and the way he educates his son. John, who is black, can work in an industry owned by the white person. He is one of hard workers and keeps his employer's trust on him. Besides, the indication that he is an educated

person is proven by the way he educates his son and gives him understanding about term 'Black'. He is very wise when he explains to his son about whether he is black or not. He tells American is better than the black. Yet, he does continue his explanation because he understands that his son is too young to know the real definition about that term. He tries to explain it gradually until the time is right to tell.

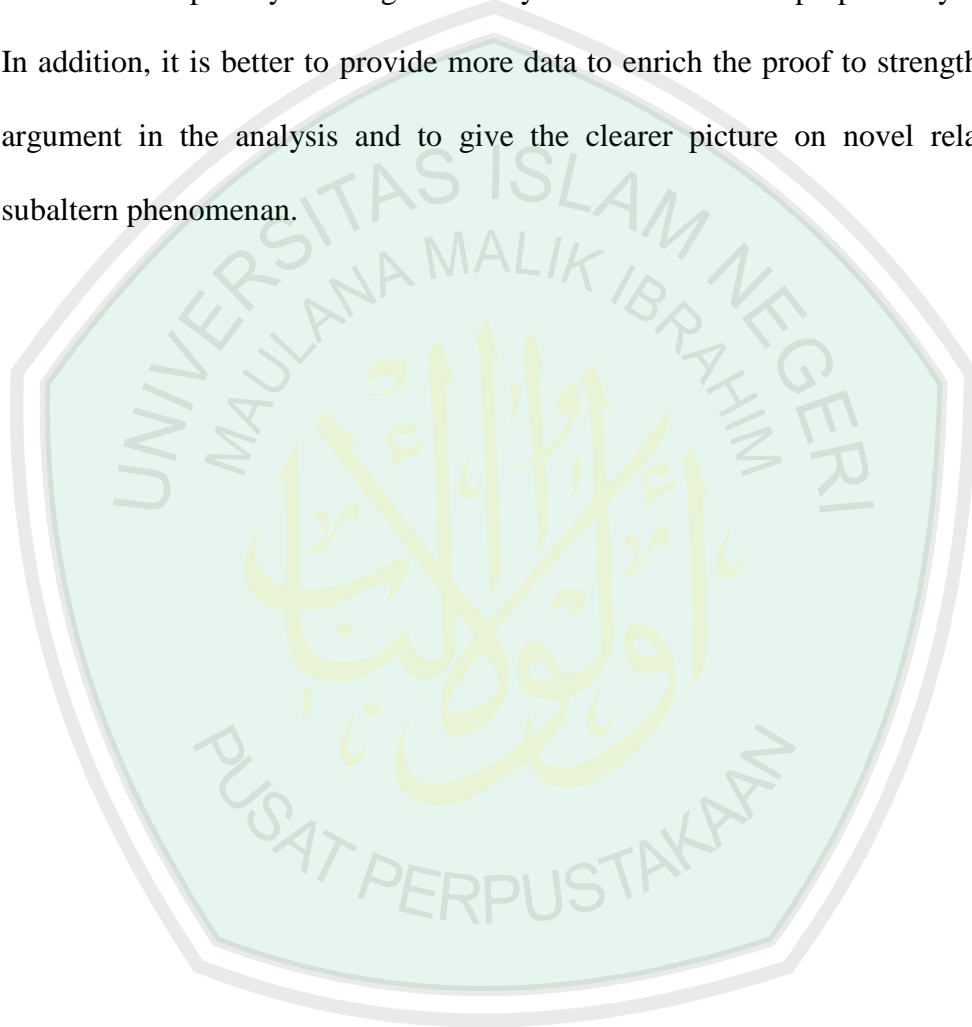
To sum up, both stories has succesfully explained the concept of subaltern proposed by Spivak. The problem that is confronted by both characters causes inability to speak. Epistemis violence is apparently the effective method employed by the superior and it cause subaltern not able to speak. Since then, subaltern cannot speak till the end.

4.2 Suggestion

The analysis results that subaltern process can prevail in all places since the ruling class holds domination and intend to create subordinate and marginality. It can be inferred that the subaltern phenomenon happens not only in specific time but also nowadays where people desire to occupy in good position in domination. Therefore, the furter analysis on the same case is trully required.

This analysis merely focuses on two selected short stories that have less complex plot and proble; it might expose the small cases of subaltern under domination of the ruling class. Therefore, it is highly necessary to investigate the similar topic on more complex literary works like nover in order to enlarge and enrich the view of subaltern.

During the analysis, it results that subaltern is present since epistemic violence that subordinate the inferior is still employed. But of course, epistemic violence that has four categories like discriminatory, testimonial, and distributive is not the only fundamental aspect in subalternity. Thus, it is important to conduct the further deep analysis using the theory of subaltern that is proposed by Spivak. In addition, it is better to provide more data to enrich the proof to strengthen the argument in the analysis and to give the clearer picture on novel related to subaltern phenomenon.



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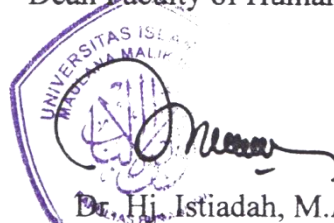
Faculty : Humanities

Thesis Title : Epistemic Violence Suffered by Subalterns in Ken Saro Wiva's *African Kills Her Sun* and Raphl Ellison's *The Black Ball*

Advisor : Miftahul Huda, M.Pd.

No	Date	Description	Signature
1	March 4, 2016	Thesis proposal	
2	March 14, 2016	Revision of thesis proposal	
3	March 23, 2016	Signature of approval sheet for thesis proposal	
4	April 11, 2016	Revision of thesis proposal	
5	April 19, 2016	Chapter I and II	
6	April 28, 2016	Revision of chapter I and II	
7	May 17, 2016	Chapter III and IV	
8	June 3, 2016	Revision of chapter III and IV	
9	June 15, 2016	Final check of Chapter I-IV	
10	June 20, 2016	Signature of approval sheet for thesis examination	

Approved by
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