

**KINDS OF SOCIAL PROTESTS IN MARGARET ATWOOD'S
*THE HANDMAID'S TALE***

THESIS

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FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG**

2022

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*THE HANDMAID'S TALE***

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fullfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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2022**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Kinds of Social Protest in Margaret Atwood's *The Handmaid's Tale***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 30 May 2022

The researcher



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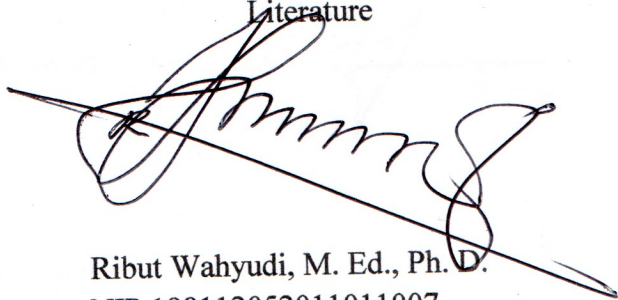
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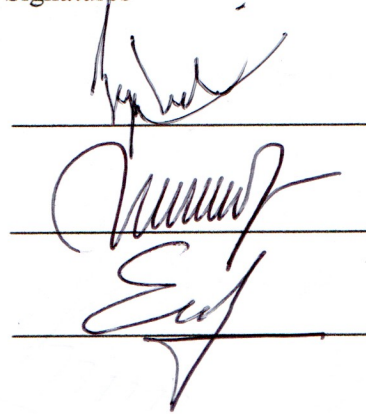
This is to certify that Siska Nihayatul Khusna's thesis entitled "Kinds of Social Protests in Margaret Atwood's *The Handmaid's Tale*" has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.

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MOTTO

A person's life has value as long as he respects the lives of others, through love,
friendship, anger, and compassion (Simone de Beauvoir)

For indeed, with hardship [will be] ease. (Al-Insyirah:5)

DEDICATIONS

This thesis is primarily dedicated to the following:

My beloved parents, H. Isro'i (Alm) and Hj. Niswatin (Alm), for the sincere love they give me while they are still alive. May Allah give you the best place by His side. Moreover, my brother and sisters, Tamyizul Ibad, M.Pd.I, Ani Nur Hakimah, Tatik Farihah, S.Pd.I, and Zulia Aviyanti, S.Pd., thank you for taking care of and loving me since mom and dad passed away. Without you all, I am nothing. Lastly, to myself. Thanks for being very strong through the tough days without mom and dad. Thank you for being the best version of yourself.

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There is no more beautiful word than praise and gratitude to Allah SWT, who has determined that everything is in His hands so that no drop of dew and a handful of human souls are separated from His provisions and decrees. Alhamdulillah, for His guidance, the researcher was able to complete the preparation of this thesis entitled "*Kinds of Social Protests in Margaret Atwood's The Handmaid's Tale*" which is a requirement in order to complete the study for the degree of *Sarjana Sastra* (S.S) in Department of English Literature.

The researcher realizes that writing this thesis is still far from perfect, it is realized because of the limited ability and knowledge of researcher. The researcher hopes this thesis will be helpful for the author and other parties in general. In preparing this thesis, the researcher received many lessons, support, motivation, and assistance in the form of invaluable guidance from various parties ranging from research to the preparation of this thesis. On this occasion, the researcher would like to express the deepest gratitude to the people whom the researcher respects and loves and who helped directly or indirectly during the preparation of this thesis. Especially to my beloved family, my mother, Niswatin (Alm), and my father, Isro'i (Alm), have always been the biggest motivation for me to continue to grow, keep moving forward, and always try to spread kindness and benefit to fellow human beings. May father and mother have the best place in the sight of Allah. Amen. To my brother and sisters Tamyizul Ibad, M.Pd.I, Ani Nur Hakimah, Tatik Farihah, S.Pd.I, and Zulia Aviyanti, S.Pd., who always

provide prayers, enthusiasm, motivation, and support both morally and materially. I do not know what my future will be without you all. In this good opportunity, I would like to express my deepest gratitude to:

1. My advisor, Mr. Muhammad Edi Thoyib, M.A. who has guided me patiently until I can finish this thesis.
2. All my teachers and lecturers who have given me the best lecture and experience in education, "*Salam Ta'dhim*" to all of you.
3. My beloved Indonesian Moslem Student Movement (PMII), particularly *sahabat-sahabati* PC PMII Kota Malang and PMII Komisariat Sunan Ampel UIN Malang.
4. My best regard to PMII Rayon "Perjuangan" Ibnu Aqil, who has been my new family in Malang and have given me worthwhile experiences.

The researcher realizes that this thesis is far from perfect. May Allah SWT give a double reward to all who have helped the researcher complete this thesis. Therefore, the researcher hopes for suggestions and constructive criticism from readers. Finally, the researcher hopes that the purpose of this thesis can be achieved as expected.

ABSTRACT

Khusna, Siska Nihayatul (2021) *Kinds of Social Protest in Margaret Atwood's The Handmaid's Tale*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

Key word : *Social Protest, Symbolic Social Protest, Intervention Social Protest*

Social protest is an expression or action that expresses a complaint, rebuttal, or rejection from the ordinary people against an individual or institution in power. Lofland defines social protest as an expression or complaint of ordinary people to the government because of a political, cultural, or economic social crisis. In this study, the researcher aims to analyze social protest in Margaret Atwood's *The Handmaid's Tale* to understand the types of social protest in depth.

The research method used in this study is literary criticism. The researcher uses John Lofland's theory of social protest in analyzing and interpreting the novel *The Handmaid's Tale* by Margaret Atwood to obtain an overview of the types of social protest.

Based on the findings and discussion, there are four types of social protest in Margaret Atwood's novel *The Handmaid's Tale*: symbolic social protest, anti-cooperation social protest, intervention social protest, and alternative institutional social protest. Symbolic social protests are linked to issues of sexual slavery, oppression of women, and loss of freedom. Anti-cooperation social protests are related to sexual slavery, oppression of women, and loss of freedom. Interventional social protests are linked to issues of sexual slavery, oppression of women, and loss of freedom. Alternative social institutions protest the loss of freedom.

مستخلص البحث

حسنى، سيسكا نهاية (2021) الاحتجاج الإجتماعي في رواية قصة الخدمة لمارجاريت أتوود البحث الجمعي، قسم اللغة الإنجليزية. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالنغ. المشرف: محمد إدي طيب، الماجستير.

الكلمة المفتاحية: : الاحتجاج الإجتماعي، الاحتجاج الاجتماعي الرمزي، تدخل الاحتجاج الاجتماعي

الاحتجاج الاجتماعي هو تعبير أو فعل يعبر عن شكوى أو دحض أو رفض من عامة الناس ضد فرد أو مؤسسة في السلطة. يعرف لوفلاندا أن الاحتجاج الاجتماعي هو تعبير أو شكوى من الناس العاديين للحكومة بسبب أزمة اجتماعية ، سواء كانت سياسية أو ثقافية أو اقتصادية. تهدف الباحثة في هذه الدراسة لتحليل الاحتجاج الاجتماعي في رواية قصة الخدمة لمارجاريت أتوود بهدف معرفة و صف متعمق لأنواع الاحتجاج و الاجتماعي.

أسلوب البحث المستخدم في هذا البحث هو النقد الأدبي. يستخدم الباحث نظرية جون لوفلاندا للاحتجاج الاجتماعي في تحليل وتفسير رواية قصة الخدمة لمارجاريت أتوود للحصول على لمحة عامة عن أنواع الاحتجاج الاجتماعي فيها.

مرتكز على النتائج والمناقشة، هناك أربعة أنواع من الاحتجاج الاجتماعي في رواية قصة الخدمة لمارجاريت أتوود، وهي الاحتجاج الاجتماعي الرمزي ، والاحتجاج الاجتماعي المناهض للتعاون ، والاحتجاج الاجتماعي على التدخل ، والاحتجاج الاجتماعي المؤسسي البديل. ترتبط الاحتجاجات الاجتماعية الرمزية بقضايا العبودية الجنسية واضطهاد المرأة وفقدان الحرية. ترتبط الاحتجاجات الاجتماعية المناهضة للتعاون بقضايا العبودية الجنسية واضطهاد المرأة وفقدان الحرية. ترتبط الاحتجاجات الاجتماعية التدخلية بقضايا العبودية الجنسية واضطهاد المرأة وفقدان الحرية. مؤسسات اجتماعية بديلة تحتج على فقدان الحرية.

ABSTRAK

Khusna, Siska Nihayatul (2021) *Social Protest in Margaret Atwood's The Handmaid's Tale*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Muhammad Edy Thoyib, M.A.

Key word: *Protes Sosial, Protes Sosial Simbolik, Protes Sosial Intervensi*

Protes sosial adalah ungkapan atau tindakan yang menyatakan sebuah keluhan, sanggahan, atau penolakan dari masyarakat biasa terhadap individu atau lembaga yang berkuasa. Lofland mendefinisikan bahwa protes sosial ialah ungkapan atau keluhan masyarakat biasa kepada pemerintah karena terjadinya krisis sosial, baik secara politik, budaya, maupun ekonomi. Dalam penelitian ini, peneliti bertujuan untuk menganalisis protes sosial dalam novel *The Handmaid's Tale* karya Margaret Atwood dengan tujuan untuk mengetahui gambaran jenis-jenis protes sosial secara mendalam.

Metode penelitian yang digunakan dalam penelitian ini adalah kritik sastra. Peneliti menggunakan teori protes sosial John Lofland dalam menganalisis dan menginterpretasi novel *The Handmaid's Tale* karya Margaret Atwood untuk memperoleh gambaran jenis-jenis protes sosial di dalamnya.

Berdasarkan temuan dan pembahasan, terdapat empat jenis protes sosial dalam novel *The Handmaid's Tale* karya Margaret Atwood, yaitu protes sosial simbolik, protes sosial anti kerjasama, protes sosial intervensi dan protes sosial lembaga alternatif. Protes sosial simbolik terkait dengan masalah perbudakan seksual, penindasan terhadap perempuan, dan hilangnya kebebasan. Protes sosial anti kerjasama terkait dengan masalah perbudakan seksual, penindasan terhadap perempuan, dan hilangnya kebebasan. Protes sosial intervensi terkait dengan masalah perbudakan seksual, penindasan terhadap perempuan, dan hilangnya kebebasan. Protes sosial lembaga alternatif terkait hilangnya kebebasan.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Social protest is a phenomenon that often occurs in society. Usually, social protests are carried out by individuals or groups against individuals or institutions in power. The cause is unfair treatment towards others. This treatment causes specific individuals or groups to confide in their hearts and reject others. Their protests can be in the form of economic, political, cultural, or other issues deemed inappropriate. Social protest is an expression or complaint of ordinary people to the government because of a social crisis, both politically, culturally, and economically (Lofland, 2015: 6).

Social protests can be carried out in various ways. It can be done by taking action to the streets, sit-in actions, speeches in front of government offices, and through the law, even the most extreme is to seal government offices and occupy them. Based on the way it is done, social protests can be grouped into two, namely, direct and indirect. Direct social protests are carried out by marching, speeches, demonstrations, sealing, and occupying government offices. Meanwhile, indirect protest is a protest carried out through art, including literary works. According to Saini (1994: 3), creative writers, through directing their awareness, will determine the challenges of reality to be answered, then seek and find answers (visions) and express that vision in their works. If the direction chooses the path of protest, works will be created that lead the reader to experience the realities that cause concern,

rejection, denial, and condemnation. Conducting direct or indirect protests depends on the risks to be accepted and whether or not a social protest is achieved. When the risk is significant, and the goal is small, social protest is usually carried out indirectly. On the other hand, if the risk is small and the goal is significant, it will be done directly.

In the case of social protest, the choice of media or tools is significant. The media or tools used must be easy to accept, influence the mind, and attract the general public's sympathy. One of them is literature. Literary work becomes a medium that can convey feelings and criticism of a problem (Wahyuni, 2019: 156). In literary works, the themes discussed to play an essential role in delivering social protest indirectly. This means that the element of social protest in literary works has a position as a theme, as do elements of religiosity, patriotism, nationalism, and others. If the theme discussed is about events related to social protest, this literary work will undoubtedly become a medium or tool of social protest from certain parties against other parties.

Social protests through the media of literary works are not only judged by the themes discussed, but other elements are interrelated, namely characters, characterizations, plot, and settings, whether place, time, or atmosphere. From the aforementioned intrinsic elements, we can know the social protest of the author. Usually, literary works contain elements of social protest, which is also closely related to the author's life experience at the time the literary work was written or so-called extrinsic elements of literary

works. Abrams (in Siswantoro, 2013: 53) explains that the structure of literary works suggests the relationship between elements, both intrinsically and extrinsically. Structural analysis can take the form of events, plots, characters and characterizations, settings, points of view, and so on. (in Widia and Widowati, 2015: 47).

Literary works cannot be separated from real life. This is because every author who writes his work must have a background in social life which is the source of the creation of a work. It is from real life that literary works are built and produce their realities in literary works. The reality in literary works describes actual social reality. Even though the objective social reality is depicted in reality in the literary work, it does not mean that the reality in the literary work is the actual social reality. The reality in literature is only a reflection of social reality in life. Suhardi (in Wahyuni, 2019: 145) stated that the creation of literary works, when viewed from the background of their birth, has two main elements, first the element of entertainment and the second element of the author's social criticism of the reality that occurs around him. In other words, the author can turn his work into a forum to criticize social conditions which he thinks are in a bad state.

