

**THE CONCEPT OF MOTHERHOOD IN  
TONI MORRISON'S *BELOVED***

**THESIS**

By :

**DINI AMALIA**

**NIM : 03320061**



**THE ENGLISH LETTERS AND LANGUAGE DEPARTMENT**

**FACULTY OF HUMANITIES AND CULTURE**

**THE STATE ISLAMIC UNIVERSITY OF MALANG**

**October 2007**

**THE CONCEPT OF MOTHERHOOD IN  
TONI MORRISON'S *BELOVED***

**THESIS**

This thesis is presented to The State Islamic University of Malang in Partial  
Fulfillment of the Requirement for The Degree of *Sarjana Sastra (SS)*

The Advisor:

DRA. SITI MASYITOH, M. HUM

NIP : 150 331 144

By :

DENI AMALIA

NIM : 03320061



**THE ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
FACULTY OF HUMANITIES AND CULTURE  
THE STATE ISLAMIC UNIVERSITY OF MALANG**

**October 2007**

## APPROVAL SHEET

This thesis is to certify that the Sarjana's thesis of Dini Amalia, entitled '**The Concept of Motherhood in Toni Morrison's *Beloved*,**' has been approved by the advisor for further approval by the Board of Examiners.

Approved by  
The Advisor

Dra. Siti Masyitoh, M. Hum  
NIP. 150 331 144

Malang, 25 October 2007

Acknowledged by  
The Head of English Letters  
and Language Department

Dra. Hj. Syafiyah, MA  
NIP. 150 246 406

The Dean of  
Humanities and Culture Faculty

Drs. H. Dimjati Ahmadin, M. Pd  
NIP. 150 035 072

# LEGITIMATION SHEET

This is to certify that the Sarjana's thesis of Dini Amalia (03320061) entitled '**The Concept of Motherhood in Toni Morrison's *Beloved*,**' as the requirement for the Degree of *Sarjana Sastra* in The English Letters and Language Department, Faculty of Humanities and Culture, The State Islamic University of Malang, has been approved by the Board of the Examiners.

The Board of Examiners

Signatures

- |                               |                 |       |
|-------------------------------|-----------------|-------|
| 1. Drs. Misbahul Amri, MA     | (Main Examiner) | ..... |
| 2. Dra. Andarwati, MA         | (Chair)         | ..... |
| 3. Dra. Siti Masyitoh, M. Hum | (Advisor)       | ..... |

Approved by  
The Dean of  
Humanities and Culture Faculty

Drs. H. Dimjati Ahmadin, M. Pd

NIP. 150 035 072

# Motto

( )

- *Paradise lies at the feet of mothers* -

*God sees us through our Mothers' eyes and rewards us  
for our virtues*

- *Ganeshan Venkatarman, Indian philosopher* -

*All I am I owe to my mother*

- *George Washington, first U.S. president* -

# *Dedication*

*This thesis is proudly dedicated to  
my 'beloved' mother... mother... mother, Hj. Musyarofah*

*and*

*the best idol in my life, my father, H. Sholihan*

*Thank you so much for the everlasting, amazing, wonderful love that*

*always blesses and holds me over all my times,*

*Also for giving me hope and support to make the great in life*

*You are everlastingly the best*

## ACKNOWLEDGMENTS

In the name of Allah, most gracious, most merciful.

First and foremost, I would like to thank my best wonderful Lord, *Allah SWT*, Whose graceful mercy has always blessing me all along my life, and Whose vision for this project has matched mine, and Who really understands what I have trying to achieve. Also for the best prestigious leader, *Sayyidil Musthofa Rasulullah SAW*, who gives me the best guidance in finding the great way to the truth of my life.

My best thank is tributed for my best heroes, my beloved father and mother, *H. Sholihan* and *Hj. Musyarofah*. Thank you so much for being my best supporter holding me whatever and wherever I am, and for always giving me the hope to reach my brightest star. I am really proud of being yours. All the more so, your endless love is my best, and to have you in my life is the most graceful mercy I have ever had. You also make me strong and believe that any impossible things can be amazingly possible for me. You show me the most beautiful way to know so that I can do it. Although many beautiful words in this world, but no one can perfectly represent my love and gratitude for you.

Even so, to my lovely 'little' brother and sister, *Ari* and *Silvi*, thanks for supporting me with your own way. You teach me how to be a good eldest sister for both of you. I have learned much from you 'dek'. Then, I also exceedingly extend my 'thank' to my grandma, *mbah Sumilah*, and my ma'am, *Nur Hayati*,

who have always sheltered me with the really pure hazels, thanks for giving me a beautiful wonder to make many other wonders in my life.

My thanks are also for the great people who helped in the creation of a truly thesis. I extend my appreciation to all lecturers in each education institution where I had learned knowledge since my childhood till now. I will be nothing without all of your noble pedagogies. **Dra. Siti Masyitoh, M. Hum** and **Yayuk Widayastuti H, M. Pd**, my good advisors, have made a great editorial and really took the pain out of the revision process. Thank you for always patiently helping and giving me the wise advices and valuable guidances to write a good thesis, also to rectify this thesis to be much better at once.

Here also, I would like to thanks to Dra. Hj. Syafiyah, MA, as the Head of Letters and Language Department, Drs. H. Dimjati Achmadin, M. Pd, as the Dean of Humanities and Culture Faculty, and Prof. Dr. Imam Suprayogo, as the Rector of UIN Malang for the leadership and the count knowledge given during my study in this University.

In addition to the above, the last but not least, I extend my thanks and appreciation to my friends who inspire me to do much better in life; Iis ('thanks' chusz), Monel, Dila (thanks la for our *memento--month* journey), Ulul 'jung', bulek Inna, uti Fitri, Izza (my 'mbok jah' ), Atun, Hana, Lili (thanks for everything *prenz*), Fariz (thanks so much for your 'patience' and support), mbah jumb, paklek tonye', and pakde wildan (my *luvely famz* in Jc), Whiwin 'burex', Amna, Jo, and Zulfy (d'one-mision team, keep struggle guys), also all of my



friends and any good people I have ever met during my counted--life learning, I say thank you so much for everything and all of our unforgettable togetherness.

Afterwards, I am also really grateful to anyone who provides invaluable comments and suggestions during the development of this thesis, entitled '**The Concept of Motherhood in Toni Morrison's *Beloved*.**

The Researcher,

Dini Amalia

# TABLE OF CONTENTS

APPROVAL SHEET.....	i
LEGITIMATION SHEET.....	ii
MOTTO.....	iii
DEDICATION.....	iv
ACKNOWLEDGMENTS.....	v
ABSTRACT.....	viii
TABLE OF CONTENTS.....	ix
CHAPTER I INTRODUCTION.....	1
A. Background of The Study.....	1
B. Statement of The Problems.....	10
C. Objective of The Study.....	10
D. Scope and Limitation.....	10
E. Significance of The Study.....	11
F. Definition of Key Terms.....	12
CHAPTER II REVIEW OF RELATED LITERATURE.....	14
A. The Concept of Motherhood.....	14
1. Mother’s Nature.....	14
2. Mother’s Love.....	17
3. Mother’s Role.....	18
4. Mother – Children Relationship.....	22
B. The Nature of African Slavery.....	25
1. History of African Slavery.....	26

2. Form of African Slavery.....	29
a. Racial Discrimination.....	29
b. Slave Trade.....	31
c. Racial Prejudice.....	33
d. Racial Violence.....	36
e. Racial Segregation.....	37
3. Causes and Effects of African Slavery.....	39
a. The Causes of African Slavery.....	39
b. The Effects of African Slavery.....	41
C. Feminist Literary Criticism.....	43
D. Previous Study.....	51
<b>CHAPTER III RESEARCH METHOD.....</b>	<b>55</b>
A. Research Design.....	55
B. Data Sources.....	57
C. Data Collection.....	57
D. Data Analysis.....	58
<b>CHAPTER IV ANALYSIS.....</b>	<b>60</b>
<b>CHAPTER V CONCLUSION AND SUGGESTION.....</b>	<b>93</b>
A. Conclusion.....	93
B. Suggestion.....	96
<b>BIBLIOGRAPHY.....</b>	<b>98</b>
<b>APPENDIX.....</b>	<b>102</b>
<b>SYNOPSIS OF <i>BELOVED</i>.....</b>	<b>103</b>

<b>BIOGRAPHY OF TONI MORRISON.....</b>	<b>108</b>
<b>CURRICULUM VITAE.....</b>	<b>113</b>
<b>THESIS SCHEDULE GUIDANCE.....</b>	<b>114</b>

# ABSTRACT

---

---

Amalia, Dini. 2007. *The Concept of Motherhood in Toni Morrison's BELOVED*. English Letters and Language Department, Faculty of Humanities and Culture, The State Islamic University of Malang. Advisor : (1) Dra. Siti Masyitoh, M. Hum (2) Yayuk Widyastuti H, M. Pd

**Key Word : motherhood, concept, toni morrison, *BELOVED***

---

---

Mother is a glorious figure in one person's life. It is the prestigious mercy God given only for woman. The relationship between mother and children is described as everlastingly bond that cannot be substituted with another relationship. But in reality this glorious position is sometimes humbled and assumed as the great tool to judge woman as *the second sex*, as what society has constructed. Many cases prove that there are still many marital rapes, woman abused, and rebellious children existed. However, mother existence still needs the more appropriate respect and appreciation from the society. Therefore, a study which focuses on this glory of being a mother is conducted by the researcher.

Here, the researcher chooses Toni Morrison's *Beloved* as the object of analysis concerning with these problems: (1) The concept of motherhood portrayed in Toni Morrison's *Beloved* (2) The factors influence the concept of motherhood portrayed in Toni Morrison's *Beloved*.

This research is categorized as a literary criticism, since the researcher conducted the interpretation and analysis on literary work, that is, Toni Morrison's *Beloved*. The researcher uses feminism approach in doing the analysis in order to optimally focus on the role of woman character in the efforts to struggle protecting her children from the tradition of slavery. From the analysis, the researcher finds many concepts of the motherhood reflected by Black mother slave in her way to protect her children from the harassment of African slavery. As a mother, this major character has done any struggles to protect her children from the rudeness. As found in the novel, the forms of insolent African slavery that finally influence the concept of motherhood reflected by the mother slave in her way of protecting her children are racial discrimination, prejudice, segregation, violence, and slave trade. Those all forms successfully turn the motherhood up as far as it becomes the main focus in this study. However, as the novel written by the most prominent feminist author, *Beloved* really reflects the battle of mother slave who hardly struggle against the African slavery harassment, without a husband stands behind, portraying some obvious concepts of motherhood influenced by the rudeness of African slavery.

# CHAPTER I

## INTRODUCTION

### A. Background of the Study

As feminist knowledge developed and became more sophisticated throughout the 1970s, family has come to be an important object of analysis (Pilcher, and Whelehan, 2004: 43). Family is the most significant social organization on people's community. Psychologically, family is a group of people who live together in one place in which, each member has a very close heart relationship that makes all members of one family influence and take care of each other (Soelaeman in Sochib, 1998: 7).

A family also takes the most important role in forming human's characters. It has a very crucial responsibility to secure human's social prosperity in order to enable them to survive in life. As the smallest system, family has a main purpose to construct a conducive atmosphere for each member as the way to learn the maturity in which, it may be assumed as the provision to socialize in one society later. However, the existence of a family becomes the very basic foundation to shape one person's personality (Kartono, 1994: 8). It is the main factor in forming a person's life perception, behavior, and human quality. Therefore, in order to optimize this exalted function, all components that are the members of the family should be exceedingly cooperative and support each other. There is a strong invisible bond that undertakes each family member - especially between mother and children. In this case, all members of one family have the

same responsibility to realize those all. Based on this family's greatest importance, everyone actually should aware the family role respectively. Not only father, and mother, but also the children respect to the family nature. The whole parts are absolutely needed to hold the real happy family cooperatively (Naqiyah, 2005: 160).

The real phenomena to the contrary, mostly cases prove that there is only mother who always works harder than everyone to realize those all happiness. Since the sun rises till the night comes, mother has never stopped devoting to her family. She works the whole day, physically and psychologically. Mother prepares all needs for her husband and children. She thinks all others' prosperities. Moreover, mother will do anything for protecting her children. Sometimes she even forgets what her own need is. When the children get upset or suddenly wake up at the night because of nightmare, they just call their mother for protection, not their father. Every time a person feels scared or suddenly restless, he or she directly thinks of his or her mother and look for her to get secured. Thus, a mother is exactly the glorious figure in one person's life. The good mother always does everything to make her family feel comfortable (Abdullah, 2001: ix).

As what the social construction has assumed that woman's job in a family is only related to her domestic realms, bearing children, and maintaining household, while the husband's job is to work outside and to earn much money. This assumption strongly adheres on people's mind like a doctrine which cannot be blotted out ([www. woman in Islam\\_ Role as Mother/index.html](http://www.woman in Islam_ Role as Mother/index.html)). As being a mother and having the duty to maintain household, woman are also assumed to

stay only at home, not permitted to learn and to work as man in which, this assumption finally places woman as a person who is thought incapable to socialize in a public environment. Sanford (in Sebatu, 1994 : xv) states that in the norms of society, women's job and identity is only defined based on their intelligence in maintaining household, bearing children, and their obedience in doing the consequences from those roles. However, it does not mean that a husband is more superior than a wife, at all. Perhaps it seems that husband works harder to fulfill his family's necessities, whereas the wife just stays at home, waits for her husband, and maintains household in the whole day. Ironically, this social construction also becomes a great tool to judge man's superiority and to set woman's inferiority. Brownmiller (in Sebatu, 1994 : xvi) claims that woman is an under - man's controlled human. In addition, Tompkins (in Bressler, 1999: 178) states :

*“What enrages me is the way women are used as extensions of men, mirrors of men, devices for showing men off, devices for helping men get what they want. They are never there in their own right, or rarely. The world of western contains no women. Sometimes I think the world contains no woman.”*

Yet, the husband who works outside frequently treats woman as he likes because he thinks that his capability to grant the family is one of his best authorities. On the other hand, woman has always devoted herself thoroughly to her husband and children, as a wife and firm mother - even though she never gets the fair rewards – because it will be quietly impossible to give a truly fair reward for what she devotes in the whole life. Naqiyah (2005: vii) assumes that woman



sacrifices her life to devote to her family by spending all her time to keep a joy for her beloved persons.

However, being a mother could be a pride and horrible troublesome at once. It is glorious to be a good mother but extremely not easy to do. In the mother's hand, the future holds on. Mother has the main function to educate children the right way to be a good person and to appreciate themselves during their life. Therefore, it is a terribly difficult chance for women for being a mother. Although it is hard to hold on that count mandate by herself, women in this world keep doing it not only because of her destiny, but they accept it willingly with all rejoiced heart. They love and enjoy being a mother, bearing children, and maintaining household. It is one satisfaction for women only, men will never know how to feel being pregnant, to bring a little baby to the world, and so on. Being a mother is completely the most beautiful grace God ever gave (Abdullah, 2001: 8).

Unfortunately, this mercy is often used to stereotype women as *the second sex*. Because of this view, women are seen as a weak and gentle person. They are not accustomed to being incapable for deciding their own destiny. Men always dominate anything for them. Saparinah (Kardinah, 1993: ix) strengthens this by arguing that women only follow what have been ascertained for them. Even though there are many feminists and female activists who fight for women's right equality, but many other women still keep getting oppressed, unequal treatment from the society, and getting subordinating assumption today. For example, what have happened to many work-women who work abroad, they get very inhuman

treatment from their master. Many of them went home with full-wounded body getting no money at all because they are not paid off. Yet, they – mostly mother - work to earn money for her family. There are also still many marital rapes exist in many parts of this world. However, mothers still need to struggle more and more for their existence, they still do not get the appropriate appreciation for what they exist. The fact proves that Black women in Daifur are still being oppressed by Whites today. There are many Black mothers who should hardly struggle to survive. Their husbands are killed, and they should sexually serve the Whites every night. If they refuse, they will be whipped--while these Black women, mostly, have at least five to seven children, and should live together in a narrow straw tent. These black mothers should be able to role as mother, father, and nanny at one time. Even, in Thailand, women mainly functions not only to maintain household, but also to go work, to earn money, and fulfill any family's equipments. The husbands, even, do nothing to help them. Davies (1987: 182) confirms that this cultural tradition does not actually happen only in this modern era, but since several decades ago women had always gotten oppression much more mortally, such as racism and slavery effects.

One of the feminists, Luce Irigaray (Ratna, 2004: 198) states that woman should create and build her own “place” to totally repair her destiny, and to liberate of man hegemony. Woman should show her existence by her own way. To create their own image, women should be able to perform, give contribution for themselves. It is similar with what Virginia Woolf argued that woman must establish their own identity (Bressler, 1999: 182). Actually women have done this

well by executing their nature as mother. They have done the trusteeship well, something that only women could perform. How often the children make a mistake, a mother always forgives and loves them much without expecting any rewards. For nine months or more, mother brings a child along her womb. When the time for bearing comes, mother must fight staking her life. How horrible the mother's struggle is. It absolutely indicates that mother is exactly reasonable to get the highest appreciation from anyone, anywhere, anytime. Using her domestic realms in which, ironically this is what men set as woman's inferiority, a mother naturally can show that she really deserves to be respected and honored in the highest level (<http://www.dayformothers.com/motherhood/index.html>).

Kate Millet, considering the legacy of Sigmund Freud, in her best-selling *Sexual Politics*, contends that his understanding of the female is based upon his idea of penis envy, which results in the inevitable conceptualization of woman as lack. Her lack of penis makes her long for a baby and the two wishes – to possess a penis and a child – remain strongly cathected in the unconscious and help to prepare the female creature for her later sexual role. Moreover, Freud (Bressler, 1999: 167) believes the penis is power; Freud viewed women as incomplete males. All women, he thought was envious of male's power as symbolized by penis. Wanting this power, all women possess, penis envy, desiring to gain the male phallus and they obtain power. The image of women as 'castrated' men, who must prepare themselves for a passive sexual role, conveys the idea of their secondary status to men – that their lack of penis is translated in social terms as a lack of power, status, and authority (Pilcher and Whelehan, 2004: 41).

The perspective of mother's existence is also supported by Melanie Klein's argumentation. She argues for a shift in focus on the mother's anatomy and generally emphasizes the maternal as a more important theoretical precept. She realizes that maternal figure played a significant role in the child's fantasy life, and considered that the chronology of Freud's *Oedipus Complex* was imprecise (Phillips, 1987: 132). Although women do not have 'the penis' – as Freud claimed that it is the concept of lack – women has another point of luck men do not have. What Freud claimed that "no penis" means a lack for women in the other way becomes the specific women luck. Women can be pregnant, get menstruation, bear a child, and wonderfully be a mother. One can best characterize mothers of males as "punishers", mothers of females as "protectors", male infants as "doers", and female infants as "watchers". The mother plays a role on prompting the greater independence and activity that is typical of males (Pilcher and Whelehan, 2004: 143).

The fact that mother obviously takes the important part in human's life also inspires the authors to write a literary work about mother's existence. It is not too strange because it is well-known that a literary work is assumed as a mirror of human's real life. As Hartoko (1986: 15) states that the main concept of literary context is mirror concept. It means that literature context views a work as the reflection of the real social life. Literary work is a human life expression which cannot be separated from the real society. It is a reflection of social cultures which form dialectic between the writer and the social situation. It also can be the explanation of a dialectical history which is developed in literary works.