The explanation of literary works and life mentioned is also the opinion that literary works are expressions of real life through language. Ismail defines literature as an expression of life with language media (2003: 13). Sapardi Djoko Damono also discussed issues related to literature and life. He argues that literature is a social institution that uses language as a

medium; language itself is a social creation. The literature presents a picture of life, and life itself is a social reality (1978: 1). In this study, the researcher focused on the analysis of social protest written by the author of Margaret Atwood's *The Handmaid's Tale*.

In literature, many aspects of life can be used as themes for discussion, including social protest. The phenomenon of social protest is an interesting one. It is one of the social realities that is often discussed in various forms of literary works. The social protest has a position like other elements such as religiosity, nationalism, patriotism, and eroticism as a theme. Literary works that contain elements of social protest are usually motivated by the author's experience regarding the political conditions of a society that is raging so that it causes people to express their disappointment and rejection of individuals or government institutions in power. Such backgrounds usually produce literary works of social protest. The author tries to pour what is in his mind and taste into literary works to describe the conditions of an existing reality through themes, characters, plot, setting, and characterizations.

The author expresses his protest through literary works of various forms. Because the forms of literary works are very diverse, they can be in the form of short stories, novels, poetry, or other forms of literary works. However, in essence, literary works with the theme of social protest cannot be separated from actual historical facts. Such literary works are called historical literary works. In Indonesia, there are many authors whose work has become a medium for social protests, such as the poems of Soe Hok Gie,

Widji Tukul, and W.S. Rendra. Their poetry was closely related to the political conditions in Indonesia at that time. Such poetry is composed based on historical facts of Indonesia at the time of writing by the author.

One form of literary work that often discusses the theme of social protest is a novel. A novel is a literary work that has a long section. The definition of the novel itself is a story with a plot, long enough to fill a book or more, which works on the imaginative lives of men and women (Tarigan, 2000: 114 in Sari, 2017: 43). With their long-form, novels are very effective at conveying social protests. Meanwhile, the social protest itself is part of what is conveyed by the community. Experience, thoughts, and what the community feels will usually be conveyed through protests.

Novels with the theme of social protest are usually used to fight against unfair life situations. This situation is depicted through a fictional character in the novel. Through these characters, the author reflects on the contradiction between consciousness and reality to produce works, namely novels. One of them is Margaret Atwood's novel *The Handmaid's Tale*.

The problems in the novel *The Handmaid's Tale* are closely related to people's lives. The researcher found the problems of sexual slavery by the authorities against women in Gilead, religion as a tool of oppression, depriving laws, lack of freedom, and loss of humanity in the theocratic Gilead country. The problems mentioned by the researcher make Margaret Atwood's novel *The Handmaid's Tale* enjoyable to discuss. These problems are part of the social problems that have caused much rejection from the

people in the republic of Gilead, which were conveyed in the form of protests. Therefore, the researcher made the novel as the object of study in this thesis. Then, based on this problem, the researcher uses a sociology of literature approach with John Lofland's social protest theory to examine social protest in this thesis. The reason the researcher makes the theory of social protest as a topic of discussion cannot be separated from the content of the discussion in the novel *The Handmaid's Tale*. The content of the discussion of the novel includes social problems, namely the problem of women's oppression, such as sexual slavery and deprivation of women's rights (right to work, right to own property, travel freely, read and write). Then, because of sexual slavery and the deprivation of women's rights, various types of social protests emerged from several characters in the novel. Based on this, social protest theory is very relevant to study of the novel *The Handmaid's Tale* by Margaret Atwood.

B. Problem of the Study

Based on the background explained by the researcher, the researcher found one problem formulation, namely:

What are the kinds of social protest in Margaret Atwood's *The Handmaid's Tale*?

C. Objective of the Study

By the problem of the study that has been compiled by the researcher, the objective of this study is to find out the forms of social protest in Margaret Atwood's *The Handmaid's Tale*.

D. Significance of the Study

In this study, there are two aspects of benefits, theoretically and practically.

1. Theoretically, the benefit of this research is to develop scientific knowledge in the sociology of literature, especially those related to elements of social protest in literature and Margaret Atwood's novel *The Handmaid's Tale*.
2. Whereas practically, the results of this study are expected to be a reference for further research and to encourage better social change in daily life.

E. Scope and Limitation

The researcher should have a scope and limitation to avoid the out of topic. The researcher focuses on analyze the kinds of social protest in the novel.

F. Definition of Key Term

1. Social Protest

Social protest can be interpreted as the assumption or rejection of ordinary people against individuals or institutions in power. Lofland defines social protest as an expression or complaint of ordinary people to the government because of a political, cultural, or economic social crisis (2015: 6).

2. Symbolic Social Protest

Symbolic social protest is a complaint carried out orderly, non-destructive, and less attractive (Lofland, 2015: 290).

3. Anti-cooperation Social Protest

Anti-cooperation social protest is a refusal to continue the existing social order (Lofland, 2015: 290-291).

4. Intervention Social Protest

Intervention social protest is a form of social protest that can destroy patterns, policies, behavioral relations, and institutions considered obstacles. This protest involves violence (Sharp in Lofland, 2015: 291).

5. Alternative Institutional Social Protest

Alternative institutional social protest is an attempt to create desired patterns, policies, behavioral or institutional relationships. This social protest includes communication, transportation, economic systems, governance, and dual sovereignty as alternatives (Lofland, 2015: 291).

G. Previous Studies

The researcher uses several previous studies related to the novel *The Handmaid's Tale* and social protest theory as the basis for conducting this thesis research.

The first is the research of Siti Nur Khafifah, N. K. Mirahayuni, and Susie Chrismalia Garnida (2016), with the title *Analisis Kohesi Leksikal Terhadap "Emancipation" in the novel The Handmaid's Tale by Margaret Atwood*, in the

journal Paraphrase, Vol. 16, Number 02, Pg. 15-28. The research conducted by them concludes is that there are five (5) keywords related to emancipation, namely Gilead, woman, red, commander's household, and mayday. From the five keywords, there are several important words related to the five keywords and the concept of emancipation. First, the word Gilead as promised land in the biblical records and a source of healing which is contrary to the republic of Gilead in the novel *The Handmaid's Tale*. In the novel *The Handmaid's Tale* there are lexical items that describe the Gilead regime as opposed to the concept of emancipation, namely Catastrophe, Brutality, no lawyer and university, thanksgiving, day of praise, victory, sacrifice, a bomb in Gilead, arranged marriage. Second, the word woman consists of the words wives, aunts, patrolled, Marthas. The word unwoman consists of colonies, unprotective clothes, handmaids: Offred, Ofglen, Ofwarren, forbidden, your name is like telephone number, secret, happy, nondescriptwomen, crying helplessly and miserable, all of which are antonyms of emancipation. Third, the word red which consists of red clothes and a red center. Red clothes consist of: elements of the exact status (antonym), the color of blood (synonym), define us (antonym), nonscriptwomen (antonym). The red center consists of the words aunt Lydia's pets, freedom, seed, tree, wheedling, conspiratorial, no loved and Bell, all of which are antonyms with emancipation. Fourth, the commander's household has the word commander: the head of household, bear a child: ceremony, nick and serena as hyponym for power and antonym for emancipation. Fifth, the word mayday consists of the words mayday, real name, nick, escape, underground which are synonymous with emancipation.

The difference between their research and the research conducted by researchers is in terms of the approach and theory used. Researchers used a sociological literary approach with social protest theory and their research used a structural approach. Meanwhile, the similarity between their research and research conducted by researchers is in terms of the object of study, namely the novel *The Handmaid's Tale*.

The second is the research of Ribka Transiska Deboranti and Mamik Tri Wedati (2020), with the title *Offred as The Victim of Totalitarianism in Margaret Atwood's The Handmaid's Tale*, in the journal *Ilmu Bahasa dan Sastra Program Studi Sastra Inggris Universitas Trunojoyo* Vol. 14, No. 1, Page 15-26.

In the conclusion of this research, there are two main points, namely about how totalitarianism affects Offred and how Offred against totalitarianism. Based on the analysis, it is explained that in the Republic of Gilead there is control over all aspects of the life of citizens by using religion. And it greatly affects the life of the character Offred who experiences oppression, there is no freedom of speech and thought, becomes a handmaid, separates from her husband and daughter, and is not allowed to work, have money, and get her rights. In responding to the treatment of the Gilead republic, Offred's figures fought back in the form of disobeying the rules, resentment of government oppression, fleeing to other countries and participating in the mayday underground movement against the government of the Gilead republic.

The research conducted by them both has similarities and differences with research conducted by researchers. The similarities between the two are the same using the novel *The Handmaid's Tale* and the sociology of literature approach. While the difference between the two is from theory. Researchers use the theory of social protest while their research uses totalitarianism.

The third is the research by Abbas, Riska Rasyid, and Siti Sahraeny (2020), by the title *The Women's Suffering in The Novel The Handmaid's Tale* By Margaret Atwood, in the journal *Ilmu Budaya Univ. Hasanuddin* Vol. 8, Number 2, Page 332-342. In the research conclusion, it is explained that: first, *The Handmaid's Tale* is concerned about the objectification of women in patriarchal societies who experience oppression and must submit to the shackles of the government. Second, the novelist, Margaret Atwood, describes that the female gender is positioned as a second-class society that is enslaved mentally and physically, only for reproduction, has no freedom, is worthless, and is deprived of its identity. Third, there are social problems and their impact on women. Social problems consist of injustice from the government, not getting the right to education, sexual harassment, and limited life in domestic work and childbirth. And the impact of these social problems on women, namely not getting freedom, being limited to only living according to their biological nature (reproduction of offspring), and experiencing pressure in their lives.

Then, the similarity between their research and research conducted by researchers is in terms of objects, namely using the novel *The Handmaid's Tale*. While the difference is in terms of the approach and theory used. Their research

uses a structural approach with a gender theory perspective. Meanwhile, researchers used a sociological literary approach with a social protest theory perspective.

The fourth is the research by Skolastika Artauli Maha SS (2019), by the title *Offred Resistance Againsts Oppression in Margaret Atwood's The Handmaid's Tale*, in the journal *Litera-Kultura* Vol. 7, Number. 4, Page 1-8. The conclusions in his research consisted of two points, namely how the Gilead community oppressed the Handmaid and how the handmaid fought against the oppression perpetrated by the Gilead community. First, the people of Gilead oppress the handmaid by limiting the handmaid, namely by not being allowed to go out, not working, not having money, and not being allowed to have knowledge and skills. Then after that, making the woman's body a reproductive slave, that is, the body of the handmaid is exploited for forced sexual purposes. Second, the handmaids' resistance to oppression by the people of Gilead is shown through every character and action taken by them.

There are similarities and differences between Skolastika's research and research conducted by researchers. The similarity between the two is in terms of the object of study and the approach, namely by using Margaret Atwood's novel *The Handmaid's Tale* by using a sociological literary approach. And the difference between the two is in theory. Researchers use social protest theory while Skolastika uses radical feminist theory.

The fifth is the research from Peka Tariska and Widowati (2018), by the title *Protes Sosial dalam Novel Pulang Karya Leila S. Chudori : Pendekatan Sosiologi Sastra*, in the journal *Caraka*, Vol. 5, Number 1, Page 80-94. In the conclusion of their research, there are three important points, namely the intrinsic element in the novel, the image of society, and social protest in the novel. The intrinsic elements that build a novel include plot, characters, characterizations, and settings. Then, the community depicts the labeling of exile political prisoners, limited access to exile political prisoners, and love for the country. And social protest in the novel consists of social protest against rulers and society.

There are similarities and differences between the research conducted by researchers and their research. The similarity between the two is in terms of the approach and theory used, namely using a sociological literary approach with a social protest theory perspective. While the difference is in terms of the object of study. Their research both used the object of the novel *Pulang* by Leila S. Chudori, while the researchers used the novel *The Handmaid's Tale* by Margaret Atwood.

The sixth is the research from Riska Nur Widia and Widowati (2015), by the title *Protes Sosial dalam Kumpulan Cerpen Mati Baik-Baik, Kawan Karya Martin Aleida : Pendekatan Sosiologi Sastra*, in the journal *Caraka*, Vol. 2, Number 1, Page 45-54. In the conclusion of the research above, there are two important points, namely the structure in the short story collection and social protest in the short story collection. The structure is a collection of short stories consists of a plot, characters, characterizations, and settings. Meanwhile, social

protest in a collection of short stories consists of social protest against the government and social protest against the community.

Then, the similarity between their research and the research conducted by the researcher is in terms of the approach and theory used, namely by using a sociological literary approach with a social protest theory perspective. Whereas the difference between the two is in terms of the object. Their research both used the object of the short story collection *Mati Baik-Baik, Kawan* by Martin Aleida, while the researcher used the object of study of Margaret Atwood's novel *The Handmaid's Tale*.

H. Research Method

The research method is a procedure, technique, and principles used by researcher in conducting research. Raco stated that the research method is a scientific activity starting from determining the topic, collecting data, then analyzing the data (2010: 2- 3). The research method in this section covers research design, data and data source, data collection, and data analysis.