Many authors are interested in the studying of woman basically, but only a few of them who really focus on the woman's nature as mother. One of them is Toni Morrison, one of the most prominent African-American Black feminist authors, who tries to reveal the mother's nature in her novel, *Beloved*. It is the novel which is full of feminism value. This novel covers a mother's struggle to save her children from any dangers, completed with the background of slavery (<http://www.beloved-wikipedia.html>). Sethe, the mother in this story, did a very big sacrifice to protect her children. It is the fit novel to contribute and to highlight the mother's love and her sacrifice to struggle for saving her children – as this study discusses. Even, this novel shows the way of woman struggle which is quietly unpredictable to be conducted by a woman as 'a mother'. This novel also won Morrison the Pulitzer Prize for Fiction in 1988. The novel itself is loosely based on the life and legal case of Margaret Garner. A survey of eminent authors and critics conducted by the New York Times found *Beloved* the best work of American fiction of the past 25 years.

Based on those explanations above, it can be strongly assumed that mother is the most important and glorious person in human's life. It could never be imagined how if this world has no mother. Who will willingly protect, encourage, and love us as what really we are whenever and wherever. No one can do it exactly as best as mother does. Otherwise, the relationship among the mother and children could never be substituted with any other close relationships in this world. That is why this study on Toni Morrison's *Beloved* is necessary to be conducted, that is, to reconsider the importance and the glorious existence of

being a mother. Also to involve anyone to be more appreciative and to love the mother, even the mother her self. As we know that nowadays people often forget to give a high and proper appreciation to the nature of woman, especially the mother's existence. They think that woman's existence is only related to the domestic realms. This assumption becomes one special restriction for women, especially for mothers. Woman's ability to be pregnant, to bear children, and to maintain household are thought only as the way of woman should be. Men frequently neglect who bring them into the world. They ought to think of woman not only as someone whose main duty is to serve them or someone who is subordinated and inferior. But they should value woman with high appreciation than themselves.

Even, because of those domestic realms, the man who usually works outside feels that it is one of his authorities to treat woman who works at home as he likes. He feels that it is one part of his superiorities. However, the woman's nature actually can be a great tool to automatically destruct man's superiority. Because, naturally the image of woman who is related only to the duty for maintaining household is just the matter of social construction, not God's will. Basically those duties are also man's job. While the woman's nature for being pregnant, getting menstruation, bearing children and wonderfully being mother are kinds of God's blessing. Those are some things that only woman can do, and this fact even becomes woman's surplus. Moreover, this woman's nature becomes the way to struggle from any kinds of oppression and subordination in the way of living in a slave community as implied in *Beloved*. However, this study tries to

reveal the power of woman's nature as 'mother', that finally can strengthen the female existence in any aspects of life.

Actually there are many researchers who have conducted the study of woman, but the study which really focuses on woman's nature as being mother is very limited. One tries to be one of those all limited editions. Exactly this study focuses on the concept of motherhood as depicted in Toni Morrison's *Beloved* using Feminism approach. Hopefully this study which emphasizes on mother's wonderful existence could be a little bit contribution for appreciating mother's existence and also able to destruct the wrong opinion, that woman is weak because of her woman's nature and her domestic realms. The almost similar study as this one has ever been conducted by Shenny. L. Abbott, the student of University of Maine at 1995 which concerned with the matter of the concept of motherhood reflected by African American slave women in the Southern Evangelical Christianity.

## **B. Statement of the Problem**

Considering what have been discussed in the background of the study, the problems that are discussed in this study are to describe the matter "How is the concept of motherhood used in *Beloved*? This question will be systematically answered by some sub questions as formulated as follows :

- a. What is the concept of motherhood used in Toni Morrison's *Beloved*?
- b. What factors influence this concept of motherhood?

### **C. Objective of the Study**

In accordance with the statement of the problem, this study aims to find out the feminism aspect of the novel as a genre of literary work, that is, the nature of the concept of motherhood as found in *Beloved*, particularly by describing these points below :

- a. the concept of motherhood as it is used in Toni Morrison's *Beloved*
- b. the factors which influence the concept of motherhood in Toni Morrison's *Beloved*

### **D. Scope and Limitation**

To focus on the objective of this study, the researcher has to determine what aspects of study should cover to come to the right answer of the research problem. Therefore, this study is done to find out the concept of motherhood used in Toni Morrison's *Beloved*. How exactly the concept of motherhood is that covers mother-children relationship as described in Toni Morrison's *Beloved*. In order to fulfill the objective of the study, this study is focused on the characters and the setting in the novel, *Beloved*. Moreover, in order to understand deeply about the concept of motherhood, the study focuses on the four characters, namely *Denver*, *Baby Suggs*, *Beloved*, and *Sethe*. They are very symbolic characters throughout the novel. They represent the great role on developing the theme of motherhood in the background of slavery Morrison applied in *Beloved*.



## **E. Significance of the Study**

There are two functional considerations for conducting the research. This study is significant to conduct due to its theoretical and practical functions. The finding of the study is for the one who has a great attention of literary work and who are involved in feminist study. And this research is aimed at enriching the theoretical bases of literary studies, especially those which are related to the woman's nature as mother using feminism approach, thus the researcher can reach the formulated objectives appropriately. In addition, this study is expected to be a reference and an alternative information for other researchers in conducting the similar research like the study on the concept of motherhood as portrayed in literary work, especially in Toni Morrison's *Beloved*. Also this study hopefully can pursue the readers to be more appreciative to their mothers and can be a little reference for being a good mother. Perhaps this study can give a little description about the ways how to be a real beloved mother. The result of this study, however, might have only a little, but expected to be valuable contribution to the wide range of literary studies. For this reason, this study needs to be followed and completed through other researchers with the same subject or object of the study.

## **F. Definition of Key Terms**

In order to avoid misunderstanding in interpreting the term used in this study, the researcher would like to give the definition of several terms of this study. They are as follows :

- ***The concept of motherhood*** : an understanding or general idea for being a mother (Geddes and Grosset, 2005: 308). It is exactly about the way how a mother expresses her mothering to the family, especially for the children and how a woman defends her destiny for being a mother
  
- ***Africans*** (also called **Black Americans**) : citizens or residents of the United States whose ancestors, usually in predominant part, were indigenous to Sub-Saharan Africa ([http://en.wikipedia.org/wiki/African\\_American](http://en.wikipedia.org/wiki/African_American))
  
- ***Feminist Literary Criticism*** : a literary criticism that emphasizes the critical concern for the impact of gender and woman's struggle, also consists a diverse collection of social theories, political movements, and moral philosophies, largely motivated by or concerning the experiences of women (Ratna, 2004 :141)

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **A. The Concept of Motherhood**

It is a privilege to be a mother. Motherhood is the greatest blessing any woman can be blessed with. Motherhood is a symbol of love, kindness and forgiveness. A mother's touch is the first human touch in a child's life. A mother's heart is filled with a never-exhausting love for her children. She lives and dies for them ([http://www. Motherhood - How it Feels to be a Mother - Secrets of Being an Ideal Mom.html](http://www.Motherhood-How-it-Feels-to-be-a-Mother-Secrets-of-Being-an-Ideal-Mom.html)).

However, being a mother is laborious. A mother is the most beautiful woman in the child's eyes. Her every action and word is under the deepest scrutiny and therefore she is always over cautious of her conduct. Bluntly put, motherhood has become a mine-field, and walking through it is without so much as a map to guide. Therefore, to complete the understanding of the study, here, the researcher unleashes the parts of the concept of motherhood, dealing with the importance of being the good mother.

#### **1. Mother's Nature**

William Makepeace Thackeray, an English novelist, said that mother is the name of God in the lips and hearts of children. Mankind assumes that women were designed by nature to be mothers and that they instinctively want to rear every baby they bear. Self--sacrificing motherhood was what women were for,

and women in many societies have believed this was their destiny. Overlooked was the huge stake that everyone has in motherhood ([http://www.a mother's love/Quotes.html](http://www.a%20mother's%20love/Quotes.html)).

Basically, being a mother is the real nature of woman. Adhiwardana (Gunarsa, 1983: 62) stated that as a mother, woman is responsible for strive children to be a good person, to be able to differentiate what thing should be done and the thing should not. This goal, at least, will be successfully gained by not only mother's exertion but also by striving cooperatively with the father, in one intact family of course. The most important thing is that a mother will be the main pattern for children in anything, such as behavior, etc. Therefore a mother also has the responsibility to give the good example to her children's moral development all along her life.

To be a firm, plucky, and reliable mother for all family members is definitely uneasy at all. Woman should be strong, emphatic, and patient at the same time. In fact - without disdaining the father's role - mother mostly must be the only one family member who always understands everything happened and done by others in a family, more than everyone. A mother always does more to keep everything is fine. Naturally, the nature of mother is to be a real wise protector and a solver, even a judge, for any problems faced by children also by the father (her husband) -- in spite of the father who is also thought as the place to hide from any dangers – but actually mother has a more enormous power to make sure the children that everything will be okay, in spite of only by giving a smile. Whereas a woman is identical with a gentle feeling and weaker than man, but as

mother woman should disregard those all assumptions and keep being a tough and good mother who has a count responsibility in breeding her children to be a good person in the rightist way.

Otherwise, **Mother Nature** is a stunning achievement. By demonstrating how female strategies as mates and mothers have shaped the evolutionary process throughout nature ([http://www.Amazon.com\\_ Mother Nature\\_ A History of Mothers, Infants, and Natural Selection\\_ Books\\_ Sarah Hrdy.htm](http://www.Amazon.com_Mother Nature_ A History of Mothers, Infants, and Natural Selection_ Books_ Sarah Hrdy.htm)). In addition, there are a few things, which are common to all the mothers around the world. Apart from showering love and affection, mothers make it a point to keep an eye on every activity of their children- this of course arises as a result of her being too caring about her child, so that he/she is always unhurt.

However, being a mother is really a full-emotional experience in one woman's life (Suzman in Canfield and friends, 2002: 39). Being a mother is the most glorious grace from God. Women should thank for this favor actually. This gift positions woman in the exalted position not only in this world but also in the life after. Even, one Islamic Hadith said *Paradise lies at the feet of mothers*. It shows how glorious the mother's position is in which God notices to.

Nevertheless, the mother's nature is one illustrious thing that is only owned by woman. One of the greatest entities on the face of this earth is **Mother**. It is a right thing to explore the strength which lies in woman as a mother. In the end, a cool saying tributed for mothers;

*" Birth is a pleasant punishment which only women bear "* (<http://www.a mother's love/Quotes.html>).

## 2. Mother's Love

A mother's love is instinctual, unconditional, and forever. Mothers are instinctive philosopher and the greatest teacher. They also become the adviser and the greatest inspiration. Many people share stories about the most important things they learned from their mothers during their life (Abdullah, 2001: 1).

The power of mother's love is the best among the others. However, the mother's love will defense all along the time. It is a mother's love, pure and unadulterated, which nourishes a child and helps him to see and understand the cruel and the harsh world where he is destined to spend the rest of his life. Only a mother knows how it feels to be a mother. Mothers shoulder a huge responsibility of instilling the good and the bad in her child's heart. Even, many poems were created to highlight the glorious of mother's love. One of them is as follows :

*Her love is like  
an island in life's ocean,  
vast and wide*

*A peaceful, quiet shelter  
From the wind, the rain, the tide.  
'Tis bound on the north by Hope,  
By Patience on the West,  
By tender Counsel on the South  
And on the East by Rest.*

*Above it like a beacon light  
Shine Faith, and Truth, and Prayer;  
And thro' the changing scenes of life  
I find a haven there.*

(<http://www.elaine's mother's day page.html>)

Nothing can compete with the greatness of mother's love in this world. It is the best love we can feel. One Russian proverb even said that '*a mother's love*

*will draw up from the depth of the sea.*' Although the children often avoid what mother's says and even do the maddest thing, mother always stands firm behind the children with full-of- love heart, completed with the wormy hug and fond embrace (Kartono, 1986: 40). Mother's love will always hold on whatever, whenever, and wherever the children are. It keeps preserving all along the time. However, loving children is a circulated business (Canfield and friends, 2002: 50). If a mother gives more, she will get more, even she will eagerly want to give much more than before.

Peter Ustinov (in Canfield and friends, 2002: 53) stated that mother – as parent – could be said as the bone used to grind the children's teeth. It means that mother's sacrificing for children or even for her family is quietly awful. Once again, no one exactly will be able to compete with the power of mother's love. Renee Duvall stated that people used to think that they didn't need their moms so much after they grew up. Then Duvall realized that's not true. So often, when someone making a decision, he/she wishes his/her mother were there so he/she could ask his/her mother's advice (Kartono, 1986: 276). Thus, the mother's love will always hold on forever. The power of mother's love will conquer anything (except God's) and calm the children's hearts.

### **3. Mother's Role**

Technically, the concept "role" refers to units of conduct (1) which by their recurrence stand out as regularities and (2) which are oriented to the conduct of other actors. These recurrent interactions form patterns of mutually oriented conduct (Brezina, and friends, 1994: 125).

While mother's role is something we need all along life. It likes the fresh water in the dry season. We need it as a life lesson in walking away our life. Sometimes life lessons are harsh and eye-opening, other times they're subtle yet profound. Life's lessons can define us, but there's nothing like a mother's instruction to shield us from harm and leave us with the kind of guidance we didn't even know we needed (Abdullah, 2003: 3).

As the role of the mother is emphasized, this is not to say that the father is not important or is less important. What the mother can give to her child and the extent to which she can give, very much depends on that which she can receive from her relationship with her spouse. If she receives support, joy, and peace from that relationship--that is what she will pass on. If she only finds false expectations, empty promises, and frustrations - then that is what she will pass on. Thus, as we emphasize the mother's role, this in no way isolates or separates the mother from the father, nor does it place a greater emphasis on the mother's role as opposed to the father's one. Instead, it points to the mother's unique role within the family (Abdullah, 2003: 3).

According to Stepanos Dingilian, Ph. D, '**Mother**' itself is defined as the person in whom life receives a form suitable for living in this world. What does 'living in this world' mean? It means that a person is alive and functioning physically *and* spiritually. It means that a person hungers for physical food - breakfast, lunch, and dinner. It also means that a person hungers for the spiritual nourishment - loving others and being loved by them, establishing intimate, committed and growing relationships, appreciating culture and nature, and most of



all-loving and worshipping the Creator. All these begin to take shape and grow in the person of the mother (<http://www.The Unique Role of the Mother.html>).

Each mother definitely tries to do the best for the children. She will do as much as she can to be an ideal mother. An ideal mother is one who inculcates the best of family values in her children. She also has tons of patience to put up with the childish tantrums and makes the child feel satisfied and happy without being over-indulgent. She is usually a mixture of the toughness of granite and softness of blossoms, the sharpness of razor and the coolness of mountain streams, the calmness of still water and the purity of untrodden snow. She is the child's best friend. She is there for the child through every thick and thin. In one word, she is the light of her child's life. All mothers should aspire to be the role model mother to children (Abdullah, 2001: 3).

In addition, Mother's value as a role model and custodian is unquestionable. There is no alternative to mother for a baby. Mother plays a sheet anchor role in bringing up newborn. Modern research has proved that it is so important for newborn babies that their mothers spend most of their time with them, guide and support them both physically and psychologically. Mothers have to play a vital role even after their babies are grown up irrespective of their age. In most of the Asian countries, mother is considered as symbol of strength and integrity and binding force for a family. Mother also plays a vital role in carrier building of her child as mother best knows the capabilities, strength, and weaknesses in her kid and can better guide her child to choose the right profession

(Kartono, 1994: 57). In brief, mother may be considered as the minaret of light for her babies which always guides them and shows the way throughout their lives.

In short, the kind of a role occupied in a children's mind is not taken from a study, but from the look on their face when they tell about their days at school. From the cries in the night when they need their mother's milk, and from the dreams mothers have of them all taking on the world with the same vision and idealism that mothers once had.

Yet, mother's role is determined not by the latest study or political climate only, but by the nature and instincts as mothers. It is the most important thing women will ever do. Women do it, and they do it well (Importance of Mothers\_ Affirming a Mother's Role.html).

Moreover, in Islam the woman has a very important role as mother. The status and value attached to parents in the Muslim world is very high. The Qur'an says:

*"Your Lord has decreed that you should worship nothing except Him, and (show) kindness to your parents, whether one or both of them attain old age (while they are) still with you, never say to them a word of contempt nor scold them. Address them in a generous fashion. And out of kindness, stay before them with humility and say: 'My Lord, show them mercy, just as they cared for me in my childhood' " (17:23-24).*

It is also reported that a man came to the Prophet and asked:

*"Messenger of Allah, who is the most deserving of good care from me?" The Prophet replied: "Your mother (which he repeated three times) then your father, then your nearest relatives in order".*

In another *hadith* the Prophet has said: "*Paradise lies at the feet of mothers.*" In other words Paradise awaits those who cherish and respect their

mothers. The mother has consequently a great feeling of security about the type of care and consideration she can expect from her children when she reaches old age. As the verse of the Qur'an quoted above indicates, thankfulness to parents is linked with thankfulness to Allah, and a failure in either of these respects is indeed a major failure in one's religious duties (Abdullah, 2001: 9-10).

#### **4. Mother – children Relationship**

Dr. Mudita Rastogi, the associate professor of psychology at Argosy University/Chicago and a licensed marriage and family therapist stated :

*“Estrangement between a mother – daughter relationship is a combination of individual, familial, and societal factors, and the reasons why mothers and daughters become estranged can be varied and complex. Even, Past literature shows that mother – daughter relationship is considered the most significant of all intergenerational relationships ”*

For example, the mother's generation may have included social aspects such as: economic depression, nuclear families, early marriage, and basic education. However, as society changes and evolves, the daughters may grow up in a completely different culture - in a robust economy, varied family structures, delayed marriage, immediate focus on a career, and higher education ([www.argosyu.edu/mother-daughter-relationship.html](http://www.argosyu.edu/mother-daughter-relationship.html)).

The relationship between mother and her children is begun since the fetus was in mother's womb. It keeps continuing in the physiologic process, such as pregnant period, birth, and so on. Practically, those all physiologic function are together with mother's psychological components, so that mostly the children's characteristics is nearly the same as their mothers (Kartono, 1986: 39). However,

the most difficult mother's duty is to keep balance the relationship between her children and herself. The duty itself should always suitable with the age and the development of children. When the children are still in the young age, mother must be extremely careful in protecting the children's physical, preparing the health food and others bodily. Besides that, mother should educate them in a good way. She also must prepare the children well to be able to socialize in their community later. Kartono (1986: 274) assumed that mother-children relationship is quietly interdependent, both are need and influence each other. In the other word, the relationship is *a symbioses-mutualism* relationship. Moreover this relationship is the most complete relationship among the other human relationship.

In addition, one epigraph even said that '*Like mother, like daughter*'. This epigraph can show how strong mother's charm emerges on children heart, especially the daughter. Maggie Dwyer (Welcome to Homemakers.com \_ Like mother, like daughter.html) argues that a daughter reflects on notable events in her mother's life and appreciates the worth of a mother's work.