1. Research Design

This research is a type of literary criticism research. Literary criticism is an assessment of a literary work by looking at the content, form, and meaning contained in literary work. Peck and Coyle (1993) argue that literary criticism has been defined as reviewing, classifying, analyzing, interpreting, and evaluating works of literature.

This study uses a sociology of literature approach with John Lofland's social protest theory. The sociology of literature approach

with social protest theory is very relevant to the study of the novel *The Handmaid's Tale* by Margaret Atwood. That is because the novel raises social problems, especially social protests that occur in people's lives.

2. Data and Data Sources

Data is an important part of research, from a data we can get the expected information from what we research. The main data source of this research is the literary work itself, namely "The Handmaid's Tale" by the famous Canadian writer Margaret Atwood. This novel was published in 2017 by Vintage Books.

The data presented in the novel are in the form of words, phrases, or sentences. The researcher only focus on the kinds of social protests that exist in the novel. To support the original data, the researcher used several related textbooks, journals, encyclopedias and other written materials printed from the Internet.

3. Data Collection

In a study, data collection is very important and must be adjusted to the method used by the researcher. The data in this study comes from *The Handmaid's Tale* by Margaret Atwood, which is related to social protest. Since the data appears in the form of words, phrases and sentences in the novel, detailed reading, careful reading and in-depth understanding are the most suitable data collection techniques in this research. These techniques have a comprehensive and explanatory aspect because they aim to find the characteristics and elements of the

novel based on the research theme.

The next step will focus on phenomena related to social protest. Then, the researchers highlight the necessary data. The data will be used in the data analysis process to answer the questions raised.

4. Data Analysis

In a study, the results of data analysis really depend on the researcher's ability and thinking acuity. Data analysis is a mind-draining process. Data analysis in academic studies means the process of organizing and sorting data into patterns, categories and basic description units so that themes can be found and work hypotheses can be formulated as suggested by the data. The work of data analysis in this case is to organize, sort, classify, code and categorize it (Siyoto and Ali Sodik, 2015: 120).

In analyzing the data, the researcher carried out several steps, namely:

1. The researcher conducts continuous deep reading and understanding of the text in the form of words, phrases and sentences in Margaret Atwood's novel *The Handmaid's Tale*.
2. The researcher determines the text in the form of words, phrases and sentences in the novel that are related to elements of social protest as data and then records them.
3. Analyzing the data in the form of words, phrases, and sentences and classified based on the types of social protest, namely

symbolic social protest, anti-cooperation social protest, intervention social protest and alternative institutional social protest

4. Present and describe the classification of data that has been analyzed.
5. Draw conclusions from the results of research that have been found

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter covers the review of related literature, the approach and the theory that applied for the research, as well as the elaboration of this research is the sociological approach. The theory that is used for this research is the theory of social protest that is introduced by John Lofland.

A. Sociology of Literature

Literary works embody human imagination and creativity, so literary works are always related to human social life. Many realities of human social life are contained in literary works. Wellek, Rene, and Austin Warren (2014, p. 110) use literature as a social document as an approach to studying the relationship between literature and society.

Literary criticism related to social life has been carried out with various approaches. Some examples of criticism of social life in literary works written in Rahayu and Aurita (2020) state that in the novel *Cantik Luka* by Eka Kurniawan, a new image is depicted for women who have feminist awareness which is shown through their characters who have rebellious, independent, tough, brave, and brave souls. and spirit of leadership. This shows good developments in literary studies that will bring new perspectives in understanding the realities of people's social life, especially in the field of gender. Literary works that intersect with women's lives are also studied in Rahayu and Aisyah (2014) that there is a power relation over women's bodies

in the novel memoir of geisha and the dancer. Women's bodies are used as commodities and tools to satisfy men. Both the memoirs of geisha novels and the dancers both have a tradition of selling women's virginity for profit. However, what distinguishes the two novels is the resistance from traditional ronggeng dancers against selling virginity, while in geisha novels there is no resistance and they tend to accept the geisha tradition as it is.

The two studies above are examples of literary criticism related to social problems experienced by women. In other studies, there are also literary criticisms related to human life on the date of covid-19. Rahayu (2021) argues that pandemic literature provides a lot of topic space for researchers to study. pandemic literature in Indonesia and the world is also developing as a result of the global pandemic, it allows the public to produce and consume pandemic literature to gain more pandemic knowledge. From the three studies above, it can be concluded that literary works always intersect with the real life of social society.

In the world of literature, there are various approaches to studying a literary work. The various approaches used are based on their respective fields of science. In the field of psychology, which relates it to literature, it is known as literary psychology. While in the field of sociology associated with literature is known as the sociology of literature. The sociology of literature is the focus of discussion in this research.

Sociology of literature is an approach in the literature that tries to understand, analyze and evaluate literary works by considering social or societal aspects (Damono in Wiyatmi, 2013, p. 5). The combination of literature and sociology attempts to understand literary works through a sociological approach to literature. Literature is a social phenomenon studied with the eyes of literature and remains related to sociology.

The sociology of literature is an interdisciplinary approach to reading and understanding literature. Therefore, before explaining the nature of the sociology of literature according to Swingwood (in Wiyatmi, 2013, p. 6), we must first be able to know the boundaries of sociology as a science and describe the differences and similarities between sociology and literature.

Swingwood (in Wiyatmi, p. 6) reveals that sociology is a scientific and objective study of humans in society and the study of social institutions and processes. Sociology seeks to answer questions about how society is possible, how it works, and why it survives. Both sociology and literature have the same object of study, namely humans in society. Both seek to understand the relationships between people and the processes that arise from these relationships in society.

Meanwhile, Santosa and Wahyuningtyas (2011, p. 24) state that literary works are a combination of the author's imagination and complex social life. Literary works are also often considered as a mirror of the social life of society because the problems described in literary works are problems

that exist in the life of the author. This is where the two meet and implies that there must be interdisciplinary interaction in studying a literary work.

Literary critics can use several methods in reviewing texts, one of which is called the sociological method. In this way, critics can study literature in cultural, economic, and political contexts. The sociological method can also go beyond everyday knowledge, because everyone thinks that they understand the world and events that occur as social phenomena.

Sociology describes how society develops and survives by studying all economic, religious and political problems in social institutions and social structures. (Giddens, Duneier and Applebaum, 2007, p.5)

According to Laurenson and Swingwood (1972), literature cannot be distinguished from real life. In a certain period of time, the process of creating literary works will be influenced by sociological conditions. In this study, the author believes that the selected research object is a reflection of social and political conditions. The researcher uses a literary sociology approach to examine the novel *The Handmaid's Tale* by Margaret Atwood so that later literary works become the main data source.

The sociological approach shows us the relationship between sociology and literature. Literature and sociology influence each other. a sociological approach that focuses on human problems. The sociological approach has a great contribution to our understanding of aspects of social life

and will also open our eyes to understanding the position and problems of social class that exist in state society.

At the same time, literature presents a picture of life, and life itself is strongly influenced by social reality. In this sense, it includes the relationship between society and humans. Between events that occur in a person's mind. Therefore, viewing literary works as a picture of the world and human life is the main criterion imposed on these literary works.

Sociology of literature as an approach to literature, it tries to understand, study, analyze and assess literary works by considering societal (social) aspects, so in the sociology of literature perspective, literary works are no longer seen as something autonomous, as is the view of structuralism (Wiyatmi, 2013: 9). With the sociology of literature approach, judging literary works cannot be separated from the social aspects. Matters related to the definition of literary works, authors, and readers must be considered.

Sociology of literature can be interpreted as an approach to literature by relating it to social phenomena that exist in society. This approach tries to explain the social elements that exist in literature. The roots of the sociological approach to literature come from Plato's mimesis theory (Damono, 1979 via Wiyatmi, 2013: 12).

This sociological approach to literature is used by researchers to analyze the elements of social protest in literary works. The sociology of literature approach is the right method to be used in this research. The reason

is that there is a relationship between social protest and social elements in literary works. Social protest is one of the social phenomena that often occurs in society and in literary works. Therefore, it is very relevant to use a sociological approach to analyze the elements of social protest in Margaret Atwood's novel *The Handmaid's Tale*.

B. Kinds of Sociology of Literature

As an approach, the sociology of literature has three divisions that have their respective focuses. These three things are the sociology of the author, the sociology of literary works, and the sociology of the reader.

1. The Sociology of The Author

Sociology of the author is a part of the sociological approach to literature, which examines the author (writer) of a literary work. According to Wellek and Warren (in Wiyatmi, 2013: 26) the sociology of the author is concerned with social status, social ideology, and others concerning the author as a producer of literary works.

In the case of the creation of a literary work, the intervention of the author (writer) is very decisive. The reality in a literary work is constructed by how the thoughts exist in the author. In addition, social status, ideology, social background, social position, the target audience of readers, the author's livelihood, and professionalism are very influential on the created literary works.

2. The Sociology of Literary Work

Another part of the sociology of literature is the sociology of literary works. The sociology of literary works tries to study literary works without examining things outside of literary works, such as authors and readers of literary works.

The sociology of literary works can only focus on the literary work itself. The sociology of literary works is the sociology of literature that examines literary works concerning social problems that exist in society (Wiyatmi, 2013: 45). Whereas Wellek and Warren (1994 in Wiyatmi, 2013: 45) define the sociology of literary works focuses on the content of literary works, objectives, and other things that are implied in the literary work itself and which are related to social problems. Furthermore, for researchers themselves, it is the sociology of literature that will be the focus of this research. Matters related to content and other things related to social were analyzed in this study.

3. The Sociology of The Reader

One of the existing models in the sociology of literature approach is the sociology of readers. The sociology of readers focuses on the readership of literary works. Readers will give various reactions to a literary work. From this, the relationship between literary works and readers of these literary works can be seen.

Sociology of readers can be defined as a model of sociology of literature that focuses attention on the relationship between literary works and readers (Wiyatmi, 2013: 60). According to Wellek and Warren (1994 via Wiyatmi, 2013: 60) the study area of the sociology of readers includes reader problems, the social impact of literary works, and the extent to which literary works are determined or dependent on social backgrounds, changes, and social developments.

The reader is a part of outside literature that is very influential. This is the intended audience for the author of a literary work. In some types of literature, the reader's position becomes the basis for how the author constructs the literary work. Often writers creating literary works follow the tastes of readers, for example, popular literary works that follow the tastes of the majority of readers, literary works that adapt to the social conditions of readers, and literary works that can provide much new knowledge for readers. Rahayu (2009) argues that literature also has the value of increasing self-understanding and others. By reading literary works, readers will perceive themselves by reflecting on the experiences of others through books. Also, understanding culture makes readers learn about the bonds that unite people everywhere. People who understand and value different cultures are more likely to realize that people worldwide share the same emotions, experiences, and problems.

C. Social Protest

Protest is very synonymous with the history of human civilization. Usually, protests are carried out by one person against another person or against a powerful institution to fight for rights and fight oppression. Rahayu, Mediyansyah, and Zuhro (2020) argue that resistance is a symbolic act that must be carried out by oppressed people. Many things cause a person to take action to protest, one of which is because of social, political, and economic problems, and others. Protest is a social phenomenon that resonates in society. Therefore, protests that occur in society are called social protests. To examine social protest in greater depth, we will discuss what social protest is itself. A clear and comprehensive understanding of social protest will assist researchers in analyzing the research object chosen by the researcher.

1. Definition of Social Protest

Social protest can be interpreted as the assumption or rejection of ordinary people against individuals or institutions in power. Lofland defines social protest is an expression or complaint of ordinary people to the government because of a social crisis, either politically, culturally, or economically (2015: 6).

Usually, social protests that occur in society take various forms. There are social protests carried out through demonstrations, speeches, and taking to the streets. In addition, social protests are carried out indirectly, namely through works of art or literature. From this explanation, we can

understand that social protest can be direct and indirect. It can be seen how the social protest was carried out to find out whether the social protest was directly or indirectly. Direct social protest is a social protest carried out through social movements that take to the streets directly. Meanwhile, indirect social protest is a social protest carried out using symbols, such as cultural movements, works of art, or literary works (Lofland, 2003: 29 in Widia and Widowati, 2015: 2015: 36). Saini (1990: 2) defines literary works as part of works of art.

2. Kinds of Social Protest

Suppose we want to understand the concept of social protest. In that case, we must know that social protest is an intolerable rejection or objection to something opposite that is already intolerable and directed at a person or institution in power and is based on a feeling of injustice over the existing social reality. There are several forms of social protest carried out either directly or indirectly. John Lofland proposed four types of protest whose definitions can be sorted. From the following: lowest to highest (2015: 289). The following are forms of social protest, namely:

a. Symbolic Social Protest

The first form of social protest is symbolic social protest. Symbolic social protest is a complaint that is made in an orderly, non-destructive and less attractive manner and is carried out collectively to raise a complaint. (Lofland, 2015:290). Symbolic social protests can

be carried out individually or collectively to protest against the authorities or criticize social conditions. It is called a symbolic social protest because the authorities or the wider community are ready for the action to take place without any resistance or obstacles. Rahayu, Mediyansyah, and Zuhro (2020) argue that symbolic action is a close resistance because it shows symbolic action in dealing with many parties that they have to fight. This symbolic social protest can be categorized as an anti-violent protest and a persuasive action. Forms of symbolic social protest include symbolic public acts, theatrical, artistic works, literary works, gatherings or rallies, or expressions of the heart expressing an attitude of protest or disagreement with the authorities or government. Rahayu, Mediyansyah, and Zuhro (2020) also argue that singing a song is also a form of symbolic action because it communicates something and has a specific purpose.

b. Anti-Cooperation Social Protest

The second social protest is anti-cooperation social protest. Anti-cooperation social protest is a refusal to continue the existing social order (Lofland, 2015: 290-291). The forms of resistance carried out by individuals or collectives who are carrying out anti-cooperation social protests are strikes, demolitions, boycotts, and others. Anti-cooperation social protest can also be interpreted when an individual or community does not want to obey the regulations made by the government or authorities.

c. Intervention Social Protest

The third type of social protest is intervention social protest. Intervention social protest is a type of social protest that destroys patterns, policies, behavioral relations, and institutions considered obstacles (sharp, 1973: 357). These actions usually tend to involve violence.

d. Alternative Institutional Social Protest

The last type of social protest is alternative institutional social protest. Alternative institutional social protest can also be called positive intervention social protest. This type of social protest attempts to create desired patterns, policies, behavioral relationships, or institutions. This social protest includes communication, transportation, economic system, government, and dual sovereignty as alternatives (Lofland, 2015: 291). This alternative institutional social protest is an action when the community forms a large organization that fights against the government or authorities for the social conditions that occur. Organizations or institutions that are formed have alternative solutions to solve existing social problems. If the alternative institution of protest action replaces people's loyalty, then action has reached the most serious and important type of protest. This action is capable of triggering significant changes and even

revolutions that cannot be triggered by the other three types of protest (Lofland, 2015: 291).

3. The Position of Social Protest in Literary Work

Literary work is the result of an author's creativity. It is this process of creativity that determines how the literary work is. This process is also what determines the social protest that exists in literary works. Through the process of creativity, it can be seen how the position of social protest in literary works.

Literary work cannot possibly be created without two elements, namely, human consciousness and reality. Human consciousness is sensitivity, thoughts, feelings, and desires. At the same time, reality is stimuli, touches, and problems outside human consciousness (Saini, 1994: 1-2).

In the contentious relationship between human consciousness and reality, human consciousness can accept or reject this reality. The awareness that rejects reality produces a literary work containing social protest. Meanwhile, the awareness that accepts the reality that stimulates it will produce harmonious literary works (Saini, 1994: 2). According to Saini (1994: 2-3) that if human consciousness leads to rejection or protest, it will produce literary works that make readers appreciate the realities that cause concern, rejection, refutation, and

condemnation. Therefore, the conclusion is that protest is part of the author's consciousness.

Social protest has a position as a theme in literary works. The theme itself has been explained in the previous discussion, namely the subject matter in literary works. Saini (1994: 5) argues that the position of social protest is the same as the position of other themes in literary works such as erotica, patriotism, religiosity, and so on. Therefore, social protest in the novel *The Handmaid's Tale* is a theme like any other that deserves to be studied.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter contains the findings and discussion of the results of data analysis conducted by researcher. The findings and discussion of the results of data analysis include an explanation of the description of social protest in Margaret Atwood's novel *The Handmaid's Tale*.

A. Kinds of Social Protest in Margaret Atwood's Novel *The Handmaid's Tale*

Social protest can be interpreted as a complaint, rejection, denial, refutation, and reluctance from ordinary people to individuals or institutions in power. Social protests are carried out because of political, economic, cultural, and other problems. The novel *The Handmaid's Tale* depicts social protest consisting of symbolic social protest, anti-cooperation social protest, intervention social protest and alternative institutional social protest.

1. Symbolic Social Protest

Symbolic social protest is the lowest and weakest level of social protest. The first and lowest class of political action is called symbolic protest. (Lofland, 2015: 290). Symbolic social protests tend to be carried out in an orderly, polite, and non-destructive manner. Carrying out a symbolic social protest can be through literary works, works of art, pictures or paintings. Even expressions of complaint or protest against social problems that are only felt in the heart and mind of someone who does not have the power to refuse or fight it are also included in the form

of symbolic social protest. After analyzing the data, the researcher found that there were two characters in the novel *The Handmaid's Tale* by Margaret Atwood who protested against the social order created by the government in Gilead. The characters are named Offred and Ofglen. Symbolic social protest is evidenced by the data below.

a. Symbolic Social Protest Performed by Offred

Offred is the main character in the handmaid's tale novel. She tells the story of the handmaids in the land of Gilead who was oppressed. The laws and regulations in the land of Gilead were inhumane and tortured women. People in the republic of Gilead are also distinguished according to their social class. Everyone in the country of Gilead wears clothes with colors that are symbols of their social status. Handmaid is a term for women who still have fertility. Their job is only to serve The Commander and produce children. They are required to wear long red robes with white hats to cover their faces. The Marthas are a term for women whose job is to clean the house and cook. They have been conditioned not to be able to get pregnant. The symbol of the Marthas is green. The brown color is a symbol for aunts, and they are women who are assigned to educate handmaids so that they can carry out their duties properly – giving birth to children. The highest social structure among women is symbolized in blue, and they are the commanders' wives.

“... for ladies in reduced circumstances. That is what we are now. The circumstances have been reduced; for those of us who still have circumstances. Everything except the wings around my face is red: the colour of blood, which defines us. The skirt is ankle-length, full, gathered to a flat yoke that extends over the breasts, the sleeves are full. The white wings too are prescribed issue; they are

to keep us from seeing, but also from being seen. I never looked good in red, it's not my colour. (Atwood, 2017, p. 17).

In this novel, Offred often speaks with her head because a handmaid is forbidden to speak except when permitted. The contents of Offred's head are often about rejection and complaints. Although not expressed directly, what is in Offred's mind is a protest against the social conditions that occur in Gilead. She felt that the condition of women at that time was very worrying. They were not given freedom as human beings, especially Handmaids. Offred hates the red color which is a symbol for her. She hates the long blood-colored robe and what it symbolizes.

Previously, it has been explained that the social protest which has the weakest strength is the symbolic social protest in which the protest only exists in one's mind and heart. In Margaret Atwood's novel *The Handmaid's Tale*, several data show how to convey symbolic social protest. The data in question is below about Offred, who protested in her heart and mind.

*Blessed be the fruit," she says to me, the accepted greeting among us. "May the Lord open," I answer, the accepted response. We turn and walk together past the large houses, towards the central part of town. **We aren't allowed to go there except in twos. This is supposed to be for our protection, though the notion is absurd: we are well protected already. The truth is that she is my spy, as I am hers. If either of us slips through the net because of something that happens on one of our daily walks, the other will be accountable.** (Atwood, 2017, p. 23-24).*

The data above tells of Offred and Ofglen, who went to the market for shopping. On the way, Offred complains in her heart that the rule that forbids handmaids to go alone is an unclear rule. In the land of Gilead, the handmaids were not allowed to travel except with another handmaid

appointed by the ruler. The symbolic social protest in the form of a complaint from Offred is described through thickly shaded sentences by the researcher. Offred's statement in the data excerpt above states that the government's prohibition on handmaids not going out alone is an unclear rule, because for her, even though they go alone, the handmaids are very safe and guarded because every second of their activity never goes unnoticed. The data quoted above includes types of symbolic social protest because Offred is only a complaint in her heart and mind without being able to fight back.

So the conclusion is the statement of Offred, who considers that the rule prohibiting handmaids from going alone is unclear and a symbolic social protest.

Symbolic social protest emphasizes mental attitudes related to things that are not following one's feelings, thoughts, and beliefs. Offred is one of the characters depicted in how symbolic social protest is in the novel, as illustrated by the data below.

*Luke and I used to walk together, sometimes, along these streets. We used to talk about buying a house like one of these, an old big house, fixing it up. We would have a garden, swings for the children. We would have children. Although we knew it wasn't too likely we could ever afford it, it was something to talk about, a game for Sundays. **Such freedom now seems almost weightless** (Atwood, 2017, p. 28).*

The researcher uses other data that describes symbolic social protest. The data is the quote presented above, which illustrates that Offred longs for the freedom she used to get. She used to be free to walk down the street, buy a private house, and have children without being seized by the

rulers of the land of Gilead. However, now that freedom is almost impossible for Offred. Offred's statement in the data above that it is impossible for her to get freedom is a symbolic social protest shown by the boldly shaded sentence above. The sentence expresses her feelings about Offred in living her life in the land of Gilead. From this explanation, it can be concluded that what is expressed by Offred's mind is a symbolic social protest because the complaint or rejection is only in the heart and mind without being able to fight.

Next is a symbolic social protest which only exists in one's mind and heart. Usually, the protest is illustrated by data describing the characters in the novel, one of which is the data about the inner attitude of Offred below.

*"I was careless, in those rooms. I could lift the telephone and food would appear on a tray, food I had chosen. Food that was bad for me, no doubt, and drink too. There were Bibles in the dresser drawers, put there by some charitable society, though probably no one read them very much. There were postcards, too, with pictures of the hotel on them, and you could write on the postcards and send them to anyone you wanted. **It seems like such an impossible thing, now; like something you'd make up.**" (Atwood, 2017, p. 52).*

Many treatments restrain Offred from doing something in the land of Gilead. One of them is the prohibition against not picking up the phone, choosing food and drink according to her wishes, and writing letters to be sent to the people she wants. The treatment experienced by Offred's character makes her feel that the freedom to pick up the phone, write letters, and other freedoms are something she will never get back. The complaint in Offred's mind and heart is a symbolic social protest against the actions of the authorities in Offred's country. The boldly shaded

sentence in the data quoted above shows Offred's symbolic social protest, namely the statement that it is impossible to answer the phone freely, choose food and drink, and write letters. The symbolic social protest is shown by the boldly shaded sentence in the data quoted above, which states that the freedom that Offred hopes for is impossible.

So, the expression of Offred includes a symbolic social protest because it is only a complaint in her heart and mind. She cannot do anything and can only surrender.

As previously explained, a symbolic social protest is a protest that is carried out without voicing one's concerns in the public sphere. Below is data on social protests carried out by Offred. This means that the protest is only limited to the awareness in her heart and mind that what happened is not under Offred's wishes but she is only aware of it without any form of resistance.

Sometimes I sing to myself, in my head; something lugubrious, mournful, presbyterian:

*Amazing grace, how sweet the sound
Could save a wretch like me,
Who once was lost, but now am found,
Was bound, but now am free.*

*I don't know if the words are right. I can't remember. **Such songs are not sung anymore in public, especially the ones that use words like free. They are considered too dangerous. They belong to outlawed sects.** (Atwood, 2017, p. 55).*

Offred is a character who often conveys complaints in her heart and mind. One of them is what is described by the data above, precisely in the shaded sentences. In the shaded sentences, we can find statements from Offred, who conveyed a symbolic social protest as a complaint in

her mind about how freedom-themed songs should not be sung openly and considered too dangerous for the rulers of the land of Gilead. The complaint from Offred is categorized as a symbolic social protest because of the complaint or rejection that is in her mind without being able to take an attitude to fight.

So, after analyzing the data above, the researcher concludes that the complaint in Offred's mind regarding the protest of freedom to sing a song is a kind of symbolic social protest.

The Republic of Gilead governs everything about its people. Gilead people are not allowed to own private property such as houses, land, families, and even identities. The identity of the handmaid in the land of Gilead must follow the employer's name. An example is Offred. Offred's real name is June, but after the plague and the oppressive Gilead leadership, June was no longer allowed to use her name as an identity. She had to use the name of Mr. Fred, her employer. Offred is a combination of the words "of" and "fred" which means Mr. Fred's. Not only that but the residents in the land of Gilead are also prohibited from reading books and the Bible. Gilead society is prohibited from accessing anything about science.

*"It is an incendiary device: who knows what we'd make of it, if we ever got our hands on it? **We can be read to from it, by him, but we cannot read.** Our heads turn towards him, we are expectant, here comes our bedtime story." (Atwood, 2017, p.84).*

In the bold-shaded sentence, Offred says that she (a handmaid) cannot read the Bible because it is something that the government

prohibits. Only a commander has the right to read the Bible. Beyond that is a prohibition. So Offred is saying that a handmaid can only hear the contents of the Bible when The Commander and the handmaids read it and are forbidden to read it themselves is a form of symbolic protest made by Offred because she only expresses those words or protests in her mind, which are symbolized in sentences in the novel *The Handmaid's Tale* by Margaret Atwood.

The Handmaids in the land of Gilead were not allowed to speak. They should only speak when asked and allowed to speak. The state has restricted the people's freedom to speak, criticize, and express opinions. The Handmaids must obey the rules that bind them. Offred is firmly against and objects to the conditions in her country that oppress women. However, because of her status as a Handmaids who is forbidden to speak, she only expresses her disagreement and rejection of the regulations in the land of Gilead through her internal complaint.