Consequently, the mother-children relationship is so important to most women, yet it can often be fraught with hurt, disappointment, disconnection, anger or conflict. Actually mothers and children should recognize each other. Mothers, on the other hand, need great understanding and forgiveness from their children given the inequities in some of society's expectations. Here also explains some ideas to improve the mother-children relationship. For the children, there are some steps should be done to improve the mother-children relationship.

First is *Understand mother, as a person*. It means that the children should get curious about mother and her life. It may help to depersonalize some of her behaviors and to have more patience and compassion for her. The children can ask about her childhood. What kind of relationship did she have with her own mother? What are the disappointments and joys that have touched her life? To what extent was she affected by the social and career limitations imposed on earlier generations of women?. Second, *Shift usual relationship patterns*. If there are specific things a mother says or does that **push the children's buttons**, the children may consciously construct different, calmer, more adult-like responses. The children must consider talking to mother about things that are bothering them in their relationship in a loving, respectful, grown-up and assertive way. Then, *Take charge of the relationship*. For this case, the children can think about what they'd like to change about the relationship or what would help to enjoy time with their mother more. Would they like to see their mother more? See her less? See her at a different time? Spend more one-on-one time with her? Share an activity together? The children can **Take the initiative** to make it happen. The last is *Know when to seek help*. If the relationship with mother is very toxic, if there is a history of physical or emotional abuse or if mother is very controlling, the children can consider finding a supportive therapist to help them heal and decide how to handle the relationship. In the other side, mothers also need to do some steps in order to improve her relationship with the children. First is by *listening the children*. Whether it is life struggles, feelings, wants or needs – a mother just **listen supportively** and empathize with her children. She should avoid giving

advice, which may reflect values or desires but may not be the best decision for children. A mother can ask questions to help them to figure out what they want to do with a given difficulty or life situation. Second is that mothers should not criticize the children. This is the first number complaint from adults about their mothers. What feels like the efforts to help just makes them feel hurt and inadequate. They need their mothers to view them as competent adults. Next is by allowing breathing the room. A mother may let children make their own life decisions--even if she disagrees with them. Let them make their own mistakes and find their own way through tough situations. A mother just makes sure they know that their mothers are supportive.

Then, mothers can draw on mother's experiences to the children. A mother best thinks about what mother would have liked her own mother to have said or done differently, and she can try to do these things for children (Rimm, 1998: 94-100).

## **B. The Nature of African Slavery**

There are many differences appear in human being's life. Humankind contains people with different skin colors, language, religions, and customs. These traits later become the source for the stratification of human being. These kinds of differences also indicate many cruel and inhumanity actions happened in any parts of this world. Those all actions are approximately irrational. It could not be accepted in logic because all human are basically created in equal, no matter differences of skin colors, language, religions, and customs. And the vilest form of wrong assumption of human's stratification is the tradition of slavery.

Slavery was a fact of life, and slaves could be killed, mutilated, and even eaten without compunction. Hugh Thomas (Confederate Cause - Joseph Sobran puts Slavery In Perspective.html) stated that in the Arab world African slaves were highly prized as eunuchs. They were used as guardians of harems and as civil servants, some of whom amassed considerable power. But many young African men died in the process because of inept or infected castration. The prevalence of eunuchs probably explains why African **slavery** didn't leave the Arab world with a race problem. Given this history, it's ironic that so many American blacks adopt Arab names to spite the white man and to achieve a supposedly independent "identity." Besides, there are so many others cruelty that should be faced by Afro-American slaves in other places, even in Africa, the region they themselves lived in.

While this part will only focus on the nature of Afro-American slavery based on history, form, causes, and effects of Afro-American slavery that will be discussed in the following part;

## **1. History of African Slavery**

African slavery history is the history of an ethnic group in the United States also known as Black Americans who become slave. The majority of Africans are the descendants of enslaved Africans transported from West and Central Africa to the States during the trans-Atlantic slave trade. Others have arrived through more recent immigration from Africa, South America, and the Caribbean. However, the average African is estimated to have about 17% European ancestry. It is also estimated that a significant number of African

Americans have Asian and Native American heritage. In the United States the term is generally used for Americans with predominantly Sub-Saharan African ancestry ([http://en.wikipedia.org/wiki/African\\_American](http://en.wikipedia.org/wiki/African_American)).

Like other people of African descent in the Western Hemisphere, the ancestors of the overwhelming majority of African Americans were brought to North America as slaves between 1619 and 1807, when the Trans-Atlantic slave trade was supposed to end. Hundreds of slave ships existed between 1808 and 1858 carrying "black ivory" into the United States.

The Portuguese brought the first slaves out of Africa in 1442. As the export of slaves grew, eight distinct slave-trading regions developed in Africa: West Central Africa, Bight of Benin, Bight of Biafra, Gold Coast, Senegambia, South East Africa, Upper Guinea, and Windward Coast. West Central Africa being the largest source. The American slave population was made up of the various ethnic groups from these regions including the Bakongo, Mbundu, Yourba, Fon, Nupe, Ibo, Wolof, Fulbe, and Serer amongst others. Once mixed together in the Americas, these different peoples began to forge a new culture based on their similarities. These ethnic groups were usually sold to European traders by powerful coastal or interior states in exchange for European goods such as textiles and firearms. Europeans on occasion kidnapped Africans, but this was rare. As coastal and near-coastal nation states in Africa expanded through military conflicts, the captives of these wars (be they soldiers or villagers) were sold. Slavery had been prevalent on a much smaller scale in African society long before the arrival of Europeans. Another way of becoming a slave was being convicted



of a crime. Since most if not all these states did not have a prison system, criminals were usually sold.

Most Africans lived in moderately autonomous villages or densely populated urban centers within tribal kingdoms that checked a king's power via some sort of council. These villages or cities paid tribute to the king and fought for him when called upon. While most Africans lived within a semi-centralized state or kingdom, others lived in small villages with no state protection. Without such protection, these Africans were at higher risk to be enslaved. Since early Europeans had little success against the African states militarily, the non-urbanized Africans became frequent victims. Stateless areas such as Gambia, Guinea and southern Angola quickly fell into the hands of Europeans who sold the inhabitants as needed to colonies in the New World. The African states also raided these areas selling the inhabitants to Europeans and each other (Cohen, 1983: 57-60).

Even, In the late of 15<sup>th</sup> century, Europeans (Spanish and Portuguese first) began to explore, colonize and conquer the territory in Americas. European colonist attempted to enslave some of the Native Americans to perform hard physical labor, but found them unaccustomed to hard agrarian labor and so familiar with the local environment that it was difficult to prevent their escape (*International Encyclopedia of Social Sciences*, 1968: 277). In most African societies, there was very little difference between the free peasants and the feudal vassal peasants. Similar arguments were used by western slave owners during the time of abolition. Regardless of open legal options to slave owners, rational cost

earning calculation, and voluntary adoption of moral restraints often tended to mitigate the actual fate of slaves throughout history (*Encyclopedia Americana*, 1998: 545).

## **2. Form of African Slavery**

Slavery still exists in Africa today. It's unconscionable that America's "civil rights" leaders expend much more effort trying to revise American history than in trying to improve the lot of black Americans and other minorities or in denouncing the plight of present-day slaves in Africa. Slavery, in many ways, is definitely an inhumanity thing. It may take several forms; racial discrimination, slave trade, racial prejudice, racial violence, and racial segregation. In the following part, those parts will be explained well.

### **a. Racial Discrimination**

Racism is one ordinary form appeared in slavery. Racism must be positioned in a broader socio-cultural context in which, the superior group dominate, oppress, and marginalize the inferior one (Horton et, al., 1991: 302-303). The social hostilities freed by American blacks as the result of racial prejudice, segregation, and discrimination certainly cause the most persistent social conflict between American blacks and whites.

One of its forms is racial discrimination. There are four main types of racial discrimination: direct, indirect, victimization and harassment. The following part describes each in turn.

- ***Direct racial discrimination***

This occurs when you are able to show that you have been treated less favorably on racial grounds than others in similar circumstances. To prove this, it will help if you can give an example of someone from a different racial group who, in similar circumstances, has been, or would have been, treated more favorably than you. Racist abuse and harassment are forms of direct discrimination.

- ***Indirect racial discrimination***

Indirect racial discrimination may fall into one of two categories depending on the racial grounds of discrimination. The first is on grounds of colour or nationality, under the original definition in the Race Relations Act. The second is on grounds of race, ethnic or national origin. This was introduced by the Race Relations Act (Amendment) Regulations 2003 to comply with the EC Race Directive.

- ***Victimization***

It occurs if you are treated less favorably than others in the same circumstances because you have complained about racial discrimination, or supported someone else who has. A complaint of racial discrimination means that someone has brought proceedings under the Race Relations Act against the discriminator or anyone else, or given evidence or information in connection with proceedings brought by another person under the Race Relations Act. If someone has done anything under the Race Relations Act or with reference to it, or alleged that a person has acted in a way which would breach the Race

Relations Act. The complaint does not need to expressly claim discrimination when making the complaint.

o ***Harassment***

The definition of harassment introduced by the Race Relations Act 1976 (Amendment) Regulations 2003 applies when the discrimination is on grounds of race or ethnic or national origins, but not color or nationality. Harassment on grounds of color or nationality amounts to less favorable treatment and may be unlawful direct discrimination. A person harasses another on grounds of race or ethnic or national origins when he or she engages in unwanted conduct that has the purpose or effect of violating that other persons dignity or creating an intimidating or hostile, degrading, humiliating or offensive environment for them. Harassment is unlawful not only in the context of employment, but also within partnerships, trade unions, qualifying bodies, vocational training and employment agencies. It is also an unlawful form of discrimination in education, planning, within public authorities, in the provision of goods, facilities, services and premises, and in relation to the training and employment of barristers and advocates (What is racial discrimination\_.html).

**b. Slave Trade**

Many Europeans came to America to exercise their God fearing beliefs and to practice religious freedom. **Slavery**, on the other hand, was a form of persecution which, in the eyes of colonial America, had to be justified. Therefore, the black slave became an easily identifiable group targeted as being inferior, subhuman, and destined for servitude. The early Christian churches did not take

up the cause of eliminating slavery until much later in the century. The famous Boston theologian, Cotton Mather, in 1693 included in his *Rules for the Society of the Negroes* the explanation that "Negroes were enslaved because they had sinned against God." He later included a heavenly plan that "God would prepare a mansion in Heaven," but little or no way for the end of forced slavery on earth was undertaken by most religious groups.

The slave codes robbed the Africans of their freedom and will power. Slaves did resist this treatment, therefore strict and cruel punishment was on hand for disobeying their masters. Slaves were forbidden from carrying guns, taking food, striking their masters, and running away. All slaves could be flogged or killed for resisting or breaking the **slave codes**. Some slave states required both slaves and free blacks to wear metal badges. Those badges were embossed with an ID number and occupation.

Freedom was always on the minds of the enslaved Africans. How to gain that freedom was a big question. American historical records have identified some of those attempts and some of the people involved in the African's quest for freedom on American soil.

Refusing to obey their masters' demands created a duel crisis on the part of the resisting slaves and their demanding owners. The most common form of resistance used by the slaves was to run away. To live as a runaway required perfect escape routes and exact timing. Where to hide, finding food, leaving the family and children behind became primary issues for the escaping slaves. Later, the severe punishment had to be faced whenever a hunted slave was caught and

returned to bondage. Many slaves ran off and lived in the woods or vast wilderness in the undeveloped American countryside. These groups of slaves were called "**maroons**," for they found remote areas in the thick forest and mainly lived off wild fruits and animals as food. Some of these **maroons** ran off, lived, and even married into segments of the **Native American** populations. They were later called **Black Indians**

(The%20African%20American%20\_%20A%20Journey%20from%20Slavery%20to%20Freedom.htm#trade).

### **c. Racial Prejudice**

Racial prejudice is an insidious moral and social disease affecting peoples and populations all over the world. It is diagnosed by the cataloguing of its various symptoms and manifestations which include fear, intolerance, separation, segregation, discrimination, and hatred. While all of these symptoms of racial prejudice may be manifest, the single underlying cause of racial prejudice is ignorance. Historically, a race of people is defined as a population with distinguishable biological features (Thio, 1999: 172).

While all humans belong to the same species, *Homo sapiens*, races are distinguished from one another by such characteristics as hair color and texture, skin color, eye color and shape, size of limb and body parts, and facial organs. Though scientists have reached the conclusion that these differences amongst peoples are superficial and have further agreed that all members of the species *Homo sapiens* have more characteristics in common than different, mankind itself continues to view each other from the features that are outwardly perceived.

Indeed, humans are outwardly different in appearance; the problem arises when the symptoms of the disease become evident: intolerance, separation, and hatred. In a positive vein, one may embrace the differences of peoples across the face of the earth and marvel at the uniqueness of individuals who live on a different part of the globe or across the street. Racial prejudice perverts this uniqueness of the races and takes the view that these differences separate individuals further into groups, with one group being inferior to the other (Thio, 1999: 173).

Racial prejudice affects everyone. Inasmuch as racial prejudice manifests itself in that people are “pre-judged” based on superficial characteristics, we must honestly conclude that all people “suffer” from this on various levels. When we don’t know an individual well, we consciously or unconsciously begin to characterize him or her based on what we see. Again, this is due to our ignorance of the person’s real character and personality. We will form opinions, often based along stereotypical lines: “all people of such and such race are. . .” We can fill in the blanks with such expectations that certain races are intellectually superior, others are full of avarice, another is more artistically or athletically inclined, still another has members who are apt to be dishonest, etc, etc. . . These ideas have been formed from society, media, and our own upbringing. Maybe these ideas have been taught directly or indirectly, acted out by one’s parents. Whatever the source, even the most enlightened member of a society will find that to some extent, he or she is judging another based on the superficial aspects of race.

Racial prejudice has shaped the form of our present day societies; indeed, prejudice has shaped societies since time began. As far back as the children of Abraham, Isaac, and Jacob living in the land of Goshen, peoples have been subjugated due to their differences. Beyond all of the spiritual implications of the nation of Israel living in Egypt, it is evident that the Egyptians feared the Israelites. Wherever there are differences, there is fear, intolerance, and injustice.

From Hitler and the Nazis to the Southern American slave owners, prejudice of one race against another has resulted in atrocities. To counteract the disease of racial prejudice, modern-day societies have drafted and enacted legislation to ensure that people “treat” each other with respect and dignity allowing one another their inalienable right to their pursuit of life and liberty. While man’s actions can be legislated, their hearts and fears cannot. Thus, society continues to suffer from the disease. Forums, coalitions, and initiatives continue to be formed to foster unity, understanding, and tolerance.

The best answer may be found in the Bible: “Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments" (Wishart, and Reichman, 1979: 357-358).

#### **d. Racial Violence**

The first imported Africans were brought as indentured servants, not slaves. They were required, as white indentured servants were, to serve seven years. Many were brought to the British North American colonies, specifically



Jamestown, Virginia in 1620. Even though many societies throughout history have practiced racial violence, it was by no means universal, and some multiracial societies such as the Roman Empire were notable for their rejection of racial violence. Few modern societies officially practice racial violence, and most officially frown upon racial discrimination. However, anxieties about racial, religious and cultural differences still find expression in other forms of political and social controversy, either as an official pretext for culturally accepted discrimination, or as a socially acceptable way to discuss cultural, religious and economic friction that results from racial discrimination. For example, controversies often mask concerns about the culture or racial composition of the immigrants. Issues of race relations also appear in seemingly race-neutral disputes, over such issues as poverty, healthcare, taxation, religion, enforcement of a particular set of cultural norms, and even fashion (Levy, 2004: 4).

Racial violence differs from racial discrimination in a number of ways. Discrimination ranges from individual actions, to socially enforced discriminatory behavior, to legally mandated differences in status between members of different races. Violence has, typically, harshly reinforced discrimination: if people of different races live in separate neighborhoods, attend different schools, receive different social services, etc., then people of the favored races can be largely insulated from societal neglect of people of other races. Even, people from different races are frequently oppressed by the other races (Levy, 2004: 5).

### **e. Racial segregation**

Racial segregation is characterized by separation of different races in daily life, such as eating in a restaurant, drinking from a water fountain, using a rest room, attending school, going to the movies, or in the rental or purchase of a home. Segregation may be *de jure* (Latin, meaning "by law")—mandated by law—or *de facto* (also Latin, meaning "in fact"); *de facto* segregation may exist even illegally. *De facto* segregation may be maintained by means ranging from in hiring and in the rental and sale of housing to certain races to vigilante violence such as lynching; a situation that arises when members of different races mutually prefer to associate and do business with members of their own race would usually be described as *separation* or *de facto separation* of the races rather than *segregation*. In 1968, *The Report of the National Advisory Commission on Disorders* declared : “*our nation is moving toward two societies, one black, one white--separate and equal.*” One of the problems, the commission noted, was the great disparity between white and black family incomes—so important in a society which judges people in terms of the incomes they earn (Thio, 1991: 177).

Then, Both South Africa in the apartheid era and the United States—both during the slavery era (through 1865) and after the 1876 end of the Reconstruction that followed the American Civil War—passed laws requiring or permitting segregation of the races in daily life. The era of legal segregation in the United States was commonly referred to as the Jim Crow era, and the practice of segregation was referred to as Jim Crow.

In 1896, the U.S. Supreme Court upheld, in *Plessy v. Ferguson*, the right of U.S. states and localities to mandate racial segregation. In 1913, President Woodrow Wilson ordered the segregation of the federal Civil Service. In 1948, President Harry S. Truman ordered the desegregation of the U.S. military; in 1954 the Court, in *Brown v. Board of Education*, largely reversed *Plessy*; over the next twenty years, a succession of further court decisions and federal laws, including the *Home Mortgage Disclosure Act* and measure to end mortgage discrimination in 1975, would completely invalidate *de jure* racial segregation and discrimination in the U.S., although *de facto* segregation and discrimination have proven more resilient. *De jure* segregation in both South Africa and the U.S. came with "miscegenation laws" (prohibitions against interracial marriage) and laws against hiring people of the race that is the object of discrimination in any but menial positions. Segregation in hiring practices contributed to economic imbalance between the races. Segregation, however, often allowed close contact in hierarchical situations, such as allowing a person of one race to work as a servant for a member of another race. Segregation can involve spatial separation of the races, and/or mandatory use of different institutions, such as schools and hospitals by people of different races (Wishart, and Reichman, 1979: 367-368).

### **3. Causes and Effects of African Slavery**

The causes and effects of slavery in Africa are hard to evaluate for there appear to be several causes, often operating in combination with another. The following sections will briefly elaborate the causes and effects of African slavery.

### **a. The Causes of African Slavery**

There are some theories which, directly or indirectly, explain the causes of African slavery. Some are so relevant that they deserve being discussed here.

*The Economic Competition Theory.* This theory assumes that competition is a fundamental cause of hostilities and prejudices. If the competing groups differ in race, the prejudice and discrimination takes the form of slavery. A considerable evidence to support this theory is shown in the case of both Hawaii and the West coast in which little racial prejudice and discrimination against the Japanese developed until Japanese immigrants began to enter types of work that competed with white occupations.

*The Economic Exploitation Theory.* This theory maintains that slavery is helpful in maintaining economic privilege. It is much easier, for instance, to keep black wages low if blacks are believed inferior. Considerable evidence supporting this theory is the history of racism which appeared first in when European nations established colonial empires and needed a justification to sanction their exploitation of the native people (Horton et. al., 1991: 307).

*Symbolic Theory* also deals its discussion with slavery. According to this fantastic theory, slavery arises because people of a certain group see in another group certain traits that become symbols of what they hate, fear, or envy. For example, Whites hate Blacks because their uninhibited sex life supposedly symbolizes freedom Whites envy, or Whites see in Blacks' allegedly lazy, easygoing life a symbol of a wish that Whites' ambitions forced them to renounce (Horton et. al., 1991: 307).

*The Social Neurosis Theory.* There are several versions of the social neurosis theory, which views slavery as a symptom of a maladjusted neurotic personality. According to this theory, people who are insecure, troubled, and discontented find refuge in slavery. Thus, slavery is a method of transferring the causes of the dominant group's problem to the minorities. It is a 'lifeboat' in which the dominant groups escape and feel superior (Horton et. al., 1991: 308).

*Historical Theory.* Historical factors are of the great importance in this connection. From the viewpoint of Whites, the facts of slavery and colonization must at least have reinforced the notion of racial hierarchy with Blacks in an inferior position. This case may run so far that the history of slavery within a particular country helps to account for the pattern of acceptance or rejection prevalent today (*International Encyclopedia of the Social Sciences*, 1968: 442).

Since slavery is multidimensional, it should be finally noted that the above theories should not be considered independent. They interact and influence each other. The search for a single comprehensive cause of slavery seems to be chimerical.

However, **slavery** was a sin specific or "peculiar" to the blacks. The slaves had been Africans who were sold to European merchants by other Africans who had enslaved them in the first place. Several of Africa's proudest empires were built on the sale of slaves. For centuries Africa's chief export was human beings. When Congresswoman Maxine Waters speak of "my African ancestors' struggle for freedom," she doesn't know what she's talking about. **Slavery** was an African institution long before it spread to the South, and there was no abolition

movement to trouble it. When Europe banned the slave trade, African economies reeled (Thio, 1991: 169-170).

### **b. The Effects of African Slavery**

Slavery was not new to Africa. Traditionally, slavery was used as a punishment for serious crimes. However, although slavery was a punishment for criminals, they were, in the main, treated fairly well by their masters. This was not the case once trading in slaves became 'big business'.

From about 1510, Europeans had begun capturing slaves and taking them to work in the Americas. They were easily able to do this because their weapons were much more powerful than the Africans' traditional spears and shields. As the demand for slaves grew, the demand for slaves by Europeans grew. They exchanged guns for slaves and African chiefs, eager to possess guns which would give them power over rival chiefs, began inventing new crimes for which the punishment was slavery.

At the same time, coastal Africans were using guns to raid inland villages for the slaves that the Europeans wanted. Those who resisted capture were killed. Slaves were chained together and marched to the coast. Sometimes this could take many days or weeks. Slaves who did not move fast enough, or showed any sign of resistance to the traders, were whipped. Those who were too weak or sickly to complete the journey at the required pace were left to die (Thio, 1991: 180).

Fear of the slave trader led many Africans to move to remote areas where the soil was not so good and they were unable to grow enough crops to feed themselves. Africa became a continent of violence, war, fear and famine.

Apparently, about 10-11 million Africans were enslaved. About 40% of these slaves came from Angola and the Zaire (Congo) river interior. It has been estimated that the population of Africa in 1850 was about 25 million. Some have suggested that without the slave trade the population would have been between 46-53 million. The local slave trade in Africa continued after the abolition of the slave trade and eventually most of Africa was colonized by European states.

This condition has been stirred by the coming of thousand of immigrants that made the nation become culturally heterogeneous, i.e. its citizens differ greatly in color and appearance, in beliefs and values in language and culture (Hess et.al., 1985: 223). This heterogeneity, to some extent, has been the cause of a variety of forms of intergroup conflict, many of which have become persistent features of American life (Wishart & Reichman, 1979: 356). The most persistent conflict in the nation is between whites and blacks.

The conflict between both races was initially shaped by the domination of white European immigrants, who eventually founded a government dedicated to the democratic ideal of equity, toward black Africans, who were enslaved and discriminated against other racial group. This “American dilemma” – the discrepancy between the ideal of equality and the reality of racial discrimination – still exists today, though to a lesser degree than in the past (Thio, 1991: 178).

In addition, it also has been argued that without the effects of slavery and colonization many states in Africa would be in a far better position than they are in today. The loss of generations of people from the 17th to 19th centuries because of slavery has combined with other factors such as the after effects of

colonization to cause problems. The creation of national boundaries which did not recognize tribal differences and the political vacuum sometimes left once countries gained their independence have caused problems which some African states are still struggling to overcome. Therefore, there has been a movement in recent years for African countries affected by slavery to gain reparations (compensation). This has led to official apologies being made by local, regional and national governments to the African nations affected by slavery (Port Cities\_ - African culture.html).

### **C. Feminist Literary Criticism**

Feminism, this one very famous term, has always been interesting to discuss all along time. It generally relates to the ideology that endorses woman emancipation and reveals the aspects of woman suppression oppressed by man. Why do women politically get the patriarchy impact that finally places them in an inferiority position? Although man and woman have an equality position of God's mind. Additionally, feminism is based on the principle that woman has innate worth, inalienable right, and valuable ideas and talents to contribute to society. Those all are the major focus of feminism object, which frequently tried to be solved by the community concerned with this phenomenon, named themselves the feminist. The feminist has been defined as a person whose beliefs and attitudes reflect a high regard for woman as human beings. It is important that woman is not valued as attribute imposed by other, but for the attribute that exists and is chosen by woman.



Feminism itself is commonly realized on the aspects of human life in one society, **the really real society**. Meanwhile, feminism realized in one **imaginary society** was just found in a literary criticism. In literature context, feminism has not too different meaning from feminism term in common. Here, it defined as one of literary approach that focuses on woman position and any matters related to *gender* and equality in literary work. However, literary work still frequently positions women only as 'object' (Endraswara, 2004: 145).

Feminist criticism is political and revisionist. Feminists often argue that male fears are portrayed through female characters. They may argue that gender determines everything, or just the opposite, that all gender differences are imposed by society and gender determines nothing. Feminist criticism is also moral because it sees that one of the central problems of the western literature is that in much of it woman are not human beings seats of consciousness. They are object, who are used to facilitate, explain away, or redeem the project of men. This assumption seems describe the woman existence which is frequently only related to the domestic realms, such as washing clothes, preparing food, bearing children, and maintaining household. On the other hand, in some western literature women are the objects, the scapegoats, of much cruelty and evil. Much Western thought literature has failed to come to grips with the problem of evil because it facilely projects evil upon women or other hypostasized 'Others,' such as the Jew, the Negro, thereby denying the reality of the contingent order (Newton, 1988: 267). Helena Cixous asserts in her essay, **The Laugh of the Medusa**, "*Woman must write her self, must write about women and bring women*

to writing, from which they have been driven away as violently as from their bodies” ([http://en.wikipedia.org/wiki/African\\_American](http://en.wikipedia.org/wiki/African_American)). At least, women should really need to establish their existence by exploring their identity, also counted to being a mother, which is culturally constructed to the domestic realms.

While according to Patrick (The Feminism/info/html) :

*"Feminist literary criticism is the term for criticizing literary works through the examination of female points of view, concerns, and values. Feminist literary criticism encompasses not only female literary works but also male literary works, leaving men to be held accountable for their portrayal of women as well as men in their literary works."*

Nevertheless, the word feminism actually is not easy to definite. Feminism is not come from the theory or concept that based on single theory.

*"The definition of feminism can be changed because of the understanding and viewing feminism based on the reality of history and culture of a nation, conscious, perception, and attitudes of women in a country."*

The following tripartite definition is from the social feminism FAQ file.

Firstly, feminism is the belief that women and men are, and have been treated differently by our society, and that women have frequently and systematically been unable to participate fully in all social areas and situation. Secondly, feminism is a desire to change that situation. Thirdly, feminism is that gives a "new" point of view on society, when eliminating old assumptions about why things are the way they are, and looking at it from the perspective that women are not inferior and men are not "the form" (The Feminism/info/html).

However, to understand more the nature of feminist literary criticism and its alternative approach to literature, we must first understand its history.

Although critics like Simone de Beauvoir, Mary Elleman and Kate Millet were among the first to reveal the literary history of women's images and to discuss the dominant stereotyped images of female fictional characters, the history of feminist criticism goes back hundreds of years in time. It can even be traced back to Aristotle's declaration that "*The female is female by virtue of a certain lack of qualities.*" and St. Thomas Aquinas's belief that woman is an "*imperfect man.*" Texts going back as far as Aristophanes's comedy *Lysistrata*, "*Which is about how women achieved social change by withholding sexual favours from their men*" (Bressler, 1999: 181).

In her *La cite des Dames* (1405), Christine de Pisan also argued that God created man and woman as equal beings. But, it is Mary Wollstonecraft's *A Vindication of the Rights of woman* (1792) which marks the first modern awareness of women's struggle for equal rights, and therefore it is the first milestone for the equality of the sexes. Seventy seven years later, in *The Subjection of Women* (1869), John Stuart Mill expressed it very powerfully:

*"All men, except the most brutish, desire to have in the woman most nearly connected with them, not a forced slave but a willing one, not a slave merely, but a favorite. They have therefore put everything in practice to enslave their minds"* (*The Northon Anthology Vol.2, 1986: 991*).

Sixty years later Virginia Woolf's *A Room of One's Own* (1929) developed and enhanced these views with a strong female sensibility and criticism. Here, Virginia Woolf argues that the male dominated ideas of the patriarchal society prevented women from realizing their creativity and true potential. Feminist literary criticism became a theoretical issue with the advent of

the new women's movement initiated in the early 1960s. In fact, feminist criticism started as part of the international women's liberation movement. With the publication of Kate Millet's *Sexual Politics* (1969), feminist criticism became a challenge to the traditional norms of English studies in the 1970s. With this book Millet initiated the first modern principles of feminist criticism by embarking upon a critique of sexist assumptions in male-authored texts and introducing some of the fundamental terms, such as "patriarchal," which gained considerable significance in feminist literary studies (The Feminism/info/html).

Maggie Humm (The Feminism/info/html) tells that feminist literary criticism makes an effort to redefine literary concepts in terms of gender in order to "create a new literary landscape." She also labels several branches of thought within feminist literary criticism: Marxist, Black, Lesbian, Myth, Linguistics, and Psychoanalytic. In general, Culler called feminism literary criticism as *reading as woman*. Even, Yoder (in Sugihastuti and Suharto, 2002: 5) described feminism as *quilt*.

*“What is quilt? A quilt combines in its make up the qualities of the ‘down-home’ American woman-practical, imaginative, nurturing, and collaborative. It is an art of necessity; a quilt might be made on the frontier in order to keep children warm, out of whatever left over pieces of cloth existed.”*

The basic idea in feminism literary criticism rests with the effort to understand the role of woman as reflected in literary work. Frequently, the role of female character is still dominated by male. So that, the reader's reception after reading the literary work positions woman as the person under man's authority, such as in education and work. Moreover, it places woman as the second sex.

Here, feminism literary criticism points the main function, that is, to focus the inequality between woman and man.

Repeatedly, women oppression of the patriarchal society is the major focus of feminism literary criticism. It happens not only in economical, social, and political life but also happen in culture and literature. From that problem arises of the women struggle in the literary work.

But feminist belief there is still the difference between men and women in literary work. Women are identical with love, closed with family, and women sexuality. So, women often draw in her sexuality only. Actually women can be masculine and men can be feminine. Feminist criticism has begun from the reality that traditional cannon and person's view in literary works still has differentiated. Especially in drawing of women and men's character in literary work, there is deference. Sometimes it is not equal and it is still influenced by patriarchal view and gender discrimination.

If one criticism is said as feminist criticism, it means that this criticism includes the data about *gender* and other components of feminist criticism. Cause *gender* is included to feminism analysis. *Gender* is different at all from *sex*. And feminism is more concerned *gender* than *sex*. The literary work which is analyzed using feminism approach emphasizes woman position in the literary work and how the writer's ideology as woman or positions woman existence. Moreover, this literary criticism should be able to express the aspects of women oppression and inferiority to men (Endraswara, 2004: 147).

At the end of the 18<sup>th</sup> Century, most of history women generally have had fewer legal rights and career opportunities than men. Wifhood and motherhood were regarded as woman's most significant professions. However, the attitude toward woman in the East was at first more favorable. Women were long considered naturally weaker than men, squeamish, and unable to perform work requiring muscular or intellectual development. In most reindustrialize societies, for example, domestic chores were relegated to women, leaving 'heavier' labor such as hunting and plowing to men. This ignored the fact that caring for children and doing such tasks as milking cows and washing clothes also required heavy, sustained labor. But physiological tests now suggest that women have a greater tolerance for pain, and statistics reveal that women live longer and are more resistant to many diseases.

Maternity, the natural biological role of women, has traditionally been regarded as their major social role as well. The resulting stereotype that "a woman's place is in the home" has largely determined the ways in which women have expressed themselves. While in capitalist countries, such as the Soviet Union, then began to glorify women's role in family (Borgatta, 1992: 698). Although it is a glory, women in mostly parts of this world are still getting oppressed, such as marital rapes and slavery. For example Black women in Daifur are still being oppressed by Whites today. Their husbands are killed, and they should sexually serve the Whites every night. If they refuse, they will be whipped - while these Black women, mostly, have at least five to seven children, and should live together in a narrow straw tent. Therefore, one of the feminists,

Virginia Woolf, states that woman must establish their own identity (Bressler, 1999: 182). Actually women have done this well by executing their nature as mother. They have done the trusteeship well, something that only women could perform. How often the children make a mistake, a mother always forgives and loves them much without expecting any rewards. For nine months or more, mother brings a child along her womb. When the time for bearing comes, mother must fight staking her life. How horrible the mother's struggle is. It absolutely indicates that mother is exactly reasonable to get the highest appreciation from anyone, anywhere, anytime. Using her domestic realms in which, ironically this is what men set as woman's inferiority, a mother naturally can show that she really deserves to be respected and honored in the highest level. Moreover, The perspective of mother's existence is also supported by Melanie Klein's argumentation. She argues for a shift in focus on the mother's anatomy and generally emphasizes the maternal as a more important theoretical precept. She realizes that maternal figure played a significant role in the child's fantasy life, and considered that the chronology of Freud's *Oedipus Complex* was imprecise (Phillips, 1987: 132).

Sociologist Nancy Chodorow (Borgatta, 1992: 700-701) provided one such demonstration in her now classic but still controversial *The Reproduction of Mothering*. Women are responsible for the care of small children, young girls and boys initially identify with their mothers. Additionally, Chodorow claims :

*The relative unavailability of the father and the over availability of the mother create negative definitions of masculinity and men's fear and resentment of women, as well as the lack of inner autonomy in men that enables, depending on the particular family constellation and*

*class origin, either rule-following or the easy internalization of the values of organization.*

However, feminism goal is basically to change the degrading view of woman so that all women will realize that they are not “*non-significant other*” but that each women are valuable person possessing the same privileges and rights as everyman. In addition, women also execute the noble duty, that is for being a mother who responsible to educate and bring the children up to the wonderfulness of maturity and great human being. Therefore, women are need not to be related only to the domestic realms and thought as *second sex*, but a human in consciousness – as what this research focuses on. In feminism movement women must stand up for their rights and not allow their male-dominated society to define what it means to be a woman. Most importantly, women must reject the patriarchal assumption that women are inferior to men.

#### **D. Previous Study**

Feminism is one very famous term that has always been interesting to be conducted all along the time. It focuses on the term of gender, inferiority, woman existence, and inequality between male and female, also woman oppression. These topics always succeed in attracting researchers to examine more and more. Therefore, many researchers are excited in conducting this kind of literary approach. Some of them are Mufarochah, the student of IKIP Malang (1996). Her analysis entitled '**Gagasan Feminisme dalam novel *Perempuan di Titik Nol***' karya Nawal El Saadawi. She focused her research on woman freedom in education, women oppression in the family and out of family. It consists of



cultural shifts happen in Egypt traditional society and represented by a woman (Firdaus) who oppressed by patriarchal society. Then, the analysis of Murtini, the student of Islamic University of Indonesia (2002) entitled '**A study of the novel *Perempuan Jogja.***' Her criticism almost the same as Mufarochah, but has the difference in setting. It consists of cultural shifts happen in Javanese traditional society and represented by three women from various social backgrounds. The other researcher is M.Kholil, the student of State Islamic University of Malang (2004) who also conducts feminism analysis entitled '**Feminist Literary Criticism on *Saman***' by Ayu Utami. He focused on his research on women sexuality, women in love and myth of virginity, religion, and marriage, also women right in social affairs and making decision. Besides, Didid Suyuthi, the student of State Islamic University of Malang (2005), also inspires the researcher to conduct a feminism analysis. His analysis entitled '**Gender Inequality Reflected in Bharati Mukherjee's Novel, *Istri***'. This Didid's analysis investigates the ideas of women socio-cultural background of the Indian society using Socio-cultural approach. Then, the application of Indian society background is performed by using theories of gender analysis. He also examines the relationship between male and female characters in the novel to support his analysis. All the researchers above analyzed novel and clear enough described about women oppression.

Those all researches obviously inspire the researcher much to also conduct the feminism analysis. But the researcher, here, tries to apply a feminism study from different point. She more focuses on the woman existence as being *mother*.

Because in the fact, there are of course many researchers who have conducted the study of woman, but mostly they focus only on the way how women finally are able to struggle and destruct the conservative norm to get the equality to men. While the study which really focuses on woman's nature as being mother is very limited. Whereas being mother is the most real nature of woman. Therefore, the researcher tries to be one of those all limited editions. Exactly this study will focus on the concept of motherhood and the way of black mother's struggle in saving her children, in the background of African American slavery at 1870, also the factors that influence it as depicted in Toni Morrison's *Beloved* using Feminism approach. Hopefully this study which emphasizes on mother's wonderful existence could be a little bit contribution for appreciating mother's existence and also able to destruct the wrong opinion, that woman's nature and her domestic realms is the vigorous tool to judge woman as the second sex. Instead of this wrong opinion, the woman's nature especially as being mother is even the great tool to show the glorious existence of woman that no man will never capable to equal this God's mercy.

The only one almost similar research precisely has been done by Shenny. L. Abbott, the student of Maine University at 1995, exactly entitled '*The Role of African American Slave Woman in Evangelical Christianity.*' In her paper, she concerned with the matter of motherhood that is especially portrayed by mother slave in Evangelical Christianity community. It exactly focused upon the conversion experience of slave woman, the role of mother as religious mentor in the family, and the extension of this role into the entire slave community. It also

explores the interactions between White woman and Black slave woman in the Southern Evangelical Christianity. It indicates that slave woman found creative ways to assert their authority within the family and community. How exactly slave woman can optimally explore the existence of being mother in the Southern Evangelical Christianity is. Due to the above consideration, finally the researcher decides to conduct the feminism study exactly entitled "**The Concept of Motherhood in Toni Morrison's *Beloved*.**"

## CHAPTER III

### RESEARCH METHOD

#### A. Research Design

Literary study consists of literary theory, criticism, and history (Wellek and Warren, 1995: 39). Furthermore, Pradopo (2003: 35) states that literary criticism is literary study that faces the literary work directly and describes the literary work with the emphasis of its judgment. While this study is categorized into literary criticism which, according to Peck and Coyle (1984: 149), includes the analysis, interpretation, and evaluation of a literary work, it is also stated in *The Encyclopedia Americana* (1978: 221) that literary criticism is intended to analyze, evaluate, justify, describe, or judge a literary work. Criticism does not mean “finding fault with.” In this literary study, criticism as an academic activity should be viewed as the expression of the researcher’s point of view of what is happening in the text of *Beloved* novel written by Toni Morrison. In this study, the researcher tries to conduct a discussion in literature, including the description, the analysis, and the interpretation of a literary work by paying special attention to the concept of motherhood as portrayed in Toni Morrison’s *Beloved*.