*“The Commander pauses, looking down, scanning the page. He takes his time, as if unconscious of us. He’s like a man toying with a steak, behind a restaurant window, pretending not to see the eyes watching him from hungry darkness not three feet from his elbow. **We lean towards him a little, iron filings to his magnet. He has something we don’t have, he has the word. How we squandered it, once.**” (Atwood, 2017, p. 85).*

When The Commander reads the Bible in front of the handmaid, Offred feels she has lost her freedom. She cannot have freedom like The Commander figure, which is free to say whatever she wants. Offred’s feelings in the form of complaints in her mind about the loss of her freedom to speak as she wishes are a kind of symbolic social protest. The

protest in the form of a complaint is indicated by the thick-shaded sentence by the researcher. The sentence describes how Offred complains in her mind that The Commander has what she does not have, namely freedom of speech.

From the results of the analysis of the data above, the researcher concludes that Offred's expression that she does not have what (freedom to say) possessed by The Commander figure is a symbolic social protest because the social protest is carried out regularly and only in mind without being able to fight directly.

In Offred's mind, she thinks that two people who have sex must be based on love from both sides. However, what happened in the land of Gilead, as a Handmaid, she had to feel pain during sex. The Commander did not fuck her out of love but only considered Offred's womb as a child-printing machine, nothing more.

*“Above me, towards the head of the bed, Serena Joy is arranged, outspread. Her legs are apart, I lie between them, my head on her stomach, her public bone under the base of my skull, her thighs on either side of me. She too is fully clothed. My arms are raised; she holds my hands, each of mine in each of hers. This is supposed to signify that we are one flesh, one being. What it really means is that she is in control, of the process and thus of the product. If any. The rings of her left hand cut into my fingers. It may or may not be revenge. My red skirt is hitched up to my waist, though no higher. Below it The Commander is fucking. What he is fucking is the lower part of my body. **I do not say making love, because this is not what he's doing. Copulating too would be inaccurate, because it would imply two people and only one is involved. Nor does rape cover it: nothing is going on here that I haven't signed up for. There wasn't a lot of choice but there was some, and this is what I chose.**” (Atwood, 2017, p. 89).*

Offred is not only deprived of her freedom but she is also made a sexually enslaved person. However, she could not do anything but fight in her mind. The description of what happened to Offred is illustrated by

the thick-shaded sentence by the researcher. In this sentence, it is explained how Offred thinks that her intercourse with The Commander is not based on love. The Commander only had sex with a part of Offred's body, not with her. Offred feels this is not the intercourse of two people who love each other but only one who has intercourse with only part of the body. In addition, Offred is also treated like a robot that has sexual intercourse. The commander had sexual intercourse with Offred, and the two hands are like being handcuffed by the hands of The Commander's wife, Serena Joy. Thoughts containing complaints about hows he was sexually assaulted by The Commander are a symbolic social protest. It is categorized as a symbolic social protest because the social protest is carried out regularly, only in mind, without any violence, and there is no ability from Offred to fight or refuse.

The data analysis above shows that Offred's thoughts, which contain complaints about her being sexually assaulted like a robot without any mutual liking and like her hands being handcuffed by Serena Joy, are symbolic social protests.

Before America was officially couped by the Sons of Jacob, Offred, the character whose real name was June, had a small family consisting of three family members: June, Luke, and their daughter. Shortly after the Sons of Jacob officially overthrew America and there was an outbreak of infertility there, June and her family intended to flee to Canada.

However, they failed on their journey because the Gilead government captured them.

June is finally separated from her husband and daughter. June was then taken to where the handmaids were trained and sent to the home of her commander, Fred Waterfort. Then, based on the applicable rules, it must be renamed to Offred. After becoming a handmaid, she loses everything she had before; her happy family, her job as an assistant editor, her role as a mother, and as Luke's wife. She also misses happy moments with her best friend Moira when they buy coffee, shop, read magazines and news, or just spend time talking with her best friend. The data excerpt below contains Offred's complaint, which tells of her longing for her husband and her memories of her past life before becoming a handmaid.

“I want Luke here so badly. I want to be held and told my name. I want to be valued, in ways that I am not; I want to be more than valuable. I repeat my former name, remind myself of what I once could do, how others saw me.”
(Atwood, 2017, p. 93).

Offred's memories with Luke make Offred feel like going back in time. She feels like she wants to be appreciated, like what happened in the past, and she wants to be more valuable. However, all that is impossible for her to get now in the land of Gilead. What is explained by the researcher above can be described by the thick-shaded sentences. The sentence explains how Offred is not as appreciated as in the past. She cannot have what appreciation means in the land of Gilead. What Offred says is a symbolic social protest. The protests are only in the form of

rejection and complaints in the minds of Offred without being able to fight directly and can only surrender.

So, Offred's expressions that contain complaints that she is not appreciated and become more valuable in the land of Gilead are a symbolic social protest because the protest is a rejection or complaint that is in mind without being able to fight.

The Red Center is a place for handmaids before they are sent to their respective commanders' homes. At the Red Center, they ask questions and are educated by aunts. The aunts patrolled military women who trained handmaids and prepared them for storage in The Commander's house. The aunts brainwashed the handmaids and said that the handmaids did not have any rights and freedoms, but they determined their fate in the land of Gilead and did not disobey. Below is an excerpt of Offred's lamentation of being tormented by life at the Red Center.

*This is a reconstruction. All of it is a reconstruction. It's a reconstruction now, in my head, as I lie flat on my single bed rehearsing what I should or shouldn't have said, what I should or shouldn't have done, how I should have played it. **If I ever get out of here— Let's stop there. I intend to get out of here. It can't last forever. Others have thought such things, in bad times before this, and they were always right, they did get out one way or another, and it didn't last forever. Although for them it may have lasted all the forever they had.** (Atwood, 2017, p.126)*

Sometimes Offred feels bored with her life in the Red Center (a shelter for handmaids). She even thought of running away as a form of resistance. Offred's thought to run away from The Commander's house is a form of symbolic social protest, namely a protest in the form of rejection, rebuttal, or a complaint in mind. To illustrate how Offred

thinks of running away as resistance to Gilead's life system, the researcher presents data in the form of the shaded sentences above.

What is described by the researcher above can explain that the statement from Offred that she wants to run away is a symbolic social protest because the protest is a rejection or rebuttal or complaint that only exists in her mind without being able to fight it directly.

Offred feels depressed and trapped in the land of Gilead. Gilead was a nightmare for her, a land that deprived her of all human rights, especially women. The data below tells that Offred tries to accept that now she lives in the land of Gilead and becomes a handmaid, but in her heart, she refuses and is very depressed living in a country with very torturous theocratic rules.

“But that’s where I am, there’s no escaping it. Time’s a trap, I’m caught in it. I must forget about my secret name and all ways back. My name is Offred now, and here is where I live. Live in the present, make the most of it, it’s all you’ve got.”
(Atwood, 2017, p. 134).

What happened to Offred was something she could not deny. She felt trapped in the land of Gilead and had to lose her real name out of necessity. In the conditions described by the researcher above, Offred expresses a symbolic social protest that she feels and thinks she is trapped in a country called Gilead. She expressed her complaints and objections in her mind. However, on the one hand, she must accept the situation. She must accept reality. The symbolic social protest conveyed by Offred is evidenced by the boldly shaded sentence by the researcher. The sentence explains how Offred feels that she is trapped in the life

order of the land of Gilead. Offred stated that she felt trapped in the social order of Gilead without being able to object to a symbolic social protest.

The researcher's conclusion from the data analysis results is that the expression of Offred's heart that she is trapped in the social order in Gilead is a symbolic social protest.

Ceremony night is the night when The Commanders and the handmaid engage in sexual activity in order to conceive a child. The ceremonial ritual begins with reading the Bible, which is in Genesis 30:1, performed by The Commander. It describes Rachel and Jacob, who did not bless to have children. Rachel said to Jacob, "Behold my maid Bilhah, go into her; and she shall bear upon my knees, that I may also have children by her". This event is fully clothed sex. The Handmaid must lie down on the mattress where her head is on the Wife's lap. The Wives hold down Handmaid's arm while The Commander stands face to them and fertilizes Offred. This 'non-erotic' sex happens because of the downscale of the birth rate in the country.

*"When the night for the Ceremony came round again, two or three weeks later, I found that things were changed. There was an awkwardness now that there hadn't been before. **Before, I'd treated it as a job, an unpleasant job to be gone through as fast as possible so it could be over with. Steel yourself, my mother used to say, before examinations I didn't want to take or swims in cold water.** I never thought much at the time about what the phrase meant, but it had something to do with metal, with armor, and that's what I would do, I would steel myself. I would pretend not to be present, not in the flesh."* (Atwood, 2017, p. 148).

The data above is one of the data presented by the researcher, which explains how Offred refuted the social order in Gilead. In extracting the data, the researcher puts bold shading on the sentences that show Offred's

objections to the social order in Gilead, especially at the house of Serena Joy and The Commander. The objection is the feeling of displeasure with the sexual slavery against her by Serena Joy and The Commander, but she was forced to do it because she could not fight it. The refutation in Offred's mind against social slavery is a form of symbolic social protest because she does it only in her mind and does not do destructive actions or fight.

From the data analysis, the researcher concludes that Offred's objection to sexual slavery is a symbolic social protest.

Offred thinks that usually sexual relations are carried out by two people who give each other's permission, knowingly and without coercion from both parties. Sexual intercourse for Offred must also have consent and not only have intercourse with the vaginal opening but all other body parts. What is experienced by the handmaids is that they only have intercourse with the vaginal opening. They are only needed as a means of producing children. For Offred, this is an act of disrespect and shame.

“I felt uncouth. This act of copulation, fertilization perhaps, which should have been no more to me than a bee is to a flower, had become for me indecorous, an embarrassing breach of propriety, which it hadn't been before.” (Atwood, 2017, p. 148-149).

On the night of the forced copulation that Offred experienced for the second time, Offred's mind resisted, but he could not fight back. He felt only made an object like a flower fertilized by a bee. For Offred, this relationship is indecent and shameful. The data presented by the

researcher explains Offred's thinking. In the data, the researcher puts a thick shadow on the sentences that explain what Offred thinks. Offred's mind feels that the act of having intercourse with a commander figure is a shameful thing and violates decency. However, Offred could not deny the fact that it happened to her. Offred's thoughts are symbolic social protests, namely social protests that contain rebuttals in mind without being able to fight back.

The analysis of the data above concludes Offred's expression of thought, which states that intercourse with The Commander-in-chief is shameful and violating moral norms is a form of symbolic social protest.

Next, the researcher presents data related to the symbolic social protest expressed by Offred. The data in bold shaded sentences by the researcher illustrates that Offred's task is only to complete the shortcomings of the men, including in the Scrabble game. She only completes the shortcomings of The Commander. It was embarrassing for her. Offred's expression that he is only a complement to the male deficiency is a symbolic social protest where social protest is just a social protest expressed in Offred's heart and mind without any resistance in the form of words or direct actions.

*“The fact is that I’m his mistress. Men at the top have always had mistresses, why should things be any different now? The arrangements aren’t quite the same, granted. The mistress used to be kept in a minor house or apartment of her own, and now they’ve amalgamated things. But underneath it’s the same. More or less. Outside woman, they used to be called, in some countries. **I am the outside woman. It’s my job to provide what is otherwise lacking. Even the Scrabble. It’s an absurd as well as an ignominious position.**” (Atwood, 2017, p. 150-151).*

For Offred, women are born not limited to just having a complement for men, but women and men have the same rights in life. So, the conclusion that the researcher finds from the data above is that Offred's disagreement on the role of women who are only a complement to men is a form of symbolic social protest that expresses Offred's complaints in the novel.

The state of Gilead is a theocratic state that regulates life based on its religion and the Bible. The rules imposed are very conservative and restrict the people, especially women. Women seem to have no freedom. Everything about women's behavior is regulated and supervised, even regarding the color of women's clothes. It is regulated based on social class. Women are not allowed to speak, read or express opinions. Below is data that reveals how much Offred misses her free life in the past.

“I try to imagine which building he’s in. I can remember where the buildings are, inside the Wall; we used to be able to walk freely there, when it was a university. We still go in there once in a while, for Women’s Salvagings. Most of the buildings are red brick too; some have arched doorways, a Romanesque effect, from the nineteenth century. We aren’t allowed inside the buildings anymore; but who would want to go in? Those buildings belong to the Eyes.”. (Atwood, 2017, p. 153-154).

The above data presented by the researcher illustrates that Offred reminisces about her past, where she was free to walk wherever she wanted. But all that is now just mere wishful thinking in her mind that can not be achieved and resisted. Offred's thought complaining that she has lost his freedom to go wherever she wants a symbolic social protest.

One form of discrimination against women is in terms of employment. In the land of Gilead, women were not allowed to have jobs

as before. Only men have jobs. Women having a job is something that is very difficult to imagine and almost impossible. Below are quotes from Offred's memories of women in the past who were independent and had jobs.

“All those women having jobs: hard to imagine, now, but thousands of them had jobs, millions. It was considered the normal thing. Now it’s like remembering the paper money, when they still had that.” (Atwood, 2017, p. 160).

The symbolic social protest is illustrated by the expression and Offred's memory shown by the boldly shaded sentence above, where it is complicated for women to have jobs. Offred feels constrained by the authorities in the land of Gilead to get a job. She grumbled in her mind uncontrollably. The inner attitude of Offred can be categorized as a symbolic social protest.

Below is an expression of Offred's prayer that contains his hopes that he will no longer bend his knees and submit to all the oppressive rules in the land of Gilead.