In accordance with the purpose of the study, the study uses feminist approach to deal with the data, to reveal the concept of motherhood and the factors that influence the concept of motherhood itself, with the background of African slavery. As the concept of feminism that tries to destruct the common assumption of males who commonly sets woman only as object (Endraswara,

2004: 145), this novel has proven that woman is not always being object, but through the story, woman is positioned as the subject who actively dominated the story in her struggle to protect her children from the cruelty of slavery.

Here, the researcher applies Melanie Klein's theory of feminism which argues for a shift in focus on the mother's anatomy and generally emphasizes the maternal as a more important theoretical precept, in analyzing the role of slave mother who has strongly portrayed the motherhood in the novel. To strengthen the analysis, the researcher, then, also uses some other feminists' theories which also support the existence of mother, such as Virginia Woolf who argues that woman must establish their own identity. While the real identity of woman is being a mother, therefore the researcher applies this theory to interpret the mother existence and the way how she establishes her real identity as being mother depicted in this Morrison's novel.

Applying this feminist approach, the analysis is focused on studying the concept of motherhood portrayed by the major character of Toni Morrison's *Beloved*, Sethe, the black woman slave who lived in slave community and tried to protect her children from any dangers done by cruel African slavery. In this Morrison's *Beloved*, Sethe exceedingly portrays the black mother's deep love for her children in the way of struggling in slave community in which, has described the concept of motherhood that the researcher wants to analyze in this study.

## **B. Data Sources**

The main source of this study is the literary work itself, Toni Morrison's *Beloved*. This 324-page novel was written in the United States in 1987, published by Alfred Knopf and it won the Pulitzer Prize for Fiction in 1988.

The data presented in the novel might be in the form of words, phrases, sentences, paragraph, or discourses that deal with the concept of motherhood reflected by Sethe, the major character, with her children, also Baby Suggs, and the factors influencing this concept of motherhood. To support the primary data, the researcher uses some related textbooks, encyclopedias, and other written materials printed from internet as the references. Besides the data gained from the text of the novel itself, the researcher also shares cooperatively the similar data with the other researchers whose researches are in the same field (feminist analysis) in order to get the more valid and complete references for this study.

## **C. Data Collection**

The data in this research are taken from Morrison's *Beloved* which are related to the concept of motherhood and the factors which influence it. Since the data are in the form of words, phrases, sentences, paragraphs, and discourses within the novel, detailed reading, careful reading, and deep understanding are the most appropriate data collection techniques in this study. These techniques have both comprehensive and interpretative aspects since they are aimed at finding the characteristics and the elements of the novel based on the subject of the research. To support this technique, elaboration on other written materials explaining the concept of motherhood and the factors which influence it are undoubtedly needed.

Therefore, apart from reading the main data sources, the researcher, then, browses the sites related to the problem of this study and shares with other researchers who have the same field, in order to obtain the more valid and complete data strengthening this study.

While doing reading and understanding the data related to the problem of the study, the researcher also highlights and colors the words, phrases, sentences, paragraphs, and discourses that are related to the forms of the concept of motherhood and the factors that influence it. After that, the researcher classifies the required data based on the forms of the concept of motherhood and the factors that influence it. The last step is looking through the data again to find out whether they are already in the correct classification, in forms of the concept of motherhood and the factors that influence the concept of motherhood itself. The data are, then, used in the process of the data analysis to answer the formulated problems.

#### **D. Data Analysis**

After the data have been collected, the data analysis is presented. It is the process of searching and arranging the materials that the researcher accumulates to increase her own understanding and to enable her to present her analysis. In this study, the processes of the data analysis include several steps. The first step is organizing and separating data (words, phrases, sentences, paragraphs, and discourses) into two categories reflecting the stated problem division. Those data classifications that have been collected are explained and analyzed. The last step

is drawing the conclusion and rechecking if the conclusion is appropriate enough to answer the stated problem.



## CHAPTER IV

### ANALYSIS

Woman is the power of nation (Hermawan Kertajaya in *Beyond Marketing*, 11 august 2007), whose existence can inspire man to be stronger to face anything in the world in which, her existence is not only in the public or politics area, but also at home for being a *mother*. The function of mother is never able to be compared to another job. It is the prestigious position in human's life. Moreover, this kind of glorious role is not only appreciated in the real life, but also in the imaginative world, that is, the literature (Donovan in Newton, 1988: 266). Some literary works try to explore the wonderfulness and the power of being a mother. As the literary work is assumed as a mirror of human's real life, it has a great power in reflecting the real social life (Sumarjo, and Saini. 1997: 3). It is a human life expression which cannot be separated from the real society. Therefore, a literary work can successfully express the real life by using the wonderful and special (high valuable) language. It makes the connection between the readers, the author, and the real society itself (Eagleton, 2006: 15).

One of the literary works that succeed in expressing wonderfully the mother existence and motherhood is the novel of Toni Morrison, entitled *Beloved*. This novel was published in 1987, and it won The Pulitzer Prize at the year after. Even, a survey of eminent authors and critics conducted by the New York Times found *Beloved* the best work of American fiction of the past 25 years. *Beloved* tells about the life of African Americans Sethe and her daughter, Denver, as they

try to rebuild their lives after having escaped from slavery. The novel follows in the tradition of slave narratives, but also confronts the more painful and taboo aspects of slavery, such as sexual abuse and violence which, finally, strongly affect the concept of motherhood the researcher focuses in this study.

As the answer of the stated problems, this chapter becomes important. Here, the researcher will plainly explain the concept of motherhood applied in the novel, *Beloved*, and the factors which influence the concept of motherhood itself in the form of a vivid analysis.

#### **A. The Concept of Motherhood in Toni Morrison's *Beloved***

*Beloved* is a Black African novel based on the impact of slavery and of the emancipation of slaves on individual Black people. The story is inspired by a true story of a Black American slave woman, Margaret Garner. She escapes with her husband Robert from a Kentucky plantation, and sought refuges in Ohio. When the slave masters catch them, she kills her baby, in order to save the child from the slavery she has managed to escape, with the passage of The Fugitive Slave Act of 1850.

The story of *Beloved* is actually almost the same as Garner's. Here, Morrison portrays the lives of Sethe, an escaped slave as well as a mother, and those who are around her with the background of slavery at post Civil-War Ohio. She writes *Beloved* in bits and images. The story smashes like a mirror on the floor and leaves for the reader to put together. That is why this novel becomes so hypnotic, beautiful, and elusive. The stories circle, swims dreamily to the surface, and are suddenly clear and horrifying. This Morrison's *Beloved* will also stimulate

everyone to really think and think again about what is meant by loving children or freedom.

In *Beloved*, the protagonist, Sethe, reflects the motherhood intensively. She shows the intensity of mother's love and protection. It can be observed from the relationship between herself and her children which has been described finely by Morrison in 28-chapters of *Beloved*. Not only Sethe, Baby Suggs, Sethe's mother-in-law, actually also emerges the concept of motherhood in this novel – although it is not as strongly as Sethe's. Based on the wonderfulness of mother-children relationship as reflected by the characters, then this novel offers some concepts of motherhood which become the suitable way to much more positions mother in the glorious position.

### **1. Mother's Nature**

The story itself begins in 1873 at 124 Bluestone Road in Cincinnati, Ohio, where Sethe, a former slave, has been living with her eighteen-year-old daughter, Denver, and two sons, Howard and Buglar (before they left away). Her mother-in-law, Baby Suggs, lives with them until her death eight years earlier. Baby Suggs dies in 1865 shortly after Sethe's sons, Howard and Buglar, run away from 124. They all settle in the house haunted by the abusive ghost – Sethe's 18-month-old daughter murdered when Sethe sees Schoolteacher, the master of Black slaves, coming to take them back to become slave. The daughter is an 'unnamed' infant whose gravestone is only named 'beloved.' Sethe's husband, Halle, is presumably dead. He has not been seen since Sethe decides to run away from the Kentucky plantation, Sweet Home.

As the Black woman slave who should bear four children alone in the middle of slavery, without a husband stands behind, Sethe should struggle hardly to survive and protect her children's life, more than hers. She does anything to save her children from the slavery harassments. Everything she thinks in her mind is mostly about the way how to bear her children and to keep them in secure and better place. *“What she knew was the responsibility for her breasts, at last, was in somebody else's hands” (Beloved, p. 4).*

Here, Morrison emphasizes the figure of Sethe as the real and sane Black slave mother who overly elucidates the meaning of being the real mother whose love is a rare one. Indeed, it is a daring love for a colored woman, whose children may be stripped from her at any time. Nevertheless, Morrison describes finely Sethe's figure early in the novel till the end of the story.

As ever being a slave, Sethe, spontaneously shelter the only daughter she has protectively all along her life. This Sethe's over-protection makes Denver, the only daughter she has, strongly depends all her life on Sethe. Denver finally grows as a dismissive girl who never socializes with her society. Otherwise, Sethe's act implicitly indicates a very strong and protective mother. Her nature for being mother naturally instructs her to be a powerful and reliable mother in executing her role to be a secure place for her children, from any fears. Sethe tries to be the firm mother for her children no matter pains she has. She only purposes to be a strong secure place to shelter for her children.

*“I got a tree on my back and a haint in my house, and nothing in between them but the daughter I am holding in my arms. No more running – from nothing. I will never run from another thing on this earth. I took one journey and I paid for the ticket, but let me tell you*

*something, Paul D Garner: it cost too much! Do you hear me ?It cost too much” (Beloved, p. 15).*

In chapter five, the strength of mother’s nature is described. It happens when Paul D, Sethe, and Denver return from the carnival, surprisingly they find the fully-clothed young woman on the stump outside 124, whose characteristics are almost the same as Sethe’s murdered baby. It just strongly reminds Sethe of her infant daughter. As the nature of mother that will always recognize the children in any situations, this section emphasizes Sethe’s motherhood that instinctively knows her daughter although the presence of her daughter is obviously different from the real version – her murdered daughter is actually still a baby, but recognizing the young woman’s appearance which almost the same as her murdered baby -- Sethe suddenly feels strangeness that reminds her strongly to her infant daughter.

*“Her skin is as smooth as a baby’s, and she has no recollection of the past. She has three scratches on her forehead; these remind Sethe of baby hair. Her voice is rough from not being used, her walk is also unsteady like it is a skill she is just learning, her speech is impaired, she does not have full control over her bodily functions, and she sleeps constantly. It is unusual for someone who is approximately nineteen years old. She also represents the untrained and undisciplined desire of an infant. Her single-minded fixation on Sethe resembles that of an infant, who is unable to conceive of an identity separate from its mother and who thinks of its mother as its exclusive possession” (Beloved, p. 43).*

Moreover, the young woman appears, then, tells them that her name is **Beloved**. It even seems to be a manifestation of Sethe’s infant daughter who is killed, whose ghost is scared away from 124 by Paul D.

*“When Sethe sees her sitting on the stump, she suddenly has to run out to the house. Sethe feels a strange, irrepressible need to urinate so uncontrollably that it reminds her water breaking before Denver’s birth in the boat on the Ohio river” (Beloved, p. 44).*

Details linking her to the daughter include her age, her name, her lack of memory, her smooth ‘new’ skin, and Sethe’s strange sensation of her ‘water breaking.’ The last sign, even, really remarks the instinct that only mother has. It is the unseen bond connecting everlastingly mother and children. It also indicates the mother’s nature that will always perceive her children’s presence, no matter the situation existed.

Then, the first month Sethe and Beloved spend together seems idyllic, as Morrison described in this novel. Soon, however, the unresolved tension dominates the atmosphere:

*"it was Beloved who made demands. Anything she wanted she got, and when Sethe ran out of things to give her, Beloved invented desire.... the mood changed and the arguments began.... She took the best of everything--first" (Beloved, p. 240-241).*

In this section, Beloved is described as a child who knows only desire; she knows only what she does not have. But she cannot be satisfied; her unbalanced self, consisting only of desire, is inexhaustibly hungry. Sethe responds by trying to satisfy Beloved's desire: ***"Sethe played all the harder with Beloved, who never got enough of anything"*** (Beloved, p. 240). Sethe is driven by the guilt of the past, by the memory of what she has done to her daughter, which causes her to focus obsessively on Beloved and neglect all other aspects of her personality and her life:

*“Sethe pleaded for forgiveness, counting, listing again and again her reasons: that Beloved was more important, meant more to her than her own life. That she would trade places any day. Give up her life, every minute and hour of it, to take back just one of Beloved's tears” (Beloved, p. 241-242).*

Sethe's obsessive focus is as unbalanced as Beloved's desire. In trying to erase the past that cannot be erased by wanting to exchange her life for Beloved's pain, she succeeds only in re-emphasizing the limitation of her own subjectivity. Sethe and Beloved are *"locked in a love that wore everybody out"* (*Beloved*, p. 243). The desperate emotional interaction between Sethe and Beloved intensifies as they continue being trapped in a cycle with no relief. It seems overly a 'too thick' mother's love that strongly typifies the relationship between Sethe, as a mother, and Beloved, as her daughter.

Moreover, after Sethe is surely aware that Beloved is her murdered daughter who comes back to her, she directly feels that she needs to set right her mistake in the past. She does everything for Beloved – and it does not matter if it will make herself sick. Sethe is also fired from her work, and gives all her energies and life savings for making Beloved happy. The point, here, is that she has invested all of her identity in motherhood. Every sacrifice she has made is for her children and every abuse she suffers she feels as an offense against her children because, in Sethe's eyes, her children are extensions of herself and vice versa.

*Sethe "sat in the chair licking her lips like a chastised child while Beloved ate up her life, took it, swelled up with it, grew taller on it. And the older woman yielded it up without a murmur" (Beloved, p. 250).*

Indeed, the nature of being a mother is that she already does any efforts for her children's soundness. Sometimes, a mother is too willingly sacrificing herself for her children's happiness. No matter it is really the most correct thing to do or not. The purpose is only to satisfy the children. Even, the deeds make the mother sick or frequently endure -- as described in the section above. This concept is exactly reflected much by Morrison in Sethe's characteristics.

Yet, freedom is the important point, here, actually. As the slaves who are always being oppressed, the Blacks definitely strive for getting this. But Sethe, whom Morrison described as a full of love mother for her children and willingly to make any sacrifices for them, has overly interpreted the meaning of getting freedom itself. She realizes that the real freedom means that if she can give her pure motherly love for her children freely and take them away from the life of being slave. It does not matter the ways are. Even though it will seem little bit irrational and abominable.

*"She sawed crawling already? girl's head off, wounded Buglar and Howard, and was swinging Denver through the air to crush her head when Stamp Paid, an ex-slave and Underground Railroad agent, stopped her. Schoolteacher and the men with him left empty-handed; Sethe was useless because she was obviously crazy, and her children were worth nothing to him because they were hurt" (Beloved, p. 155).*

The story of Sethe that she tries to murder her children, while only one of her daughters died, reveals Sethe's desperation to prevent her children from being owned by someone and subjected to their whims and cruelties. For the murdered daughter, as much as she loves the little girl, and even though she has walked so far to get to her, killing her is easier than losing her for slavery. This event



indicates a 'too thick' motherly love which is instinctively protective and horrible at once, which becomes the nature of being mother at once.

By killing the daughter, Sethe refuses to allow her daughter to be objectified and commodified by a colonialist culture. To Sethe, killing her child saves her not only from the physical suffering of slavery but also from its "measuring," which signifies an appropriation of discourse and an oppression of Black identity. Despite its protective motivation, however, Sethe's act effectively denies her daughter's chance to live. It signifies her appropriation of the potential of her daughter's unrealized subjectivity.

Sethe also reflects the figure of courageous mother whose decision sometimes are inscrutable and needs a mother's heartless. It can be seen when Sethe vividly tells Paul D about sending her first daughter away from Sweet Home to Cincinnati while she is still nursing her and pregnant. Whereas Sethe is still in Sweet Home waiting for her husband, Halle (Beloved, p. 17). This Sethe's attitude shows another concept of motherhood depicted in this Morrison's novel, that is, the concept of mother's nature which emotionally and instinctively strikes off anything for children's goodness. Even though for taking this decision, the children were angry to her in the beginning, but they will be surely aware the soundness at the end.

Sethe, again, shows the nature of being a mother when she escapes from Sweet Home, and keeps running while she is pregnant. She decides to keep running through the hills to get to the Ohio River. Sethe is nearly dead when she

meets Amy, the white girl, near the Ohio River. There is blood trickles from her festering back; her feet are monstrously swollen; her exhaustion is such that she can hardly crawl. Indeed her state is so critical that the white girl bets she will not last the night. Yet, against all odds, she comes back to life on leaving Kentucky. She makes it across the river and is restored to health in her mother-in-law's home; even more significantly, Sethe brings her second daughter into the world with the full-pain body and powerless helped by Amy Denver. She gives birth to a daughter in those very waters which separate the two worlds, a highly emblematic event pointing to the exact equivalence of life and freedom.

*"Sethe, six months pregnant and walking into the hills on feet so swollen she couldn't see the arches, was making her way to the Ohio River and freedom. Her body was heavy and tired. When she was too tired to take another step she laid out in the grass and decided to die until the white girl came along and helped her to a shed and massaged her feet" (Beloved, p. 30).*

That event shows that although it is hard to do, a mother keeps trying any efforts to save and preserve her children. It can be adapted from Sethe's effort to bring Denver into the world as described above.

The concept of motherhood within *Beloved* is actually as an overarching and overwhelming love that can conquer all, is strongly typified within the novel by the character of Sethe. Further, Sethe's escape from the slave plantation which is ironically named 'Sweet Home' stems for her desire to keep 'the mother of children alive' and not from any personal survival instinct.

## 2. Mother's Love

This Morrison's *Beloved* actually consists of many descriptions of the mother's love. Even, it is a 'too thick' motherly love that is assumed to be a dangerous thing to be owned by a slave. But, the major character, Sethe, strongly displays this 'too thick' motherly love while protecting her children.

It is started on the day the novel begins, when Paul D first comes to 124, and encounters the light of the abusive ghost – Sethe's 18-month-old daughter murdered – and feels the changes in Sethe since the 18 years before when they are together in Sweet Home. He thinks that Sethe's face seems older and softer, but her eyes still hard and dark. He perceives that this changes is because of her 'too thick' love for her children. When Paul D tells her to love just a little bit because it is dangerous for a used-to-be slave woman to love anything much, especially if it is her children she has settled on to love, Sethe suddenly explodes and refuses by tightly hugging her daughter, Denver. While doing this, Sethe says to Paul D – even it more functions to hold herself, than to let him know – ***“I will never run from another thing on this earth”*** (*Beloved*, p. 15).

Then, in chapter 7, it is described that Sethe and Paul D are in an angry confrontation about Beloved. Paul D is angry at the timing of Beloved's arrival, and he wants Beloved to leave. He resents that Beloved is still with them and disrupts their lives. Then he interrogates her about her past sensing Beloved's agitation. For hearing this, Sethe interrupts him not to urge Beloved. This event shows Sethe's motherly love that she never lets someone push her children aside.

However, as a mother, Sethe only focuses on her children's pleasant, more than hers.

*".....I have other things to do : worry, for example, about tomorrow, about Denver, about Beloved, about age and sickness not to speak of love. But her brain was not interested in the future. Loaded with the past and hungry for more, it left her no room to imagine, let alone plan for, the next day" (Beloved, p. 70).*

Sethe, once more, portrays the intense motherly love in this Morrison's novel. As what Russian proverb said that 'A mother's love will draw up from the depth of the sea.' Likewise Sethe reflects in this novel, she performs the highness of mother's love brought into her children. It is showed when she and Paul D have decided to plan the future. She feels in doubt because she does want to leave her own connection with her children. For Sethe, her best thing in the world is only her family.

*"She had all the children she needed. If her boys came back one day, and Denver and Beloved stayed on – well, it would be the way it was supposed to be, no? Right after she saw the shadows holding hands at the side of the road hadn't the picture altered? And the minute she saw the dress and shoes sitting in the front yard, she broke water. Didn't even have to see the face burning in the sunlight. She had been dreaming it for years" (Beloved, p. 132).*

Chapter 20 describes a series of stream-of-consciousness monologues which also begins in this novel. And it strengthens the way of flattening the concept of motherhood applied in this Morrison's novel. Sethe speaks in this chapter, followed by Denver in chapter 21, and Beloved in chapter 22. In chapter 20, Sethe begins with her mother's possessive feeling. ***"Beloved, she my daughter. She mine"*** (Beloved, p. 200). It is stated as Sethe wants to explain

everything to Beloved so that her daughter will understand why her own mother has killed her. Throughout the chapter, Sethe ponders the power of mother's love. After killing Beloved, Sethe wants to lie down in the grave with her dead daughter. Yet she knows that she cannot give up, she had to keep going for the sake of her three living children.

Moreover, Sethe's motherly love is strongly portrayed on the last section of the novel. At the end of the story, Mr. Bodwin comes to 124 to take Denver to her new job – in order to provide food for her mother who is manipulated by Beloved's abusive treatment – Sethe then flees at him with an ice pick, in the way of remembering Schoolteacher and acting to protect Beloved. While Beloved, in the confusion, disappears. Being aware of Beloved's disappearance, Sethe cries because she thinks she has lost '*her best thing*' (Morrison, 1987: 272). When Paul D finally comes back to her, moved by his feeling for her, Sethe retreats to Baby Suggs' bed to die. She tells him that she has lost '*her best thing*'. Paul D promises to stay with her and then tells her, "***You your best thing Sethe. You are***" (*Beloved*, p. 273).

Notwithstanding the children's mistakes are boundless, a mother always keeps forgiving them and, even, does not matter about them at all. Beloved treats Sethe manipulatively and parasitically. It makes Sethe become ill and think that she has lost *her best thing* – Beloved, when Beloved disappears. It indicates that she was not at fault the day of the murder. Because the best thing Sethe was, was her children. Whites might dirty her all right, but not her best thing. Based on this

section, it describes the concept that no matter the children have done, a mother will always keep loving them purely.

At the same time, *Beloved* inspires Sethe's memory of her mother's hanging to come to the surface. Especially poignant is the blank space in Sethe's memory for the forgotten language of her early years. Sethe explains that she rarely sees her mother. Sethe remembers that her mother once takes her a side and shows her a circle and a cross that has been burned into her skin. She says that Sethe can use this mark to identify her body if she died. When Sethe asks to be marked too, *her mother slapped her* (Morrison, 1987: 64). Sethe tells the girls that she did not understand why she had done this until she had marked of her own. It means that the mark is exactly the symbol of slavery harassment, and her mother really does want Sethe to feel the suffering as hers at all. Sethe just knows the meaning till she has her own. It means that the feeling of being a mother is only the mother can know. After being a mother, Sethe also thinks that she will never let her children get the same endures as hers. It emphasizes the mother's love and its nature, at once.

However, the themes of maturity within *Beloved* has already offered the various concept of motherhood which Morrison intends to make the novel useful not only for projects of remembrance and revision, but also for building new social configurations of family and kin. She tries to realize those aims through the characterization of Sethe and the relationship around her, especially her relationship with her children affected by the harassment of slavery. The strength of Sethe's motherly love is also already portrayed by Morrison since the story

begins till the end of the last chapter. Morrison strongly implies this aspect in each chapter mixed by the effects of slavery beating the past of each character.

### **3. Mother's Role**

Mother has exactly the obvious countable role in her children's life. She is very influential person in her children's life period. Likewise what Morrison tries to reveal in this novel, as she performs in the part of this *Beloved* story.

Morrison describes the role of mother on the day of Paul D's coming which is very annoying to Denver 's pleasant. Denver feels uncomfortable with the presence of another person in her house. Moreover, Sethe and Paul D keep talking about something that Denver never knows before. She feels apart. Denver is in Sethe's embrace, who then starts crying and sighs that she has spent her life with no body talking to her. She, then, confronts her loneliness by sparking a fight between Sethe and Paul D. At this time, Sethe is protective and shelter to the only child she has left, after her two sons, Howard and Buglar have left her away. ***"Everything will be okay!" (Beloved, p. 16).*** She says this to make Denver calm down. This section describes the role of a mother that is instinctively willing to protect her children and becomes the firm place to lean on and gives the best support. Otherwise, for the girl like Denver, who is sensitive and susceptible eighteen-year-old teenager, the sense of mother's role even becomes the important part in her labile growth period.

The role of Sethe as being a mother is also strongly described in Chapter 20. When Sethe believes Beloved is her murdered daughter reincarnated, she

takes account of all the coincidences and connections that prove Beloved is her daughter.

*“I would have known right away who you was when the sun blotted out your face the way it did when I took you to the grape arbor. I would have known at once when my water broke. And when I did see your face it had more than a hint of what you would look like after all these years. I would have known who you were right away because the cup after cup of water you drank proved and connected to the fact that you dribbled clear spit on my ace the day I got to 124. I would have known right off, but Paul D distracted me. Otherwise I would have seen my fingernail prints right there on your forehead for all the world to see. From when I held your head up, out in the shed. And later on, when you asked me about the earrings I used to dangle for you to play with, I would have recognized you right off, except for Paul D” (Beloved, p. 203).*

Through this section, Sethe truly reflects the role of being a mother, that is, to teach the children everything in order to tell them the right way to survive in life. Actually after Sethe aware the fact that Beloved is her murdered daughter reincarnation, Sethe goes to teach Beloved everything a mother should teach a daughter. She intensely explains to Beloved anything Beloved does not know before. The unpleasant memory of Sethe’s mother in the past - Sethe’s mother was just an unknown woman in a rice field - inspires Sethe to become the mother she never had, for her children. She tries any efforts to realize it. She wishes to become the best mother for her children by developing her role as best as she can.

#### **4. Mother – Children Relationship**

As what has been stated before that mother-children relationship is the best one existed in this world, likewise what emerged in this novel. Morrison had created the story which represents this kind of relationship in the best way, that is,



reflected on the life of Sethe, Baby Suggs, and the children. Sethe, as the major character, is more dominantly emerge the concept of motherhood as she maintains her children. It can be adequately seen from the way of how she loves and save her children, also from the relationship reflecting a connection between mother and children.

In the section when Paul D listens to Sethe's escaping story, he holds her and kisses the scars on her back. And while he is holding her, the floorboards start to shake. The abusive ghost of Sethe's murdered daughter runs amuck. She feels jealous if Sethe gets closer with another person. "*The house itself was pitching*" (*Beloved*, p. 18). As the ghost that is assumed as Sethe's 18-month-year-old murdered daughter, she is extremely angry when her mother is very closely related to another man. It is considered as the natural expression of a child. This section little bit shows the relationship among them, mother and children in which, a child frequently think that her mother is owned only by herself. The mother's love and attention are only hers.

To become the part of Sethe's family, Paul D, then, decides to stay in 124 and plans a future with Sethe. Denver objects it by asking him impolitely how long he plans to 'hang around'. She thinks that Paul D will draw Sethe's attention from herself, leaves her lonely again. Sethe is actually mortified by Denver's behavior but she does not allow Paul D to ever criticize her daughter, Denver. Paul D interprets again this as a sign of too intense motherly love (*Beloved*, p.19). This part also marks the relationship between mother and children which relates each other.

While in chapter 22, Beloved's fragmented and complex monologue constitutes the third of the first-person stream-of-consciousness monologues. She begins with the statement of possessive daughter's love for her mother. It also shows the children's connection that cannot be separated with the mother.

*"I am Beloved and she is mine. I see her take flowers away from leaves she puts them in a round basket the leaves are not for her she fills the basket she opens the grass I would help her but the clouds are in the way how can I say things that are pictures I am not separate from her there is no place where I stop her face is my own and I want to be there in the place where her face is and to be looking at it too a hot thing" (Beloved, p. 210).*

One night, Sethe sat on a chair in front of a stove while combing Denver's hair. Even though they do not talk each other, but it has adequately showed the mother's love leaded along to the deed. Then, seeing this event, Beloved comes nearer and sits behind Denver. She starts asking Sethe about her diamonds and her mother which both are the things Denver never knows before because Sethe has never allowed Denver to talk about these two things. It represents the past memories of Sethe which she tries desperately to keep at bay (Beloved, p. 57). This section emphasizes the beneficial aspect of mother children relationship, that is, to always keep the intensity of communication and interaction.

The section of Sethe's remembering her mother is little bit displayed in this novel to describe another kind of mother children relationship. In almost all sections, Morrison shows the relationship and the togetherness among Sethe and her daughters, Denver and Beloved -- who is assumed to be the flesh version of her murdered daughter. Whereas in only one section, she describes the relationship between Sethe and her mother who rarely see each other. Sethe only

once meets her mother, that ironically happens when her mother is hanged down by the White folks with the iron bit in her mouth (*Beloved*, p. 65).

However, the relationship among mother and children is still the most wonderful one in this world. Although it is painted on the middle of slavery harassment as Morrison writes in this novel. Baby Suggs, Sethe's mother-in-law, also reflects this kind of wonderfulness. It happens when Halle decides to buy her freedom while working in Garner's plantation, the Sweet Home, by giving his labor because it matters so much to him. "*A man ain't nothing but a man. But a son? Well, now that's somebody*" (*Beloved*, p. 23). In Baby Suggs' life time, her eight children just as easily bought and sold as their fathers. The fact that she gets to be with her son, Halle, for 20 years was a gift – having and keeping a son is special. Even though, finally Halle gives himself to replace her mother for being a slave in Garner's plantation in Kentucky.

When Sethe comes to 124 in the day she escapes from Kentucky plantation, Baby Suggs decides to bake some pies for her, and holds the celebration by serving feast for ninety people (*Beloved*, p. 136). Although Baby Suggs is Sethe's mother-in-law, not her own mother, but Baby Suggs keeps displaying the love and the role as Sethe's own mother. The relationship among them also describes the real relationship among mother and children.

Morrison emphasizes the mother children relationship among Sethe and her children again in chapter 9, that is, when *Beloved* realizes that Sethe and Paul D fool around in the kitchen, she becomes jealous of Sethe's spending time with

someone besides her. Beloved thinks that Sethe is only her own. Naturally, the children think that her mother belongs to them only.

*“She had been so close, then closer. .... She could bear the hours – nine or ten of them each day but one – when Sethe was gone. Bear even the nights when she was close but out of sight, behind walls and doors lying next to him. But now – even the day light time that Beloved had counted on, disciplined herself to be content with, ease being reduced, divided by Sethe’s willingness to pay attention to other things. Him mostly” (Beloved, p. 100).*

Even though Sethe completely reflects the nature, love, and role of being a mother, she also reflects the little bit hurts of being a mother who should survive her children in the middle of slavery, alone, for instance. It is displayed in chapter 13, when Paul D asks her to have his baby, and she refuses. *“Unless carefree, mother love was a killer” (Beloved, p. 129)*. She also feels that she has already paid too high the price for motherhood. She has already lost three children and does not want to have another, only to see it, running away or being taken from her.

Nonetheless, with all the complexity Sethe has for being a mother, she has already reflected the figure of real mother who has the fully intense motherly love. She also portrays the dominant role for her children. And the most important point is that Sethe has finely portrayed the concepts of motherhood Toni Morrison, the author, implies in the novel – with the same name as Sethe’s murdered daughter -- *Beloved*.

## **B. The Factors that Influence the Concept of Motherhood in *Beloved***

As the slavery takes a part in Toni Morrison's *Beloved*, it becomes the crucial part in influencing the concept of motherhood which the researcher focuses on this study. The cruelty of slavery, especially the African slavery reflected in this novel, exactly becomes a heritage that always suffers the next generation of, commonly, the blacks. The main reason of this dehumanizing oppression is basically the difference of color of skin and eyes, profession, language, and customs, also by the history of the ancestors. It is only about the matter of the superiority of some people and legalizes the domination upon the inferior minority. This assumption, according to Horton et.al. (1991: 303), is perceived and passed uncritically from generation to generation.

Slavery, actually, is not new to Africa. Traditionally, slavery is used as a punishment for serious crimes. However, although slavery is a punishment for criminals, they were treated fairly well by their masters. However, slavery really makes a human disrespected -- whereas it is already stated that all men are obviously created equal.

In this Morrison's *Beloved*, the background of slavery impertinence has dominated almost the whole parts of the story. It covers the forms of slavery and the influential effects on the concept of motherhood as portrayed mostly by Sethe in the way of expressing her motherly love and showing the power of her role as being a single mother in the middle of African slavery. Actually in this Morrison's *Beloved*, there are many forms of slavery which finally influence the concept of

motherhood as reflected by the characters, that is, racial discrimination, slave trade, racial prejudice, violence, and segregation.

### **1. Racial Discrimination**

As it is stated before that in this *Beloved*, Morrison emphasizes the figure of Sethe as a sane and full-of-love mother who is overly interprets the meaning of the nature of mother 'slave.' Actually the main reason of this Sethe's characteristic is because of the rudeness of slavery she should face almost along her life. Sethe's over-protective motherly love for her children is the real evidence of her traumatic feeling as a slave.

In her childhood, Sethe never really knows about her mother. She rarely meets her. The one memory she has of speaking with her mother, is when the woman shows her a brand on her rib -- a circle around a cross -- to identify her if anything are to happen. Not long after that, the woman is hanged and Sethe is pulled away before she is able to see the brand. This deed reflects the cruelty of racial discrimination at that time. It is only about the difference of their skin color that finally stimulates the Whites to discriminate the Blacks by treating them in the inhumanity way. The loss of her own family as a small girl, motivates Sethe to love her children more than any other slave mothers, even Baby Suggs and Ella.

Along her life, Sethe is overshadowed by the grieved memories of the past. Her past is really full of darkness. It is full of her annoyed memories when she is being a slave in Kentucky plantation, Sweet Home, handled by the insensible Schoolteacher and his nephews. It begins when Sethe is being a slave

since she was thirteen years-old. Then she marries Halle and is pregnant in each year.

However, having three children while living in Whitefolks community, as being a slave, is obviously uneasy at all. At that moment, Sethe should make a hard decision to separate herself from her children in order to keep them in the secure place, that is, by sending her three children first to live with their grandmother, Baby Suggs in Cincinnati, Ohio. Sethe forcefully sends her three children away while she was still nursing her first daughter and pregnant for her fourth daughter, Denver. Even, while Sethe is still at Sweet Home, her milk – she was saving for her baby girl -- is nursed by the grown nephews of Schoolteacher, the man who takes over Sweet Home when Mr. Garner, the original owner, dies. A substance her own body made to nourish her child is taken from her by Whitemen just for sport. Before she escapes, they beat and whip her for telling Mrs. Garner that the boys take her milk. *“They took my milk” (Beloved, p. 17)*. Sethe emphasizes this word to imply her strong need to take care her children. The scars, then, left a *chokecherry tree* on her back that has stayed with her for eighteen year.

*“I got a tree on my back and a haint in my house, and nothing in between but the daughter I am holding in my arms. No more running from nothing....” (Beloved, p. 15)*

Because of this oppression, Sethe not only loses one resource she could give to her baby, but also loses any dignity she had left before that moment. This event and her subsequent beating, even, are the catalyst for her solo escape to Ohio and change all the hopes she had before.

However, living in the middle of African slavery always offers the difficult choice for the Blacks. They should face any kinds of racial discrimination, also the slave trade. They are the same human as the Whites but they are valued as the animals. Ironically, this rudeness struck to all Blacks, no matter the age and the sex. Every Black gets the same abuses. All of them are dehumanized. Therefore, Sethe, then, dares to murder her children in order to save them from not being slaves and getting the same cruel harassment as hers. For this case, she murders the children despite the fact that murder was, in Sethe's mind, an entirely loving act. Sethe, really does the very big unpredictable sacrifice in the way of loving her children. After this incident, her family, later, was being isolated by the community in Bluestone Road. All people there shun her and nobody wants to talk with them.

The fact that Sethe's community operates under an internalized system oppressive to black identity informs her motivations for killing her child. Because her community chooses to withdraw its support, it denies Sethe the opportunity to escape from the schoolteacher as he rides to 124. The community's inaction forces Sethe to try to save her children from a life of imposed silence and denied selfhood by some other means.

*"Sethe flew, snatching up her children like a hawk on the wing ... her face beaked ... her hands worked like claws ... she collected them every which way ... into the woodshed" (Morrison, 1987: 157) where she tries "to kill her children" (Beloved, p. 158).*

When Paul D learns about Sethe's act, he is repulsed. He cannot understand that infanticide is the only possibility, the only course of action open



to Sethe within a colonial discourse. Her internalization of the lessons of commodification encourages Sethe to act, in a highly problematic attempt to save her children from commodification, as if they were not only extensions of herself, but also her possessions. In an internal dialogue with Beloved, Sethe thinks:

*“Some other way, he said. Let schoolteacher haul us away, I guess, to measure your behind before he tore it up? I have felt what it felt like and nobody ... is going to make you feel it too. Not you, not none of mine, and when I tell you you mine, I also mean I'm yours. I wouldn't draw breath without my children.... My plan was to take us all to the other side where my own ma'am is” (Beloved, p. 203).*

Based on that event, it can be assumed that slavery, exactly in the form of racial discrimination, has dominantly influenced the concept of motherhood as reflected by Sethe. The way for expressing the motherly love is quietly horrible. The slavery harassment is proved to be able to extremely change the meaning of loving the children as the way of injure for instance.

Racial discrimination has more seriously influenced the personality of Sethe's eighteen-years-old, Denver, which finally also affects the way of Sethe's treatment. Denver grows as a very sensitive and shy girl. For almost twelve years, she never goes out 124 alone. She is always on Sethe's back. Moreover, after Sethe's attempted murder, the townspeople avoid Sethe and her family. It makes Denver feel lonely at 124 because she has no friend at all. Consequently, Denver puts her life off her mother. She becomes dependent of Sethe's protection. As the response of this, Sethe also becomes an over-protective mother. She turns her role as the best place to shelter and always give an over protection when her children are little bit pain.