“Tonight I will say my prayers. No longer kneeling at the foot of the bed, knees on the hard wood of the gym floor, Aunt Elizabeth standing by the double doors, arms folded, cattle prod hung on her belt, while Aunt Lydia strides along the rows of kneeling nightgowned women, hitting our backs or feet or bums or arms lightly, just a flick, a tap, with her wooden pointer if we slouch or slacken. She wanted our heads bowed just right, our toes together and pointed, our elbows at the proper angle. Part of her interest in this was aesthetic: she liked the look of the thing. She wanted us to look like something Anglo-Saxon, carved on a tomb; or Christmas card angels, regimented in our robes of purity. But she knew too the spiritual value of bodily rigidity, of muscle strain: a little pain cleans out the mind, she’d say.” (Atwood, 2017, p. 178-179).

One symbolic form of rebuttal or social protest is the Offred prayer. In her prayers, Offred expresses the hope of not kneeling and

obeying the rules at Serena Joy's house. The Offred prayer, according to the researcher, expresses a symbolic social protest that does not directly contain a rebuttal or even a refusal to kneel and submit according to the rules that exist in the land of Gilead.

Offred's prayer is an indirect refutation or rejection without being able to fight directly. Therefore, the Offred prayer can be interpreted as a symbolic social protest.

One of the symbolic social protests in Margaret Atwood's novel *The Handmaid's Tale* is a protest against disclosing information about her son, Offred, from the government and The Commander's family. The social protest is expressed through Offred's expression in the form of the shaded sentence above. Offred is annoyed with Serena Joy for not providing information regarding her child's condition, but all of that is only in the mind and heart.

*“She knows where they’ve put her then, where they’re keeping her. She’s known all along. Something chokes in my throat. **The bitch, not to tell me, bring me news, any news at all. Not even to let on. She’s made of wood, or iron, she can’t imagine.** But I can’t say this, I can’t lose sight, even of so small a thing. I can’t let go of this hope. I can’t speak.” (Atwood, 2017, p. 188).*

Offred's statement was a rebuttal in her mind to her son's confidential information, but she couldn't do anything about it. As has been explained, the rebuttal that is carried out in an orderly, non-destructive, and limited way in the mind without being able to fight directly is a symbolic social protest.

In the land of Gilead, the women who became handmaids only registered and gave birth to children. If a commander has succeeded in impregnating a handmaid, the handmaid has no rights over the baby when the baby is born. The baby was later considered a descendant of a commander and his wife. Below is data that shows that a handmaid wants to have and care for the child that has been conceived and born.

*“Ofglen digs me in the side with her elbow, to call my attention, and I look up, slowly and stealthily. From where we’re kneeling we have a good view of the entrance to the courtyard, where people are steadily coming in. It must be Janine she meant me to see, because there she is, paired with a new woman, not the former one; someone I don’t recognize. Janine must have been transferred then, to a new household, a new posting. It’s early for that, has something gone wrong with her breast milk? That would be the only reason they’d move her, unless there’s been a fight over the baby; which happens more than you’d think. **Once she had it, she may have resisted giving it up. I can see that. Her body under the red dress looks very thin, skinny almost, and she’s lost that pregnant glow. Her face is white and peaked, as if the juice is being sucked out of her.**” (Atwood, 2017, p. 197).*

The boldly shaded sentences above are statements of social protest related to the right to have the baby she gave birth. But in the land of Gilead, this is not the case. Women, especially the handmaids, do not have the right to have the babies they give birth to. In the shaded sentence, Offred describes how Janine (one of the handmaids) refuses to give her baby to her commander's wife. She is limited to giving birth and breastfeeding but has no rights for her baby. Offred's explanation about what happened to Janine is a symbolic social protest in the form of a rebuttal in Offred's mind to the actions of the authorities in Offred's country.

The explanation from Offred can be said to be a symbolic social protest because it is carried out in her mind without being able to fight directly.

As explained in the previous paragraph, the law in the land of Gilead forbids women from speaking and expressing opinions. In addition, handmaids, are not allowed to leave the house alone. Handmaids must have a walking partner when they are assigned to leave the house. The handmaids will only leave the house only if they are assigned to go to the market to help the Marthas in shopping for kitchen needs. So every time a handmaid leaves the house, she must be accompanied by another handmaid. And along the way, the handmaids are watched by Eyes, and they have to walk with their heads down so that their faces cannot be seen by others. Below is Offred's expression of protest against the restrictive rule.

*“After this ritual viewing we continue on our way, heading as usual for some open space we can cross, so we can talk. **If you can call it talking, these clipped whispers, projected through the funnels of our white wings. It’s more like a telegram, a verbal semaphore. Amputated speech. We can never stand long in any one place. We don’t want to be picked up for loitering.**” (Atwood, 2017, p. 184).*

The phrases in the form of boldly shaded sentences above are sentences that express a symbolic social protest from the Offred against the system imposed in the country of Gilead. The protest is a rejection of restrictions on the right to speak and the right to go wherever they want. The social protest from Offred is in the form of a rebuttal in mind, but only in the heart and mind without any direct and non-violent rejection.

Based on the results of the data analysis above, the researcher concludes that Offred's expression in the form of a rebuttal in her mind against the limitation of the right to speak and the right to go wherever she wants is a symbolic social protest.

The sentence below is one of the sentences containing symbolic social protest. The bold-shaded sentence below explains how Offred thinks about the unfair treatment of the community towards women. The injustice is related to women's lack of freedom to undress, the habit of showing their crotch, and something easy to do. It is very different from men. The men lead a life of openness, namely bathing facilities in the open and naked bodies to be examined.

*“This washroom used to be for boys. The mirrors have been replaced here too by oblongs of dull gray metal, but the urinals are still there, on one wall, white enamel with yellow stains. They look oddly like babies’ coffins. I marvel again at the nakedness of men’s lives: the showers right out in the open, the body exposed for inspection and comparison, the public display of privates. What is it for? What purposes of reassurance does it serve? The flashing of a badge, look, everyone, all is in order, I belong here. **Why don’t women have to prove to one another that they are women? Some form of unbuttoning, some split-crotch routine, just as casual. A doglike sniffing.**” (Atwood, 2017, p. 71).*

Offred's thoughts about this can be categorized as a symbolic social protest because the protest is only a rebuttal or rejection in mind and is carried out regularly without any direct resistance from Offred.

The message of social protest conveyed through the shaded sentence below is related to religious teachings used to deceive other people, namely the handmaids. Offred denies in her mind and heart that the poor and the silenced will have a happy life with Allah. For Offred, this view

is a distortion, and there are some parts of the teachings of religion that are hidden and cut off. It is a fraud in the name of religion.

*For lunch it was the Beatitudes. Blessed be this, blessed be that. They played it from a tape, so not even an Aunt would be guilty of the sin of reading. The voice was a man's. Blessed be the poor in spirit, for theirs is the kingdom of heaven. Blessed are the merciful. Blessed be the meek. Blessed are the silent. **I knew they made that up, I knew it was wrong, and they left things out, too, but there was no way of checking.** Blessed be those that mourn, for they shall be comforted. (Atwood, 2017, p. 85).*

Offred's statement in the bold sentences above is a social protest only in Offred's mind or called a symbolic social protest. The data analysis results show that Offred's expression about religious teachings that the rulers use to fool the handmaids is a symbolic social protest.

The quote below describes a symbolic social protest from Offred's expression in her heart against the culture of the Gilead community, which only sees things as a measure of money. Those who have a lot of money are the ones who will be rewarded, while the poor do not get a sense of appreciation and even humiliation.

***"Money was the only measure of worth, for everyone, they got no respect as mothers.** No wonder they were giving up on the whole business. This way they're protected, they can fulfill their biological destinies in peace. With full support and encouragement. Now, tell me. You're an intelligent person, I like to hear what you think. What did we overlook?" (Atwood, 2017, p. 201).*

What Offred stated is an expression that only exists in her mind, not in the form of words or actions, and is carried out without any violence. The phrase Offred has in mind can be categorized as a symbolic social protest because it only exists in mind and is carried out without violence.

So, Offred's statement that the Gilead society only respects fellow human beings with a measure of the amount of wealth and money is a symbolic social protest.

There are boldly shaded sentences in the quote below. The shaded sentences describe the oppression of women by the Gilead government. What is described in the sentence above is a complaint from Offred about the condition of women in the land of Gilead. She felt that she was being mistreated by the Gilead regime. However, all she could do was grumble in his heart and mind without being able to put up a fight against the regime of the land of Gilead.

“I say nothing at first, because I am trying to make out what she means. She could mean that this is a reminder to us of the unjustness and brutality of the regime. In that case I ought to say yes. Or she could mean the opposite, that we should remember to do what we are told and not get into trouble, because if we do we will be rightfully punished. If she means that, I should say praise be. Her voice was bland, toneless, no clues there.” (Atwood, 2017, p. 259).

From the analysis above, the researcher concludes that Offred's expression that she is mistreated can only grumble inwardly without being able to fight a symbolic social protest.

Below are two bold-shaded sentences that indicate the protest of the sentence. The first is the expression that Offred rejects everything that is taught to the maids at the Red Center. The second is a statement that he still wants to live under any conditions.

*“I know this can't be right but I think it anyway. **Everything they taught at the Red Center, everything I've resisted, comes flooding in.** I don't want pain. I don't want to be a dancer, my feet in the air, my head a faceless oblong of white cloth. I don't want to be a doll hung up on the Wall, I don't want to be a wingless angel. **I want to keep on living, in any form. I resign my body freely, to the uses of others. They can do what they like with me. I am abject.**”* (Atwood, 2017, p.262).

The form of symbolic social protest that is only in the form of complaints in the heart and mind is what is described by the quote sentence above. The sentence illustrates that Offred tries to break the rules in the Red Center (where the handmaids live), but she can only fight in her heart and mind. She couldn't do anything about it and, in the end, gave up on what would be done to her. Social protest in the form of complaints only limited to the heart and mind without being able to fight is a symbolic social protest.

b. Symbolic Social Protest Performed by Ofglen

In one of the chapters of the novel *The Handmaid's Tale*, there is an incident where there is a Guardian is sentenced to death. The Guardian was convicted of rape charges. After he was sentenced, Ofglen (a handmaid of Mr. Glen) whispered that the Guardian did not commit the crime. He was just a political prisoner but was slandered with accusations of rape. What is stated by Ofglen is that what is alleged against the Guardian is a lie.

Get control of yourself," she says. She pretends to brush me off, my arm and shoulder, bringing her face close to my ear. "Don't be stupid. He wasn't a rapist at all, he was a political. He was one of ours. I knocked him out. Put him out of his misery. Don't you know what they're doing to him?" One of ours, I think. A Guardian. It seems impossible. (Atwood, 2017, p.256).

Ofglen's statement can be said as a symbolic social protest in which she rejects what he is accused of, but he cannot prevent and fight the lie.

From the discussion of the analysis of the data above, the researcher can conclude that two figures express symbolic social protest, namely

Offred and Ofglen related to the problem of oppression of women, loss of freedom, and sexual slavery.

2. Anti-Cooperation Social Protest

The second type of social protest is anti-cooperation social protest. Anti-cooperation social protest is the refusal to carry on the existing social order of ordinary people against influential individuals or institutions. The level of this type of protest is classified as the second level of protest after symbolic social protest. Expressions or actions categorized as anti-cooperation social protests are expressions or actions that reject the existing social order and are carried out without violence. The protestors can do so directly. The researcher found several characters in the novel *The Handmaid's Tale* by Margaret Atwood. The latter carried out a social protest of cooperation against the social order prevailing in the country of Gilead. The following data evidence the research findings.

a. Anti-Cooperation Social Protest Performed by Offred

Below is a quote from the novel *The Handmaid's Tale* when Offred intentionally plays a game that is banned in the land of Gilead. What Offred did was a direct form of resistance that violated the rules.

Now of course it's something different. Now it's forbidden, for us. Now it's dangerous. Now it's indecent. Now it's something he can't do with his Wife. Now it's desirable. Now he's compromised himself. It's as if he's offered me drugs. "A ll right," I say, as if indifferent. I can in fact hardly speak. (Atwood, 2017, p. 130).

Many things are restricted in the land of Gilead. Even just a light game of Scrabble to relieve boredom is also prohibited. The data above

explains how Offred committed an illegal act, namely, playing the Scrabble game with The Commander in a private room. Offred's actions violated the rules against playing the game, including direct protests by Offred but without violence. At the house of The Commander and Serena Joy, the Scrabble game is considered something dangerous and should not be done by everyone, including Serena Joy and The Commander.

From the explanation above, the researcher can conclude that Offred's action of playing Scrabble with The Commander in a private room can be categorized as an anti-cooperation social protest because Offred has rejected the existing rules but is not yet in the category of violent action.

Gilead's authoritarian rule prohibits women from owning property, including finances and jobs. Women are prohibited from working, all money in women's accounts is frozen, and the money is transferred to her husband's account. Below is a story set before the Gilead government arrested Offred. She checked into her account, but all the money had been transferred to Luke, her husband's account.

Yes, I said. I told her about that too.

They've frozen them, she said. Mine too. The collective's too. Any account with an F on it instead of an M. All they needed to do is push a few buttons. We're cut off. But I've got over two thousand dollars in the bank, I said, as if my own account was the only one that mattered. Women can't hold property anymore, she said. It's a new law. Turned on the TV today?