*“...Now she is crying because she has no self...she doesn't move to open the door because there is no world out there. She decides to stay in the cold house and let the dark swallow her like the minnows of light above. She won't put up with another living, another trick....”* (*Beloved*, p. 123).

Further, slavery harassment which stimulates Sethe to kill her children finally affects the relationship between Sethe and Denver. Though Denver really depends on her mother and shelter on her, but she is also scared of Sethe and what she may do to her. She is often scared that Sethe will try to murder her again.

*“All the time, I am afraid the thing that happened that made it all right for my mother to kill my sister could happen again. I don't know what it is, I don't know who it is, but maybe there is something else terrible enough to make her do it again. I need to know what that thing might be, but I don't want to. Whatever it is, it comes from outside this house..... So I never leave this house and I watch over the yard, so it can't happen again and my mother won't have to kill me too”* (*Beloved*, p. 205).

Mostly, the concept of motherhood in *Beloved* is mainly influenced by the tradition of rude slavery. Slavery changes Sethe to become a mother who has 'too thick' motherly love and becomes a really over-protective mother. Sometimes her act is quietly horrible. One day, Denver asks Sethe about her past and wants to know about it. Then Sethe suddenly shows one of the concepts of motherhood and her protective instinct immediately, that is, Sethe never lets Denver to get the rude memory of being a slave as hers.

*“The picture is still there, and what's more, if you go there – you who never was there – if you go there and stand in the place where it was, it will happen again; it will be there for you, waiting for you. So Denver, you can't never go there. Never. Because even though it's all over – over and done with – it's going to always be there waiting for you”* (*Beloved*, p. 36).

For mother slaves, the way of loving the children is definitely ironic. The mothers should have a red hearts who are already to see her children taken away from them any time. Likewise the children, they also should prepare themselves earlier for losing their family even at the very young age, as what Sethe has faced in her childhood. Sethe should willingly lose her mother died with the iron bit on her mouth. Ironically, Sethe should see her mother for the last time in the tragic situation. Her mother is hanged up by the Whitefolks and does not say any words for Sethe--even a little smile or kiss--because she has an iron bit on her mouth.

Slavery has made any one losing his/her sense of love, even the personality and confidence. It can be assumed as one kind of trauma. Such as Sethe who makes plan of her own for the first time and decides to seriously love Paul D. She thinks . ***“Would it be alright? Would it be alright to go a head and feel? Go a head and count on something?”*** (*Beloved*, p. 38). It is quietly difficult for Sethe to entrust someone else and even plan her future with him after all abuses she got from the Whitefolks.

*“to Sethe, the future was a matter of keeping the past at bay. The ‘better life’ she believed she and Denver were living was simply not that the other one”* (*Beloved*, p. 42).

For Sethe, nothing is important much more than her children. Along her live, Sethe devotes her life and loves only for her children. She never thinks of anything else. Perhaps if Sethe and her children are not living in the slavery background, Sethe’s motherly love will not as possessive and horrible as she has in her life as an ex-slave. Sethe may not need to murder her daughter and even

loses her two sons, Howard and Buglar. But in reality, slavery has changed her motherhood successfully becomes exaggerated and abominable.

*“.... I have other things to do : worry, for example, about Denver, about Beloved, about age and sickness not to speak of love. But her brain was not interested in the future...” (Beloved, p. 70).*

## **2. Slave Trade**

In this novel, the cruelty of slavery is not only affects Sethe's motherhood, but also Baby Suggs who loses her eight children taken away for being a slave – although Baby Suggs' motherhood is not strongly described as Sethe's. In Baby Suggs' life time, her eight children are fathered by six different men and they are all moved around like checkers – her children are just easily bought and sold as their fathers. Baby Suggs loses all of her children with the exception of Halle. They are taken away too young for her to know them well enough to remember them in great detail. They are sold to become slaves. Slavery takes away her children, and time takes away any detailed memories she has of each of them.

*“My first – born. All I can remember of her is how she loved the burned bottom of bread. Can you beat that? Eight children and that's all I remember” (Beloved, p. 5).*

Baby Suggs' memory shows the form of slavery which takes her children away from her, that is, by the slave trade. For this event, Baby Suggs' motherhood becomes totally changed. After losing her all children, she, then, decides not to love any things much. She decreases the power of her love for anything. Besides, her last son - Halle - whom she really takes care not to be sold as her other children, even delivers himself to represent her mother's freedom. It

really hurts Baby Suggs but also makes her proud at once. Baby Suggs is given a freedom, but all of her sons are sold, and she is not able to love them freely.

*“Those white things have taken all I had or dreamed, and broke my heartstrings too. There is no bad luck in the world but Whitefolks” (Beloved, p. 89).*

Actually the way to express the motherhood is full of happiness, but in the slave mother's cases as displayed in the novel, the concept of motherhood is full of sadness and tears. If someone tells that she/he loves another, she/he should represent it by delivering the freedom owned by her/himself.

### **3. Racial Violence**

Racial violence also can be found in the novel. As the form of slavery, racial violence also influences the concept of motherhood in *Beloved*. The deed struck Paul D and any other slaves in Kentucky plantation. The incident that finally influences Sethe's motherhood is when Paul D explains that he could not help Halle because he had *an iron bit in his mouth* and was on his way to be sold to Brandywine's place. A portion of Paul D's identity also was shattered. He tells about the shame of seeing himself as less than an animal. The Whitefolks think that language is only owned by the White, so they build an iron bit in Blacks' mouth. Then, Paul D also tells Sethe that when she is oppressed and her milk is nursed by Schoolteacher's nephews, Halle actually sees it in the loft above her. Sethe, on the other hand, cannot forget the mental image of Halle watching those men abuse her from his place in the loft above and do nothing to stop them. She

also keeps picturing him sitting by the churn with butter smeared all over his face with empty eyes.

*“Why was there is nothing it refused? No misery, no regret, no hateful picture too rotten to accept? Like a greedy child it snatched up everything. Just once, could it say, no thank you? I just ate and can’t hold another bite?...” (Beloved, p. 70).*

This fact shocks Sethe and changes all her mind about waiting for Halle’s coming. She has been waiting Halle to join her and Denver in 124 for a long time. But Paul D’s story makes her aware that Halle will never come for her. Halle goes mad after that incident. Therefore, Sethe then turns into a more over-protective mother than before. She becomes more dominant in protecting and securing her children. She is aware that someone she hopes to be a reliable place to shelter all along time is gone. Now, she just has her own self and her children. And no one can take them from her anymore.

#### **4. Racial Prejudice**

Besides racial discrimination, violence, and slave trade, Morrison also emphasizes the form of racial prejudice which is strongly typified by the Whitefolks. Although Mr. Garner, the original owner of Sweet Home before Schoolteacher is figured as the kind master to his slaves, his policy of containment also allows the slaves, but by allowing this contained humanity, Garner’s model farms keep placing his slaves in a false position of community. At least, Garner educates the slaves if they wanted to learn, allows them to marry rather than breed, trusts them to carry the guns, and for him the farm is a model of good ‘ownership.’ He presents himself to the other White Kentuckians and to the white

abolitionist Bodwins as an enlightened slaver – one who is not threatened by the manhood of his slaves and who patronizes them with his outstanding care. The manhood of his slaves finally sets him apart from the other owners and makes Sweet Home a most valuable farm. *“Mr. Garner acted like the world was a toy he was supposed to have fun with” (Beloved, p. 139).*

Yet not only does Garner pay the price for his fun, but his toys also pay the price for him. Halle thinks that even his master had changed, actually Garner speaks the same language as Schoolteacher. *“It don’t matter. What they say is the same. Loud or Soft” (Beloved, p. 195).* Paul D later also comes to realize, *“Everything rested on Garner being alive. Without his life each of theirs fell pieces” (Beloved, p. 199).* Though treated nicely, the Negroes on Sweet Home are assumed as little more than toys to be manipulated by the Garners.

## **5. Racial Segregations**

One other form of slavery also takes apart in this Morrison’s novel, that is, racial segregation. Morrison emerges this one totally in chapter 10, when Paul D and the other Black slaves are sent to Alfred. GA prison in cages is built into trenches. Paul D is sent there after he tries to murder Brandywine. The man Schoolteacher sold him to after he tried to escape from Sweet Home. In Alfred, the men are chained to each other, and they awake at dawn to first satisfy the guards’ desire for oral sex, and then to swing a sledgehammer all day. The only way to survive this routine is to forget hope, the past and the future.

*“They killed the flirt whom folks called Life for leading them on. Making them think the next sunrise would be worth it; that another stroke of time would do it at last. Only when she was dead would they*

*be safe...-- the ones who had been there enough years to have maimed, mutilated, maybe even buried her – kept watch over the others who were still in her cock-teasing hug, caring, and looking forward, remembering and looking back” (Beloved, p. 109).*

The section that also shows racial segregation is when Paul D, Sethe, and Denver go to the carnival on Saturday. It is the day only for Blacks. While the Whites can go to the exclusive party at six other days whenever they want and forbid the Blacks to join the party. The Blacks are only used as a servant, no more.

Moreover, the segregation between White and Black, as depicted in the novel, affects the personality of each character. Such as the marginalized feel of Paul D who always needs to keep moving ever since his escape from prison in Alfred, GA and keeps locking the memory in the past putting in his tobacco tin of the red heart. Along his life, Paul D always thinks that

*“If a Negro got legs he ought to use them, sit down too long, somebody will figure out a way to tie them up” (Beloved, p. 10).*

It is particularly ironic that someone whom God gives the chance to live freely in this world, on the contrary, should live by getting the rude oppression from the other human just because of the difference of color skin. Even, the freedom to own the self, to have and to love an intact family is rudely abolished.

However, the issue of race and effects of slavery is strongly emerged in the novel. Here, slavery is not just an institution, it is a philosophy and mindset which is far-reaching in its consequences. Each of the characters has endured a furious past because of this, complete with the worst horrors imaginable. Sethe



has been raped and forced to murder her lovely daughter. Paul D has been imprisoned in a cage in a ditch. Stamp Paid is forced to give his wife away to be a sex toy. While Baby Suggs is forced to separate her eight children to be sold by the whitefolks, and the list goes on and on. Yet, after getting the oppression, mostly the slaves learn not to love something much. Even for the colored slave women, it is obviously dangerous to love the objects intensively, while they knew that some day they will lose them harshly. Slavery successfully changes the concept of loving someone and the way a mother expresses her nature – the concept of motherhood. Those all forms of the rudeness of African slavery have been displayed in this novel in order to be an influential reason for shaping the concept of motherhood reflected by the protagonist, Sethe. Morrison demonstrates the extent of slavery and what must be done to abolish it completely.

## CHAPTER V

### CONCLUSION AND SUGGESTION

As the last chapter of this study, this part will set the conclusion and suggestion to support the study that focuses on the concept of motherhood and the factors influence it as depicted in Toni Morrison's *Beloved* in a complete way.

#### A. Conclusion

This *Beloved* written by Toni Morrison has successfully revealed the stiff battle of a slave mother, in the middle of African slavery, to struggle along her destiny to safeguard her children against the slavery harassment. Morrison finely describes the power of mother's nature in expressing her love and role for sticking the relationship with the children. As a matter of fact, it is actually the disruption of the bond between mother and child that is the most striking, actually paradigmatic, and manifestation of the very common practice of separating slave families. Because the mother-child link is the primal human bond without which, as the text amply suggests, the self cannot come into being, it can be considered as the condensed form, the epitome of all family ties. In this novel, the protagonist, Sethe, has finely reflected those all. She has the ability to display the nature, love, role, and relationship that is owned by a mother in a complex way.

The concept of family has been strongly pervaded here by Morrison. She performs it well through the characters. Most of the slaves have been torn apart from their families at an early age, and there is little hope in discovering what is

left by their families. The consequences of this type of separation can be seen in Sethe, who is possessive to her children.

As the focus of this study, that is, to know the concept of motherhood implied in this novel, the researcher finally finds some obvious concepts of motherhood reflected by mostly the major character, Sethe. They are the nature of being mother, motherly love, the role of mother, and the relationship between mother and children. Those concepts can be analyzed from any efforts of Sethe to get her children in secure and better place than hers in the past. As ever being a slave mastered by Schoolteacher in Sweet Home, she gets many insolent oppression and dehumanizing abuses where she and other Black slaves was treated as animal. This past painful memory is kept adhere on her heart. Ironically, this kind of slavery also makes the others assume that it is only a chatter to love someone or something much, because it can be taken rudely from them at any time.

Because the dark memory of the past, Sethe, then, becomes overly elucidates the meaning of loving her children. The climax of her motherly instinct is when Sethe was obviously crazy as she saw Schoolteacher comes to 124 to take her and her children back to Sweet Home. She, then, decides to kill her children rather than see them brought back to get the same cruel abuses as hers. As the reflection of her intensive motherhood, Sethe prefers seeing her children die to letting them to become a slave. Here, the murder for Sethe is the form of act of loving. The main factor that influences Sethe's act is only the rudeness of slavery

tradition. Such as racial discrimination, slave trade, racial, prejudice, racial, violence, and racial segregation.

However, all mankind are exactly created equal and the mutual rights must be respected fairly. No reason can legalize any kinds of slavery as the form of human discrimination in this world, because the effects are so painful for all.

*Beloved* finely shows that only because of this impertinent human classification based on skin color and race, a mother can do the very big unpredictable sacrifice in the way of loving her children, whereas mother is always identical with a gentle and patient charm. It marks the mother's power of love that cannot be descended. Mother, as the glorious figure in one person's life, who is frequently inferior, surprisingly expresses her love in a horrible way and dares to do anything only for the children soundness. Therefore, the existence of a mother cannot be humbled at all. In the novel, Sethe expresses the mother's hard struggle to save her children, without a husband stands behind. As the literary work is the reflection of human's real life, likewise this novel, *Beloved*. In the real life, a mother also tries any efforts to realize the children's needs and happiness. Therefore, the existence of a mother should be appreciated in the well-high position as what God stated in the Holy Qur'an :

*"..... (show) kindness to your parents, whether one or both of them attain old age (while they are) still with you, never say to them a word of contempt nor scold them. Address them in a generous fashion. And out of kindness, stay before them with humility and say: 'My Lord, show them mercy, just as they cared for me in my childhood' " (17: 23-24).*

## **B. Suggestion**

Here, the researcher wants to represent some suggestions related to the study she has conducted in order to embellish the validity of analysis. Well, as revealed in this study that mother is the glorious figure in one person's life, so any one actually should be more respectful and appreciative to the mothers. A mother has a prestigious way in expressing her love for her children. The mother's orientation is for the children's soundness only.

The mother's struggle and sacrifice begins since the time of being pregnant. For nine months, even, more, a mother should bring her child along her womb. Then when the time comes, a mother should bear the children into the world staking her own life. And a mother also always prepares the children's needs rather than her own. However, mother should obviously get the most appropriate kindness and an exalted respect from the other for what mother does all the time. So that, there are no more marital rapes, woman sexual abuse, and any other mother oppressions.

By doing this study, then, the researcher also hopes the women who are being mother to be more appreciative and aware to her nature, because the nature of being mother is actually the wonderful mercy from God only for woman. Many early mothers, today, have more concern with their career. Even for some women who are successful in their work, and do not marry yet, decide not to marry and have a baby. Perhaps, it is caused by the wrong assumption of the social construction that a mother is weak because of her domestic realms. So they finally decide to work like man in the name of emancipation. They think that

emancipation is the best form of equality—whereas emancipation itself means woman resurrection without leaving the real women nature given by God. Otherwise, from the novel discussed, the researcher suggests those kinds of mother to be more aware the glory of their nature. It is a rarefied chance from God to be trusted to bear new human being into the world.

The last is for the next researcher who is interested in conducting the study with the similar object. This study on the concept of motherhood portrayed in Toni Morrison's *Beloved* probably can be a useful reference and can inspire another researcher to conduct a feminism analysis focusing on the woman nature as being a mother, because this kind of feminist analysis is still very limited today. So that, a feminist analysis does not only reach on the equality between male and female, but also concerns with the power of woman nature itself.

## BIBLIOGRAPHY

- Abdullah, AdilFathi. 2001. *Menjadi Ibu Ideal*. Jakarta: Pustaka Al-kautsar
- Americana Corporation. 1998. *The Encyclopedia Americana; International Edition*. USA: Grolier Incorporated
- Barthes, Roland. 13 May 2007. (<http://www.beloved wikipedia.html>)
- Baym, Nina, and friends. 1985. *The Norton Anthology of American Literature (Second Edition)*. London: W. W. Norton & Company, Inc
- Borgatta, Marie L, and Edgar F. Borgatta. 1992. *Encyclopedia of Sociology; Volume 2*. New York: Macmillan Publishing Company
- Bressler, Charles. E. 1999. *Literary Criticism: An Introduction to Theory and Practice (Second Edition)*. New Jersey: Prentice Hall
- Brezina, Paul B, Charles Selengut, and Robert A Weyer. 1994. *Seeing Society: Perspective on Social Life (Second Edition)*. Boston: Allyn and Bacon
- Canfield, Jack, and friends. 2002. *Chicken Soup for The Parent's Soul*. Jakarta: PT. Gramedia Pustaka Utama
- Matthews, Carol. 27 June 2007. ([http://www.woman in Islam\\_ Role as Mother/index.html](http://www.woman in Islam_ Role as Mother/index.html))
- Cixous, Helena. 1 August 2007. ([http://en.wikipedia.org/wiki/African\\_American](http://en.wikipedia.org/wiki/African_American))
- Cohen, Robin (Ed.). 1983. *African Islands and Enclaves*. California: Sage Publications, Inc
- Cortright, Susie Michelle. 20 June 2007. ([http://www.Importance of Mothers\\_ Affirming a Mother's Role.html](http://www.Importance of Mothers_ Affirming a Mother's Role.html))
- Davies, Miranda. 1987. *Third World – Second Sex*. London: Zed Books Ltd
- Dingilian, Ph. D, Stepanos. 15 June 2007 (<http://www.The Unique Role of the Mother.html>)
- Duvall, Renee. 25 July 2007. (<http://www.elaine's mother's day page.html>)
- Dwyer, Maggie. 17 June 2007. ([Welcome to Homemakers.com \\_ Like mother, like daughter.html](http://www.Welcome to Homemakers.com _ Like mother, like daughter.html))