No, I said.

It's on there, she said. All over the place. She was not stunned, the way I was. In some strange way she was gleeful, as if this was what she'd been expecting for some time and now she'd been proven right. She even looked more energetic, more determined. Luke can use your Compuaccount for you, she said. They'll transfer your number to him, or that's what they say. Husband or male next of kin. (Atwood, 2017, p. 164-165).

The boldly shaded sentences are sentences that express the anti-cooperation social protest from Offred. The sentence explains that Offred rejects the authorities' actions, who freeze all the account numbers of the women and transfer them to the accounts of their husbands or brothers. Women were not allowed to have their own money and work. The action is categorized as an act of direct rejection and is carried out without using violence. So Offred's rejection of the government's policy of freezing her account and transferring the money to her husband's account is an anti-cooperative social protest.

Offred feels that women's dignity is undermined when they are no longer allowed to work and own property. She felt that something was missing from her as a woman. Her rights, dignity, and worth as a woman were dropped.

You don't know what it's like, I said. I feel as if somebody cut off my feet. I wasn't crying. Also, I couldn't put my arms around him. It's only a job, he said, trying to soothe me. I guess you get all my money, I said. And I'm not even dead. I was trying for a joke, but it came out sounding macabre. Hush, he said. He was still kneeling on the floor. You know I'll always take care of you. I thought, Already he's starting to patronize me. Then I thought, Already you're starting to get paranoid. (Atwood, 2017, p. 165).

The data excerpt above illustrates that Offred absolutely rejected the authorities' actions, who froze her account number and transferred the money to Luke's account number. Offred blatantly states that Luke can't understand her feelings. The protest is not only about work, but it is related to the rights and dignity of a woman. Women also have the right to have jobs and money. So the protest statement by Offred against Luke

is an anti-cooperation social protest because the protest is direct, regular, and without violence.

In the data excerpt below, Offred is told that she does not accept the freezing of her account number and protests against her husband's attitude that the freezing of her account number is something that is only about money and work. For Offred, it is about the rights and freedoms of a woman that she should get without anyone taking them away.

That night, after I'd lost my job, Luke wanted to make love. Why didn't I want to? Desperation alone should have driven me. But I still felt numbed. I could hardly even feel his hands on me.

*What's the matter? he said.
I don't know, I said.*

We still have . . . he said. But he didn't go on to say what we still had. It occurred to me that he shouldn't be saying we, since nothing that I knew of had been taken away from him. (Atwood, 2017, p. 28).

Offred's objection to her husband's attitude and the rulers of the land of Gilead is a form of anti-cooperation protest. Offred's rebuttal is categorized as an anti-cooperation social protest because the objection is carried out openly and regularly without violence.

The data excerpt below tells of when Offred was summoned to the commander's room. Commander Fred begins to develop feelings for Offred, which is why he secretly invites Offred to come to his room. Even though it is prohibited because the handmaid can only meet the commander when the fertilization ritual is carried out. In the story below Offred is reading something in the commander's room. Though reading is forbidden for handmaids in Gilead, Offred does it.

While I read, The Commander sits and watches me doing it, without speaking but also without taking his eyes off me. This watching is a curiously sexual act, and I feel undressed while he does it. I wish he would turn his back, stroll around the room, read something himself. Then perhaps I could relax more, take my time. As it is, this illicit reading of mine seems a kind of performance. (Atwood, 2017, p. 29).

Here, the researcher presents data that describes Offred's rejection of the rules in the land of Gilead. The data referred to by the researcher is the bold-shaded sentence. The bold-shaded sentence illustrates that Offred refuses to follow the rules that apply in Gilead by violating the rules regarding the prohibition of reading for handmaids. Violations committed by Offred can be said as a social protest that is anti-cooperation.

The violation is categorized as an anti-cooperation social protest because the violation is a rejection of the rules by being carried out in a real and non-violent way.

The data excerpt below is set at a time when Offred was still not arrested by the Gilead government. She and her family tried to escape by making fake passports.

That was what happened, the day we tried to cross at the border, with our fresh passports that said we were not who we were: that Luke, for instance, had never been divorced, that we were therefore lawful, under the law. (Atwood, 2017, p. 206).

Another form of anti-cooperation social protest against the rulers in the country of Gilead is the act of trying to escape to another country, as illustrated by the shaded sentence in the data quoted above. Offred and her family flee to another country by making fake passports through brokers, then try to escape to cross the border of Gilead country even though the

Guardians can catch them. This was done because they refused to be made sexually enslaved people in the land of Gilead. The actions of Offred and her family are a form of rejection of the social order system implemented in Gilead. From this analysis, the researcher concludes that the actions of Offred and her family include anti-cooperation social protests because what they did was a real rejection of their actions and without any elements of violence.

"Nolite te bastardes carborundorum" is Latin for "Don't let the bastards grind you down". While in the commander's room, Offred reads the writing in a book. Then he asked the commander what the writing meant. Then the commander told Offred about the meaning of the inscription. In addition, Offred also shared his opinion about love and life.

Nolite te bastardes carborundorum. Fat lot of good it did her.

Why fight?

That will never do.

Love? said The Commander.

That's better. That's something I know about. We can talk about that. Falling in love, I said. Falling into it, we all did then, one way or another. How could he have made such light of it? Sneered even. As if it was trivial for us, a frill, a whim. It was, on the contrary, heavy going. It was the central thing; it was the way you understood yourself; if it never happened to you, not ever, you would be like a mutant, a creature from outer space. Everyone knew that. (Atwood, 2017, p. 207).

The data above is an excerpt from the novel *The Handmaid's Tale* by Margaret Atwood. In the data, there is a boldly shaded sentence, *"Nolite te bastardes carborundorum"* which Offred read when she was in the commander's room. Offred also asked about the meaning of the sentence. In addition, Offred also said openly in front of The Commander that we live and must fight for love. Love is an essential and

primary thing. In the past, everyone had love, but all was lost in the land of Gilead.

Reading books and expressing opinions are prohibited for handmaids in the land of Gilead. What Offred did and what she said to The Commander about the struggle for love because love is the primary and essential thing are categorized as anti-cooperation social protests because they are carried out openly and without elements of violence.

Offred realizes that a handmaid is forbidden to meet alone with a commander. Even women are forbidden to meet men alone. But Offred did it together with The Commander. She is always present when the commander calls her to accompany the commander into his room.

My presence here is illegal. It's forbidden for us to be alone with The Commanders. We are for breeding purposes: we aren't concubines, geisha girls, courtesans. On the contrary: everything possible has been done to remove us from that category. There is supposed to be nothing entertaining about us, no room is to be permitted for the flowering of secret lusts; no special favors are to be wheedled, by them or us, there are to be no footholds for love. We are two-legged wombs, that's all: sacred vessels, ambulatory chalices. (Atwood, 2017, p. 128).

Another form of anti-cooperation social protest is a protest against the rule prohibiting the handmaid from meeting with The Commander alone. Still, Offred dares to reject the rule by meeting The Commander alone in the room. Meetings between men and women alone are not allowed. In addition, there are also social protests against the function of the handmaids, who are merely progenitors, even though there are many things handmaids can do apart from producing offspring. Social protests related to the things described above have been expressed through boldly shaded sentences in the data citations presented by the researcher. So the

violations committed by Offred include anti-cooperation social protests because they were carried out in absolute terms and there was no element of violence.

In the data excerpt below, Offred said that after breaking the rules for the first time, namely by meeting the commander in the room, there was no doubt for Offred to break the rules for the second time. She then took the magazine to the commander's room and read it. For her, the prohibitions on handmaids in the land of Gilead became invalid behind the room's door (in commander Fred's room).

*In here, it is, he said quietly. I saw the point. **Having broken the main taboo, why should I hesitate over another one, something minor? Or another, or another; who could tell where it might stop? Behind this particular door, taboo dissolved. I took the magazine from him and turned it the right way round. There they were again, the images of my childhood: bold, striding, confident, their arms flung out as if to claim space, their legs apart, feet planted squarely on the earth. There was something Renaissance about the pose, but it was princes I thought of, not coiffed and ringleted maidens.** (Atwood, 2017, p. 145)*

The form of social protest is not only in the form of a statement but also an action that leads to a violation of the applicable rules. The bold shaded sentence in the data above is a sentence that describes an anti-cooperation social protest from Offred, who secretly met with The Commander, and the violation of obtaining a magazine from The Commander. The two actions taken by Offred can be called anti-cooperation social protests because they are in the form of rejection through actual violations but without any element of violence.

Below is an excerpt of data from the novel when the commander invites Offred to come out. Something that never happened in the land of

Gilead. The commander gives Offred a change of clothes so she can disguise herself and take off her red handmaid uniform. Offred also puts makeup on her face so that it is not known that she is a handmaid in disguise. Then Offred said that without being told, she understood that it was dangerous for her. But she still wanted to go because she wanted to fight against the rules and regulations that were very boring and torturous for her.

It's a disguise," he says. "You'll need to paint your face too; I've got the stuff for it. You'll never get in without it."

"In where?" I ask.

"Tonight I'm taking you out."

"Out?" It's an archaic phrase. Surely there is nowhere, anymore, where a man can take a woman, out.

"Out of here," he says.

I know without being told that what he's proposing is risky, for him but especially for me; but I want to go anyway. I want anything that breaks the monotony, subverts the perceived respectable order of things. (Atwood, 2017, p. 212-213).

The bold shaded sentence describes Offred's statement, which contains a social protest anti-cooperation. The sentence describes how Offred must break the order in the land of Gilead. The arrangement is very dull and restrictive. Women can only shop in the room and serve The Commanders to produce offspring. This is what Offred is protesting about. What Offred said was a blatant refusal to follow the order of life in the country of Gilead so that it could be categorized as an anti-cooperation social protest.

b. Anti-Cooperation Social Protest Performed by Moira

Below is data showing the social protests by Moira, one of the handmaid figures who rebelled against the rules that oppressed women in

Gilead. Below is a snippet of Moira's conversation with Offred, which shows that they are planning a meeting in secret. It was a ban in the land of Gilead. Handmaids were prohibited from protesting and discussing authoritarian rules in the land of Gilead.

*Some were believers and might report us.
This is a loony bin, Moira said.
 I'm so glad to see you, I said.
 Where can we talk? said Moira.
 Washroom, I said. Watch the clock. End stall, two-thirty.
 That was all we said. (Atwood, 2017, p. 70).*

The novel *The Handmaid's Tale* by Margaret Atwood also has anti-cooperation social protests. In the data above, there is a bold-shaded sentence explaining that Moira directly refuses to follow the social order system of life in the land of Gilead. The form of social protest is against all the living arrangements in the house of The Commander and his wife, Serena Joy. For Moira, all the rules in the house are like those in a mental hospital. Handmaids have no freedom. They live in the shackles of sexual slavery. Their job is only as a means of producing offspring. What was done by Moira was included in the anti-cooperation social protest because she was able to resist and carry out regularly without violence. This means that Moira's statement that life at the house of The Commander and Serena Joy is like living in a mental hospital, being confined, and being a sex slave is an anti-cooperation social protest.

In the data below, statements containing symbolic social protest emerged from Moira. The symbolic social protest is shown by the shaded

sentence below. The sentence illustrates that there is a sense of boredom and disgust from Moira towards the existing system in Gilead, especially at the house of The Commander and Serena Joy. Moira tries to escape from their home by pretending to be sick.

*In the washroom I go to the second-last stall, as usual.
Are you there? I whisper.
Large as life and twice as ugly, Moira whispers back.
What have you heard? I ask her.
Nothing much. **I've got to get out of here, I'm going bats.**
I feel panic. No, no, Moira, I say, don't try it. Not on your own.
I'll fake sick. They send an ambulance, I've seen it.
You'll only get as far as the hospital.
At least it'll be a change. I won't have to listen to that old bitch.*

*They'll find you out.
Not to worry, I'm good at it. When I was a kid in high school I cut out vitamin C, I got scurvy. In the early stages they can't diagnose it. Then you just start it again and you're fine. I'll hide my vitamin pills.
Moira, don't. (Atwood, 2017, p. 86).*

Moira's action is a form of anti-cooperation social protest against the system of life in Gilead. The social protests include anti-cooperation social protests because Moira has tried to directly oppose the system of order in Gilead without violence and destruction.

Moira's blatantly rejecting the social order at The Commander and Serena Joy's house and trying to escape by pretending to be sick can be summed up as an anti-cooperation social protest.

Moira is described as a person who loudly protests. In some words and actions, it shows anti-cooperation social protest against the life system of the Gilead country.

*Moira was out there somewhere. She was at large, or dead. What would she do? The thought of what she would do expanded till it filled the room. At any moment there might be a shattering explosion, the glass of the windows would fall inward, the doors would swing open. . . . **Moira had power now, she'd been set loose, she'd set herself loose. She was now a loose woman.** (Atwood, 2017, p. 124-125).*

The shaded sentence above states that Moira managed to escape from the Red Center (where the handmaids live), where they became sexually enslaved people and were deprived of their freedom. Moira managed to get out of that place. She ruled over herself and achieved her freedom. She rejected the rules and systems of social life in Gilead by running away from the Red Center. Moira's act of running away can be categorized as a social protest of cooperation because she does it in her mind.

The shaded sentences also illustrate the expressions of anti-cooperation social protest from Moira in the data excerpt above. The sentence illustrates that Moira tells Offred that if the authorities in the land of Gilead will not care about Offred's condition, they will not heal her when she is sick. They will even be shot and burned. No need to bother sending her to the chemistry laboratory. Even Offred could have been sent to Colonies like the other Unwomen. Unwomen is a term for the handmaids who fail to produce offspring. Meanwhile, Colonies are a place of choice for handmaids after they are declared unable to get pregnant. Handmaids who have been declared pregnant are given the option of being sent to the Colonies, places full of deadly poison, or Jezebel, a place of prostitution where they work at night, and then the handmaids turn into serving the upper-class men in those places.

They won't send you to the Infirmary, so don't even think about it, Moira said. They won't mess around with trying to cure you. They won't even bother to ship you to the Colonies. You go too far away and they just take you up to the

Chemistry Lab and shoot you. Then they burn you up with the garbage, like an Unwoman. So forget it. (Atwood, 2017, p. 199).

Moira does not believe in the social order system in Gilead and tries to reject it. What Moira said to Offred about the rulers in the land of Gilead is in the category of anti-cooperation social protest because it was carried out openly and without any element of violence.

c. **Anti-Cooperation Social Protest Performed by Offred's Mother**

Anti-cooperation social protest in Margaret Atwood's novel *The Handmaid's Tale* is also expressed through the character of Offred's mother. The protest is illustrated by the bold shaded sentence below.

*You young people don't appreciate things, she'd say. You don't know what we had to go through, just to get you where you are. Look at him, slicing up the carrots. **Don't you know how many women's lives, how many women's bodies, the tanks had to roll over just to get that far?** Cooking's my hobby, Luke would say. I enjoy it. Hobby, schmobby, my mother would say. You don't have to make excuses to me. **Once upon a time you wouldn't have been allowed to have such a hobby, they'd have called you queer.** (Atwood, 2017, p. 114)*

The sentence explains that the character of Offred's mother stated directly to Offred and Luke that many women are oppressed. In addition, she also protested against the public's view that men who have a cooking hobby are sissies. The powerful and loud statements from Offred's mother belong to the category of anti-cooperation social protest because the protest refuses to follow the existing social order system in a direct, firm, and non-violent way.

After the researchers obtained the results of the analysis of the data above, it can be concluded that there are three characters who carry out a

social protest of cooperation in the novel *The Handmaid's Tale* by Margaret Atwood, namely Offred, Moira and Offred's mother. Meanwhile, the issues raised in the anti-cooperation social protest were the loss of freedom, sexual slavery, and the oppression of women.

3. Intervention Social Protest

Interventional social protest is an action to protest the patterns, policies, and relations of behavior and institutions considered obstacles. Interventional protests tend to involve violence and destruction. The researcher found two intervention social protests in the novel *The Handmaid's Tale* by Margaret Atwood. The following data evidence the research findings.

a. Intervention Social Protest Performed by Offred

One form of intervention social protest is a demonstration movement carried out by women and some men as illustrated by the bold shaded sentence below.

There were marches, of course, a lot of women and some men. But they were smaller than you might have thought. I guess people were scared. And when it was known that the police, or the army, or whoever they were, would open fire almost as soon as any of the marches even started, the marches stopped. A few things were blown up, post offices, subway stations. But you couldn't even be sure who was doing it. It could have been the army, to justify the computer searches and the other ones, the door-to-doors. (Atwood, 2017, p. 166).

Offred says that women and some men reject policies that prohibit women from having their jobs and money. They held demonstrations to express their rejection of the policy. During the demonstration, there were clashes between demonstrators and soldiers and the destruction of buildings. The demonstration is a social protest to convey the rejection

accompanied by violence. From this explanation, it can be concluded that the demonstrations by women and men are included as social intervention protests because they contain open rejection and are accompanied by acts of violence.

b. Intervention Social Protest Performed by Moira

Intervention social protest was also carried out by Moira by running away and impersonating Aunt Elizabeth. From the quote below, there are statements and actions of Moira who expressed social protest. The shaded sentence below expresses a social protest against life in the land of Gilead which confines and enslaves handmaids as sexual slaves. Moira is fed up with all that, she decides to run away from the building where the handmaids are placed. She managed to deceive Aunt Elizabeth. Moira managed to keep Aunt Elizabeth in the basement, get an electric baton, and change her clothes. And it was in Aunt Elizabeth's outfit that she was able to escape.

*She intended to lift off the porcelain lid and fiddle with the arrangement of bulb and plug inside. **She had both hands on the lid when she felt something hard and sharp and possibly metallic jab into her ribs from behind. Don't move, said Moira, or I'll stick it all the way in, I know where, I'll puncture your lung** Moira took Aunt Elizabeth along the corridor of empty lockers, past the door to the gymnasium, and into the furnace room. **She told Aunt Elizabeth to take off all her clothes...***

*Oh, said Janine weakly, as if to protest this sacrilege.
 . . . and Moira took off her own clothes and put on those of Aunt Elizabeth, which did not fit her exactly but well enough. She was not overly cruel to Aunt Elizabeth, she allowed her to put on her own red dress. The veil she tore into strips, and tied Aunt Elizabeth up with them, behind the furnace. She stuffed some of the cloth into her mouth and tied it in place with another strip. She tied a strip around Aunt Elizabeth's neck and tied the other end to her feet, behind. She is a cunning and dangerous woman, said Aunt Lydia. (Atwood, 2017, p. 122)*

This disgust and rebellious attitude by running away from Moira was what expressed a social protest against the existing system of life in the land of Gilead that oppressed the Handmaids. Handmaids are only made sexually enslaved people and lose control over their bodies. The depiction of the expressions and actions of Moira is included in the type of intervention social protest because she rejects the social order and commits acts of violence against Aunt Elizabeth.

Moira is a rough and robust character. Her actions can be categorized as acts of violence. There are several actions of Moira that describe an intervention social protest, namely, a protest that is accompanied by acts of violence.

*I left that old hag Aunt Elizabeth tied up like a Christmas turkey behind the furnace. I wanted to kill her, I really felt like it, but now I'm just as glad I didn't or things would be a lot worse for me. I couldn't believe how easy it was to get out of the Center. In that brown outfit I just walked right through. I kept on going as if I knew where I was heading, till I was out of sight. I didn't have any great plan; it wasn't an organized thing, like they thought, though when they were trying to get it out of me I made up a lot of stuff. **You do that, when they use the electrodes and the other things. You don't care what you say.** (Atwood, 2017, p. 225-226).*

The violent actions of Moira are illustrated by the boldly shaded sentences above. The sentence tells how Moira keeps Aunt Elizabeth in the basement, threatens her with electric batons, snatches her clothes, leaves her with a cloth covered in her mouth, and runs away. Moira did this as a form of rejection of the social order in the land of Gilead, accompanied by elements of violence. So, a rejection accompanied by an act of violence from Moira is a social protest intervention.

c. Intervention Social Protest Performed by Ofglen

In social protests, interventions tend to be irregular and followed by elements of violence: violence against what is outside the perpetrator and what is inside the perpetrator himself. One of them is what the bold-shaded sentence below illustrates.

*Then she does an odd thing. She leans forward, so that the stiff white blinkers on our heads are almost touching, so that I can see her pale beige eyes up close, the delicate web of lines across her cheeks, and whispers, very quickly, her voice faint as dry leaves. **“She hanged herself,” she says. “After the Salvaging. She saw the van coming for her. It was better.” Then she’s walking away from me down the street.***

I stand a moment, emptied of air, as if I’ve been kicked. So she’s dead, and I am safe, after all. She did it before they came. I feel a great relief. I feel thankful to her. She has died that I may live. I will mourn later...” (Atwood, 2017, p. 261-262).

The sentence above describes how Ofglen carried out a social protest intervention by committing suicide. She refused to comply with the social order in the land of Gilead in her own way. It was better for her to commit suicide than to be killed by a ceremony carried out by the regime in the land of Gilead. Ofglen's act of suicide is a destructive form of social protest, that is, self-destruction. So Ofglen's suicide is a form of rude rejection accompanied by violence.

From the analysis conducted by the researcher on the data above, the researcher found that there were three figures who carried out the intervention social protest, namely Offred, Moira, and Ofglen. Issues discussed in the intervention's social protest were related to the loss of freedom, sexual slavery, and the oppression of women.

4. Alternative Institutional Social Protest

The last type of social protest is the alternative institutional social protest. Alternative institutional social protest is also known as positive intervention social protest. This type of social protest is a protest that tries to create new alternative patterns, policies, norms of behavior, and institutions as desired. What this type of protest tries to create includes communications, transportation, and new alternative economic and government systems.

The researcher found an alternative type of institutional social protest in the novel *The Handmaid's Tale*, namely the institutional social protest of the Quakers group. Quakers group are people who belong to a historically Protestant Christian set of denominations known formally as the Religious Society of Friends.

a. Alternative Institutional Social Protest of the *Underground Femaleroad* Group

The most powerful type of social protest is the alternative institutional social protest. This type of protest does not only reject it but also tries to create its order of life by forming its group. In the novel *The Handmaid's Tale*, the social protest of alternative institutions is also described through what is expressed by the shaded sentences in the data below.

The other house was Quakers too, and they were pay dirt, because they were a station on the Underground Femaleroad. After the first man left, they said they'd try to get me out of the country. I won't tell you how, because some of the stations may still be operating. Each one of them was in contact with only one other one, always the next one along. There were advantages to that—it was better if you were caught—but disadvantages too, because if one station got busted the entire chain backed up until they could make contact with one of their

couriers, who could set up an alternate route. They were better organized than you'd think, though. They'd infiltrated a couple of useful places; one of them was the post office. They had a driver there with one of those handy little trucks. I made it over the bridge and into the city proper in a mail sack. I can tell you that now because they got him, soon after that. He ended up on the Wall. You hear about these things; you hear a lot in here, you'd be surprised. The Commanders tell us themselves, I guess they figure why not, there's no one we can pass it on to, except each other, and that doesn't count..." (Atwood, 2017, p. 228).

The data quoted above illustrates a Quakers group with the name "Underground Femaleroad" who have a regular network with each other. They are trying to create an alternative social order as an alternative to the existing social order in the land of Gilead. They facilitated people who wanted to leave the land of Gilead and even managed to sneak their members into the post offices. The existence of the Underground Femaleroad group can be categorized as the most vigorous protest, namely an alternative social institution protest because it is already in the stage of creating a lifestyle, policy, economic system, and a new government system as an alternative option.

The results of the data analysis above show that there are alternative social protests from the *Underground Femaleroad* group that protest by creating lifestyles, policies, economic systems, and new government systems as alternative options.

CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

After the analysis in the discussion section, the researchers arrived at the closing section, namely conclusions and suggestions. Based on the analysis done, the researchers found an element of social protest in the novel *The Handmaid's Tale*. The conclusion of the analysis related to social protest is as follows.

In the novel *The Handmaid's Tale* by Margaret Atwood, there are social protests consisting of symbolic, anti-cooperation, intervention, and alternative institutional social protests. The symbolic social protest consisted of two protestors, Offred and Ofglen, with issues concerning the loss of freedom, sexual slavery, and oppression. The anti-cooperation social protest consisted of 3 protestors, namely Offred, Moira, and Offred's mother, with issues concerning the loss of freedom, sexual slavery, and oppression of women. The intervention social protest consisted of three protestors, namely Offred, Moira, and Ofglen, with issues concerning sexual slavery, loss of freedom, and discrimination against women. And the alternative social protest organization includes one protester, the Underground Femaleroad Group, with the problem of loss of freedom.

B. Suggestion

After the researcher concludes, the researcher gives suggestions to other researchers in the field of literature, especially the sociology of literature, to examine this research more deeply, namely by deepening the analysis related to social protest, to complete this research. In addition, researchers also hope that this research will be considered in making policies that follow the community's interests.

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CURRICULUM VITAE



Siska Nihayatul Khusna is the last of 5 children. She was born in Mojokerto on July 7, 1998. After her parents passed away in high school, she had no permanent place to live. Sometimes she lives at her sister's house in Sidoarjo, Gresik, and Mojokerto. But for her, Malang City is the most comfortable place because she can learn and meet many people who make her grow up emotionally, spiritually, and intellectually. In 2016 she began studying in the Department of English Literature. Since entering the world of activists, she has been interested in gender studies and women's issues, making her active in several women's rights communities. As a student, she actively joined intra and extra-campus organizations. She has been active in *Pergerakan Mahasiswa Islam Indonesia (PMII)* since the first semester and becomes a leader of *KOPRI PMII Rayon "Perjuangan" Ibnu Aqil* in the 2018-2019 period. In 2018, she was also active at *Himpunan Mahasiswa Jurusan (HMJ)* as secretary and at *Ikatan Mahasiswa Sastra Inggris (IKAMABSII)* as a member of the KOMINFO division. In 2019-2020 she was again entrusted to lead *PMII Komisariat Sunan Ampel* as leader of *KOPRI*. In the same year, she was also active as a member of *DEMA F*. Until now, she is the head of the external field of *KOPRI PMII Kota Malang* and also as a member of *LAKPESDAM NU Mojokerto* to start optimizing gender studies and women's empowerment in her hometown.