- Endraswara, Suwardi. 2004. *Metodologi Penelitian Sastra: Epistemologi, Model, Teori, dan Aplikasi*. Yogyakarta: Pustaka Widyagama
- Eagleton, Terry (translated by Kurniasih). 2006. *Teori Sastra: Sebuah Pengantar Komprehensif (Edisi Terbaru)*. Yogyakarta: Jalasutra
- Geddes, and Grosset. 2005. *Student's English Dictionary*. Scotland: Dale Huston
- Gunarsa, Prof. Dr. Singgih, dan Dra. Y Singgih D. Gunarsa. 1983. *Psikologi Perkembangan: Anak dan Remaja*. Jakarta: Tanpa penerbit
- Hardman, E. Chambre. 15 July 2007. (*Port Cities\_ - African culture.html*)
- Hardy, Sarah. 17 June 2007. ([http://www.Amazon.com\\_Mother Nature\\_A History of Mothers, Infants, and Natural Selection\\_Books\\_Sarah Hrdy.html](http://www.Amazon.com_Mother Nature_A History of Mothers, Infants, and Natural Selection_Books_Sarah Hrdy.html))
- Hess, Beth B., et al. 1985. *Sociology (2<sup>nd</sup> edition)*. New York: Macmillan Publishing Co
- Horton, Paul B., et.al. 1991. *The Sociology of Social Problems (10<sup>th</sup> ed.)*. New Jersey: Prentice Hall, Engelwood Cliffs
- Howard, Johnson. 1 July 2007. (*What is racial discrimination\_html*)
- Kardinah, Soepardjo Roestam. 1993. *Wanita, Martabat, dan Pembangunan*. Jakarta: Forum Pengembangan Keswadayaan/Participatory Development Forum
- Kartono, Dr. Kartini. 1992. *Psikologi Wanita (Jilid 2): Mengenal Wanita Sebagai Ibu dan Nenek*. Bandung: Mandar Maju
- Kertajaya, Hermawan. 11 August 2007 at *Beyond Marketing* on SBO TV at 14.00
- Keshmiry, Kari. 20 May 2007. (<http://www.Motherhood - How it Feels to be a Mother - Secrets of Being an Ideal Mom.html>)
- Levy, David A. 2004. *Cross-Cultural Psychology*. United States: Pearson Education, Inc
- Luxemburg, Jan Van, and friends (translated by Dick Hartoko). 1986. *Pengantar Ilmu Sastra*. Jakarta: PT. Gramedia
- Morrison, Toni. 1987. *Beloved*. United States: Alfred Knopf



- Naqiyah, Najlah. 2005. *Otonomi Perempuan*. Malang: Banyumedia Publishing
- Newton, K. M. 1988. *Twentieth-Century Literary Theory*. London: Macmillan Education Ltd
- Patrick, and Maggie Humm. 10 August 2007. ([The Feminism/info/html](#))
- Peck, John, and Martin Coyle. 1984. *Literary Terms and Criticism*. London: Macmillan Education Ltd
- Phillips, Anne (Ed.). 1987. *Feminism and Equality*. UK: Basil Blackwell Ltd
- Pilcher, Jane, and Imelda Whelehan. 2004. *Fifty Key Concepts in Gender Studies*. London: SAGE Publications
- Pradopo, Prof. Dr. Rachmat Djoko. 2003. *Prinsip-prinsip Kritik Sastra*. Yogyakarta: Gadjah Mada University Press
- Rastogi, Dr. Mudita. 30 June 2007. (<http://www.argosyu.edu/mother-daughter-relationship.html>)
- Ratna, Nyoman Kuntha. 2004. *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar
- Rimm, Dr. Sylvia. 1998. *Smart Parenting*. Jakarta: PT. Grasindo
- Sebatu, Alfons. 1994. *Psikologi Jung: Aspek Wanita Dalam Kepribadian Manusia*. Jakarta: PT. Gramedia Pustaka Utama
- Sills, David L (Ed.). 1968. *International Encyclopedia of the Social Sciences*. New York: The Macmillan Company
- Sochib, Moh. 1998. *Pola Asuh Orang Tua: Untuk Membantu Anak Mengembangkan Disiplin Diri*. Jakarta: PT. Rineka Cipta
- Sugihastuti, and Suharto. 2002. *Kritik Sastra Feminis: Teori dan Aplikasinya*. Yogyakarta: Pustaka Pelajar
- Sugito, Zen Rahmat (Ed.). 2006. *Pengakuan Para Sastrawan Dunia Pemenang Nobel*. Yogyakarta: Pinus Book Publisher
- Sumarjo, and Saini. 1997. *Apresiasi Sastra*. Jakarta: PT. Gramedia
- Thackeray, William Makepeace. 30 May 2007. (<http://www.a-mother's-love/Quotes.html>)

Thio, Alex. 1991. *Sociology; a Brief Introduction*. New York: Harper Collins Production

Thomas, Hugh. 1 July 2007. (*Confederate Cause - Joseph Sobran puts Slavery In Perspective.html*)

Wellek, Rene, and Austin Warren. 1995. *Theory of Literature*. London: Macmillan Education Ltd

Wishart, Barry J, and Louis C Reichman. 1979. *Modern Sociological Issues (2<sup>nd</sup> edition)*. New York: Macmillan Publishing Co

([www.dayformothers.com/motherhood/index.html](http://www.dayformothers.com/motherhood/index.html)). Accessed on 17 August 2007

# APPENDIX

## THE SYNOPSIS OF *BELLOVED*

*Beloved* begins in 1873 in Cincinnati, Ohio, where, Sethe, a former slave, has been living with her eighteen-year-old daughter, Denver. Sethe's mother-in-law, Baby Suggs, lived with them until her death eight years earlier. Just before Baby Suggs' death, Sethe's two sons, Howard and Buglar, ran away. Sethe believes they fled because of the malevolent presence of an abusive ghost that has haunted their house at 124 Bluestone Road for years. Denver, however, likes the ghost, which everyone believes to be the spirit of her dead sister.

On the day the novel begins, Paul D, whom Sethe has not seen since they worked together on Mr. Garner's Sweet Home plantation in Kentucky approximately twenty years earlier, stops by Sethe's house. His presence resurrects memories that have been buried in Sethe's mind for almost two decades. Sethe, the protagonist, was born in the South to an African mother she never knew. When she is thirteen, she is sold to the Garners, who own Sweet Home and practice a comparatively benevolent kind of slavery. There, the other slaves, who are all men, lust after her but never touch her. Their names are Sixo, Paul D, Paul A, Paul F, and Halle. Sethe chooses to marry Halle, apparently in part because he has proven generous enough to buy his mother's freedom by hiring himself out on the weekends. Together, Sethe and Halle have two sons, Howard and Buglar, as well as a baby daughter whose name we never learn. When she leaves Sweet Home, Sethe is also pregnant with a fourth child. After the eventual death of the proprietor, Mr. Garner, the widowed Mrs. Garner asks

her sadistic, vehemently racist brother-in-law to help her run the farm. He is known to the slaves as Schoolteacher, and his oppressive presence makes life on the plantation even more unbearable than it had been before. The slaves decide to run.

Schoolteacher and his nephews anticipate the slaves' escape, however, and capture Paul D and Sixo. Schoolteacher kills Sixo and brings Paul D back to Sweet Home, where Paul D sees Sethe for what he believes will be the last time. She is still intent on running, having already sent her children ahead to her mother-in-law Baby Suggs' house in Cincinnati. Invigorated by the recent capture, Schoolteacher's nephews seize Sethe in the barn and violate her, stealing the milk her body is storing for her infant daughter. Unbeknownst to Sethe, Halle is watching the event from a loft above her, where he lies frozen with horror. Afterward, Halle goes mad. Paul D sees him sitting by a churn with butter slathered all over his face. Paul D, meanwhile, is forced to suffer the indignity of wearing an iron bit in his mouth.

When Schoolteacher finds out that Sethe has reported his and his nephews' misdeeds to Mrs. Garner, he has her whipped severely, despite the fact that she is pregnant. Swollen and scarred, Sethe nevertheless runs away, but along the way she collapses from exhaustion in a forest. A white girl, Amy Denver, finds her and nurses her back to health. When Amy later helps Sethe deliver her baby in a boat, Sethe names this second daughter, Denver, after the girl who helped her. Sethe receives further help from Stamp Paid, who rows her across the

Ohio River to Baby Suggs' house. Baby Suggs cleans Sethe up before allowing her to see her three older children.

Sethe spends twenty-eight wonderful days in Cincinnati, where Baby Suggs serves an unofficial preacher to the Black community. On the last day, however, schoolteacher comes for Sethe to take her and her children back to Sweet Home. Rather than surrender her children to a life of dehumanizing slavery, she flees with them to the woodshed and tries to kill them. Only the third child, her older daughter, dies, her throat having been cut with a handsaw by Sethe. Sethe later arranges for the baby's headstone to be carved with the word '*Beloved*.' The sheriff takes Sethe and Denver to jail, but a group of white abolitionists, led by the Bodwins, fights for her release. Sethe returns to the house at 124, where Baby Suggs has sunk into a deep depression. The community shuns the house, and the family continues to live in isolation.

Meanwhile, Paul D has endured torturous experiences in a chain gang in Georgia, where he was sent after trying to kill Brandywine, a slave owner to whom he was sold by Schoolteacher. His traumatic experiences have caused him to lock away his memories, emotions, and ability to love in the 'tin tobacco box' of his heart. One day, a fortuitous rainstorm allows Paul D and the other chain gang members to escape. He travels northward by following the blossoming spring flowers. Years later, he ends up on Sethe's porch in Cincinnati.

Paul D's arrival at 124 commences the series of events taking place in the series of events taking place in present time frame. Prior to moving in, Paul D chases the house's resident ghost away, which makes the already lonely Denver

resent him from the start. Sethe and Paul D look forward to promising future together, until one day, on their way home from a carnival, they encounter a strange young woman sleeping near the steps of 124. Most of the characters believe that the woman – who calls herself Beloved – is the embodied spirit of Sethe’s dead daughter, and the novel provides a wealth of evidence supporting this interpretation. Denver develops an obsessive attachment to Beloved, and Beloved’s attachment to Sethe is equally if not more intense. Paul D and Beloved hate each other, and Beloved controls Paul D by moving him around the house like a rag doll and by seducing him against his will.

When Paul D learns the story of Sethe’s ‘rough choice’ – her infanticide – he leaves 124 and begins sleeping in the basement of the local church. In his absence, Sethe and Beloved’s relationship becomes more intense and exclusive. Beloved grows increasingly abusive, manipulative, and parasitic, and Sethe is obsessed with satisfying Beloved’s demand and making her understand why she murdered her. Worried by the way her mother is wasting away, Denver leaves the premises of 124 for the first time in twelve years in order to seek help from Lady Jones, her former teacher. The community provides the family with food and eventually organizes under the leadership of Ella, a woman who had worked on the Underground Railroad and helped with Sethe’s escape, in order to exorcise Beloved from 124. When they arrive at Sethe’s house, they see Sethe on the porch with Beloved, who stands smiling at them, naked and pregnant. Mr. Bodwin, who has come to 124 to take Denver to her new job, arrives at the house. Mistaking him for Schoolteacher, Sethe runs at Mr. Bodwin with an ice pick. She is restrained,

but in the confusion Beloved disappears, never to return. Afterward, Paul D comes back to Sethe, who has retreated to Baby Suggs' bed to die. Mourning Beloved, Sethe laments, "*She was my best thing.*" But Paul D replies, "*You your best thing, Sethe.*" The novel then ends with a warning that 'it is not a story to pass on.' The town, and even the residents of 124, have forgotten Beloved, 'like an unpleasant dream during a troubling sleep.'



## BIOGRAPHY OF TONI MORRISON

Toni Morrison is one of America's most important writers of fiction. She has received critical acclaim, most notably the 1988 Pulitzer Prize for *Beloved* (1987), the 1978 National Book Critics Circle Award for *Song of Solomon* (1977), the eighteen-thousand-dollar 1989 Common Wealth Award in Literature, and the Nobel Prize for Literature in 1993.

In addition, she has enjoyed a wide readership, and her books have sold well. Besides writing novels, Morrison has also been a senior editor at Random House, and she is well known as an inspiring teacher. Currently she teaches creative writing at Princeton University, and she has taught at a number of other institutions such as Bard College, Yale University, and the State University of New York at Albany.

In her work, she has explored the experience and roles of black women in a racist and male dominated society. In the center of her complex and multilayered narratives is the unique cultural inheritance of African-Americans. She also focuses on the experience of black Americans, particularly emphasizing black women's experience in an unjust society and the search for cultural identity. She uses fantasy and mythic elements along with realistic depiction of racial, gender and class conflict. Morrison has been a member of both the National Council on the Arts and the American Academy and Institute of Arts and Letters.

*“ Tell us what it is to be a woman so that we may know what it is to be a man. What moves at the margin. What it is to have no home in this place. To be set a drift from the one you knew. What it is to live at the edge of towns that cannot bear your company.” (Sugito, 2006: 197)*

Toni Morrison was born Chloe Anthony Wofford in Lorain, Ohio, where her parents had moved to escape the problems of southern racism. Her family were migrants, sharecroppers on both sides. Morrison grew up in the black community of Lorain. She spent her childhood in the Midwest and read voraciously, from Jane Austen to Tolstoy. Morrison's father, George Wofford, was a welder, and told her folktales of the black community, transferring his African-American heritage to another generation. In 1949 she entered Howard University in Washington, D.C., America's most distinguished black college. There she changed her name from "Chloe" to "Toni", explaining once that people found "Chloe" too difficult to pronounce. She continued her studies at Cornell University in Ithaca, New York. Morrison wrote her thesis on suicide in the works of William Faulkner and Virginia Woolf, receiving her M.A. in 1955.

During 1955-1957, Morrison was an instructor in English at Texas Southern University, at Houston, and taught in the English department at Howard. In 1964 she moved to Syracuse, New York, working as a textbook editor. After eighteen months she was transferred to the New York headquarters of Random House. There she edited books by such black authors as Toni Cade Bambara and Gayl Jones. She also continued to teach at two branches of the State University of New York. In 1984 she was appointed to an Albert Schweitzer chair at the University of New York at Albany, where she nurtured young writers through two-year fellowships.

She married Harold Morrison in 1958, and divorced him in 1964, moving with their two sons to Lorain, Ohio, and then to New York where she went to publishers.

While teaching at Howard University and caring for her two children, Morrison wrote her first novel, **THE BLUEST EYE (1970)**. With its publication, Morrison also established her new identity, which she later in 1992 rejected:

*“I am really Chloe Anthony Wofford. That’s who I am. I have been writing under this other person’s name. I write some things now as Chloe Wofford, private things. I regret having called myself Toni Morrison when I published my first novel, **The Bluest Eye**”.*

The story is set in the community of a small, Midwestern town. Its characters are all black. The book was partly based on Morrison’s story written for a writers’ group in 1966, which she joined after her six years marriage with the Jamaican architect Harold Morrison broke up. Pecola Breedlove, the central character, prays each night for the blue-eyed beauty of Shirley Temple. She believes everything would be all right if only she had beautiful blue eyes. The narrator, Claudia MacTeer, tries to understand the destruction of Pecola. Until 1983, Morrison did not publish short stories. ‘Recitatif’, about cross-racial friendship, appeared first in Imamu Amiri and Amina Baraka’s *Confirmation* (1983), an anthology consisting of black women’s writing.

**SULA (1973)** depicted two black woman friends and their community of Medallion, Ohio. It follows the lives of Sula, a free spirit, who is considered a threat against the community, and her cherished friend Nel, from their childhood to maturity and to death. The novel won the National Book Critics Award. With

the publication of **SONG OF SOLOMON (1977)**, a family chronicle compared to Alex Haley's *Roots*, Morrison gained an international attention. It was the main selection of the Book-of-the-Month Club and the first novel by a black writer to be chosen since Richard Wright's *Native Son* in 1949. Written from a male point of view, the story dealt with Milkman Dead's efforts to recover his "ancient properties", a cache of gold. This brought her more critical and popular attention, including a number of awards and an appointment to the National Council on the Arts.

After the success of *Song of Solomon*, Morrison bought a four-story house near Nyack, N.Y. She was named in 1987 Robert F. Goheen Professor in the council of the humanities at Princeton University. **TAR BABY**, her next novel was published in 1981, the same year Morrison became a member of the American Academy of Arts and Letters.

In 1988, Morrison received the Pulitzer Prize for the novel **BELOVED (1987)**, after an open letter, signed by forty-eight prominent black writers, was published in the *New York Time Book Review* in January. However, the novel failed to win the National Book Award in 1987, and writers protested that Morrison had never been honored with either the National Book Award or the Pulitzer Prize. **BELOVED** was made into a film in 1998 starring Oprah Winfrey and Danny Glover.

Then, Toni Morrison's play, **DREAMING EMMETT**, based on the lynching of Emmett Till, premiered in Albany in 1986. Toni Morrison published

**JAZZ** in 1992 and was awarded the Nobel Prize for Literature in 1993. Next, **PARADISE** was published in 1998.

**LOVE (2003)**, Morrison's eight novel, moves freely in time as *Paradise*. It portrays Bill Cooney, a charismatic hotel owner, dead for many years but not forgotten, and two women, his widow and his granddaughter, who live in his mansion. Michiko Kakutani wrote in *The New York Times* (October 31, 2003), that

*“the story as a whole reads like a gothic soap opera, peopled by scheming, bitter women and selfish, predatory men: women engaged in cartoon-violent catfights; men catting around and going to cathouses.”*

Jonathan Yardley complained in the *Washington Post* (October 26, 2003) that the novel has “Major Statement written all over it” – a point of view to which the politically conscious author answered already in an interview in 1974. “*I don't believe any real artists have ever been non-political,*” she said.

*“They may have been insensitive to this particular plight or insensitive to that, but they were political because that's what an artist is – a politician.”*

After 1999, Toni Morrison also published a number of children's books with her son, Slade Morrison, and from 1992, lyrics for music by Andre Previn and Richard Danielpour.

# **CURRICULUM VITAE**

## **Personal Details**

Name : Dini Amalia  
Place/Date of Birth : Lamongan, 5 July 1985  
Address : Jalan Raden Rachmat 55 Sendang Dhuwur  
Paciran Lamongan 62264  
Nationality : Indonesian  
Religion : Islam  
Sex : Female  
Marital Status : Single

## **Educational Backgrounds**

1. TK Tarbiyatul Huda 15 Paciran (1989 – 1991)
2. MI Tarbiyatul Huda 15 Paciran (1991 – 1997)
3. Mts Tarbiyatul Huda 15 Paciran (1997 – 2000)
4. SMU Darul Ulum 1 Jombang (2000 – 2003)
5. S1 Sastra Inggris UIN Malang (2003 – 2007)



**DEPARTEMEN AGAMA**  
**UNIVERSITAS ISLAM NEGERI (UIN) MALANG**  
**FAKULTAS HUMANIORA DAN BUDAYA**  
**JURUSAN BAHASA DAN SASTRA INGGRIS**  
Jalan Gajayana 50 Malang Telepon (0341) 441354

---

---

### THESIS SCHEDULE GUIDANCE

NAME : Dini Amalia  
NIM : 03320061  
DEPARTMENT : English Letters and Language  
TITLE : **The Concept of Motherhood in Toni Morrison's *Beloved***  
ADVISOR : Dra. Siti Masyitoh, M. Hum

No	Date	Subject	Signature
1	20 February 2007	Thesis Title Submission	1.
2	9 April 2007	ACC of Thesis Proposal	2.
3	11 April 2007	Seminar Proposal	3.
4	10 May 2007	Submission of Chapter I	4.
5	17 May 2007	Revision of Chapter I	5.
6	20 May 2007	ACC of Chapter I	6.
7	5 June 2007	Submission of Chapter II & III	7.
8	15 June 2007	Revision of Chapter II & III	8.
9	25 June 2007	ACC of Chapter II & III	9.
10	31 Augusts 2007	Submission of Chapter IV & V	10.
11	10 September 2007	Revision of Chapter IV & V	11.
12	14 September 2007	ACC of Chapter IV & V	12.

13	16 September 2007	Revision of All Chapters	13.
14	21 September 2007	ACC of All Chapters	14.

Malang, 25 October 2007

Acknowledged by

The Dean of Humanities and

Culture Faculty

Drs. H. Dimjati Ahmadin, M. Pd

NIP. 150 035 072